

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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Dún Laoghaire or
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Our Lady of Fatima Chapel

Kesh, Co. Fermanagh

Athlone

Saint Joseph's Mass Centre

Tralee, Co. Kerry

Athlone or
Mrs. Dennehy (068) 43123

Cashel Mass Centre

Co. Tipperary

Athlone or
Mr. Walsh (062) 61028

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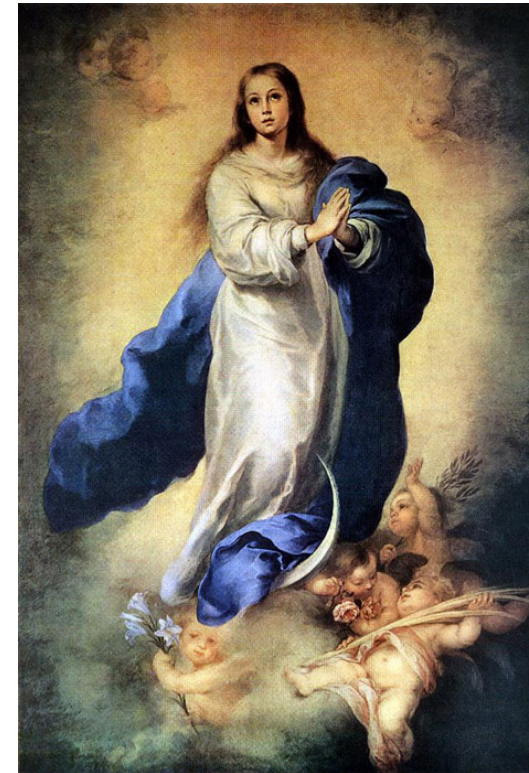
Chapel of new Clinic by N6
Co. Galway

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Website : www.ireland.ssp.x.net

St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Letter from Bishop Fellay
- The Poor Clares
- The Mystery of Advent
- Life of St Finian of Clonard
- Plus all the activities and devotions in our priories and churches

December 2007
Month of
the Holy Child Jesus

Devotions & Activities at St John's

Rosary daily at 6 pm
Every Sunday: Exposition and Benediction of the Blessed Sacrament at 10.30 am
Every Thursday: Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)
First Thursday: Apostolate of Prayer for Priests. Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.
First Friday: Benediction after the 6.30 pm Mass
First Saturday: Monthly day of Recollection (April to November)
Confessions: 10.30 am on Saturdays and Sundays (After 11am Sunday Mass on request)
Missa Cantata: Fourth Sunday of the month
Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm
St John's Schola and Choir: Wednesdays at 7.30 pm
St John's Circle: Sundays after 11 am Mass

Devotions & Activities in Athlone

Rosary daily at 7 pm
Every Sunday: Exposition and Benediction of the Blessed Sacrament after Mass
First Friday: Benediction after Mass
First Saturday: Benediction after Mass
Confessions: Half an hour before Masses on Saturdays and Sundays
Missa Cantata: Third Sunday of the month
Children's Catechism: Sunday after Mass. Catechism Day once a month See announcements
Doctrinal Conferences for Adults: Thursdays at 7.30 pm

Devotions & Activities in Cork

Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass
First Friday: Holy Mass at 7.30 pm and Benediction after Mass
First Saturday: Holy Mass at 9.30 am and Holy Hour after Mass
Confessions: Half an hour before every Mass
Missa Cantata: First Sunday

Sunday 2nd Collection

- 1st : For the Seminaries of the SSPX
- 2nd : For Insurances (buildings, car, health)
- 3rd : For Utilities (heating, electricity, petrol, phone)
- 4th : Building Fund (renovations of churches & priories)
- 5th : For the Missions of the SSPX

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biérer

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

St John's Circle: Contact Fr. Anglés

Youth Group: Contact Fr. Bufé

Third Order of the SSPX: Contact Fr. Bufé

St Philomena's Rosary Association: Contact Kay Cronin

Mass Stipends

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

to him, and told him to return to his native land, for the Lord had chosen him as his servant to extend the Gospel, and to be the founder of a house which should shine among monasteries; and in the vision he saw a bright light shine over the Boyne, making it as bright as at noon-day, and the angel pointed out to him the place where he would build his monastery. Interpreting this vision as a Divine admonition, he accordingly returned to his own country, accompanied by some religious Britons. After resting of his voyage, he sent word to the price of the territory of Hy-Kinsellagh. King Muirdeach was highly rejoiced when informed of the Saint's arrival, and immediately set out to visit him. When the king, who was attended by his suite, came in the presence of St Finian, he threw himself on his knees before the saint and asked his blessing, which the latter willingly bestowed upon him. The king then informed him that wherever he desired to establish his mission, or erect a church, he should not want for ground for that purpose. He built a few churches in County Wexford.

Soon afterwards he formed another community at Mugna. He remained there for seven years. He was made a bishop in 520, and fixed his see at Clonard, in Meath, near the river Boyne, where he also opened a school, which by his care and industry produced many men of eminent sanctity and learning; among whom were Kieran, Brendan, Columban, Laserian. The monastery and school of Clonard became famous in a few years and students flocked from all parts of Ireland; and it is said that at one time they reached to extraordinary number of three thousand. The wonderful knowledge and sanctity of St Finian had, no doubt, attracted many thousands there to profit by his lectures and the holiness of his life. He led a most austere life. The indulgence of the flesh, he said, was but the food of our passions, and incompatible with purity and perfection. His food consisted of vegetables and herbs, his drink, cold water; his bed was the bare ground, and his pillow; a stone.

After such a life of usefulness and virtue, and after presiding over his favorite monastery for twenty-two years, he peacefully slept in the Lord on the 12th of December, A. D. 552.



Intention for the Eucharistic Crusade for the month of December

For Christian missionary zeal and love of the honour of Our Lord

SEPTEMBER 2007 RESULTS

The Intention was for the Elderly

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
29	865	287	275	765	1544	4064	45	113	1187

Irish Saints

SAINT FINIAN OF CLONARD

(†552) Feastday: December 12th

Our saint's early history is involved in much obscurity. Ware states that he was descended from a noble family, of the branch of Ire, the second son of Milesius. The place of his birth is as uncertain as the date. Ware says: "He was baptized by St Abban, and in his youth put under the tuition of St Fortkern, bishop of Trim, who taught him the psalms, hymns, and ecclesiastical offices, with which bishop he continued until he was thirty years old."



He was seized with that missionary zeal that then characterized the monks of the period, to spread the Gospel in other lands, and to rescue pagan souls from their idolatrous worship. Before embarking he spent some time with the venerable St Caiman of Darines, near Wexford. This saintly old man had lived during the latter part of St Patrick's life, and was also contemporary with Declan and Ailbe, and was well qualified, both from his great learning and his observation, to instruct St Finian in theological subjects as well as in the usages and ceremonies handed down by their father and founder, St Patrick.

After having his mind well stored with knowledge and piety, he crossed over to Britain. He remained for some time with St David in Wales, where he received lessons of wisdom and grace from those holy men, David, Gildas and Cadoc, from whom most probably he had acquired a knowledge of the Saxons and Pictish tongues, for his ambition was to spread the Gospel among those people, most of whom had not yet been converted to Christianity. The accomplishments of Finian, and his great zeal to convert unbelievers, together with his sanctity and ascetic austerities, gained him the love and admiration of his holy companions, and were the means of making many converts among those to whom he preached. A petty prince of the country, who chiefly owed his conversion to him, made him some grants of land, and he founded three monasteries there. He traveled through the country preaching to believers and strengthening their faith, and exhorting unbelievers to abandon their false gods and to worship the one true God. It is even stated by his biographers that he went on his mission through France, and preached in Tours. It is related that at one time he was attacked by a band of pagans, who sought to kill him, but the first one who raised his hand to slay him dropped powerless by his side, and the weapon fell to the ground. This so terrified the others that they fled in fear, leaving their companion in crime powerless to move. The intended assassin besought the Saint's forgiveness and mercy, which he freely gave, on condition that he would give up his lawless life, and be converted. The man was restored the use of his limb, and became a disciple of St Finian. It is said that he returned to Ireland owing to a vision he had in which an angel, or, as others state, St Patrick appeared

ANNOUNCEMENTS

- **CONFERENCES FOR ADULTS** at St John's on Church History, 1st and 3rd Tuesdays at 7.30 pm: December 5th and 19th.
- **CATECHISM FOR TEENAGERS** (10-18 years old) at St John's in Dun Laoghaire on the 2nd Saturday of each month at 11.45 am by Fr. Biéer. Next meeting: Saturday 8 December
- **CHRISTMAS DUES** envelopes available in all the chapels.

CHRISTMAS MASSES

St John's - 24th: Carols & Rosary at 11 pm followed by Holy Mass

Day Masses: 9am & 11am

Athlone - 11 am (or 5 pm)

Cork - 11 am

Newry - 8.30 am -- Belfast - 11 am

DECEMBER 31st

Masses: 11 am & 6.30 pm

Plenary Indulgence to be gained (under the usual conditions) by the public singing of the Te Deum after the Masses.

JANUARY 1st

Masses: 11 am & 6.30 pm

Plenary Indulgence to be gained (under the usual conditions) by the public singing of the Veni Creator before the Masses.

At St John's First Saturday Devotions

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

From Bishop Fellay

Letter to Friends and Benefactors # 71

Dear Friends and Benefactors,

The traditional Mass was never abrogated. What joy, dear faithful, filled our hearts at the announcement of Pope Benedict XVI's *motu proprio* of July 7th. We see in it an answer from Heaven to our Rosary Crusade, not only because of its promulgation, but especially because of the extent of its overture towards the traditional liturgy. Indeed, it is not only the missal that is declared to be Church law, but also other liturgical books.

It must be said that if the Mass was never abrogated, it has kept all its rights. In reality, the *motu proprio* grants nothing new to the Mass of All Time; it merely states that the Mass of St. Pius V, called "*of John XXIII*" for the occasion, is still in force despite its absence and an interdiction against its celebration lasting nearly forty years. The Tridentine Mass is still the Catholic Mass. The subtle and awkward distinction made between ordinary and extraordinary form of the same rite in speaking of the new and the old Mass will not fool anyone. In this domain, facts speak for themselves. What must be retained is the asser-

tion of the Mass's perpetual status as a universal law of the Catholic Church. The very word "*law of the Church*" excludes indults, permissions, or conditions. The bishops are trying to neutralize the salutary effect of the *motu proprio* by imposing binding and odious restrictions on its implementation.

They are certainly not following the Sovereign Pontiff's will. It will be most interesting to watch the progress of this more or less open rebellion, which is largely hidden from public view. The history of the Church for the next several decades will be determined by this confrontation. Let us pray that the pope may have the strength to uphold and to impose what he has just restored to the Church.

It goes much further than the simple celebration of the Mass. The *motu proprio* leaves the door ajar to the former liturgical spirit in the sense that it enables it to develop.



Church makes use of to ask for this loving and invisible coming, are those which she employs when begging for the coming of Jesus in the flesh; for the two visits are for the same object. In vain would the Son of God have come, nineteen hundred years ago, to visit and save mankind, unless He came again for each one of us and at every moment of our lives, bringing to us and cherishing within us that supernatural life, of which He and His holy Spirit are the sole principle.

But this annual visit of the Spouse does not content the Church; she aspires after a third coming, which will complete all things by opening the gates of eternity. She has caught up the last words of her Spouse, 'Surely I am coming quickly'; [Apoc. xxii. 20] and she cries out to Him, 'Ah! Lord Jesus! come!' [Ibid.] She is impatient to be loosed from her present temporal state; she longs for the number of the elect to be filled up, and to see appear, in the clouds of heaven, the sign of her Deliverer and her Spouse. Her desires, expressed by her Advent liturgy, go even as far as this; and here we have the explanation of these words of the beloved disciple in his prophecy: 'The nuptials of the Lamb are come, and His wife hath prepared herself.' [Ibid. xix. 7]

But the day of this His last coming to her will be a day of terror. The Church frequently trembles at the very thought of that awful judgment, in which all mankind is to be tried. She calls it 'a day of wrath, on which, as David and the Sibyl have foretold, the world will be reduced to ashes; a day of weeping and of fear.' Not that she fears for herself, since she knows that this day will for ever secure for her the crown, as being the bride of Jesus; but her maternal heart is troubled at the thought that, on the same day, so many of her children will be on the left hand of the Judge, and, having no share with the elect, will be bound hand and foot, and cast into the darkness, where there shall be everlasting weeping and gnashing of teeth. This is the reason why the Church, in the liturgy of Advent, so frequently speaks of the coming of Christ as a terrible coming, and selects from the Scriptures those passages which are most calculated to awaken a salutary fear in the mind of such of her children as may be sleeping the sleep of sin.

This, then, is the threefold mystery of Advent.

Novena to the Immaculate Conception Prayer of St Pius X

To be said from 29th November

O MOST HOLY Virgin, who wast pleasing to God and didst become His Mother. Immaculate in your body, in your soul, in your faith and in your love, we beseech thee to look graciously upon the wretched who implore thy powerful protection.

The wicked serpent, against whom the primal curse was hurled, continues none the less to wage war and to lay snares for the unhappy children of Eve.

Ah, do thou, our blessed Mother, our Queen and Advocate, who from the first instant of thy conception didst crush the head of our enemy, receive the prayers that we unite single-heartedly to thine and conjure thee to offer at the throne of God, that we may never fall into the snares that are laid for us, in such wise that we may all come to the haven of salvation; and in the midst of so many dangers may holy Church and the fellowship of Christians everywhere sing once more the hymn of deliverance, victory and peace. Amen.



tu: 'There are three comings of our Lord; the first in the flesh, the second in the soul, the third at the judgment. The first Mass at midnight, according to those words of the Gospel: At midnight there was a cry made, Lo the Bridegroom cometh! But this first coming is long since past, for Christ has been seen on the earth and has conversed among men. We are now in the second coming, provided only we are such as that He may thus come to us; for He has said that if we love Him, He will come unto us and will take up His abode with us. So that this second coming is full of uncertainty to us; for who, save the Spirit of God, knows them that are of God? They that are raised out of themselves by the desire of heavenly things, know indeed when He comes; but whence He cometh, or whether He goeth, they know not. As for the third

coming, it is most certain that it will be, most uncertain when it will be; for nothing is more sure than death, and nothing less sure than the hour of death. When they shall say, peace and security, says the Apostle, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. So that the first coming was humble and hidden, the second is mysterious and full of love, the third will be majestic and terrible. In His first coming, Christ was judged by men unjustly; in His second, He renders us just by His grace; in His third, He will judge all things with justice. In His first, a lamb; in His last, a lion; in the one between the two, the tenderest of friends.' [Emphasis added.]

The holy Church, therefore, during Advent, awaits in tears and with ardour the arrival of her Jesus in His first coming. For this, she borrows the fervid expressions of the prophets, to which she joins her own supplications. These longings for the Messias expressed by the Church, are not a mere commemoration of the desires of the ancient Jewish people; they have a reality and efficacy of their own, an influence in the great act of God's munificence, whereby He gave us His own Son. From all eternity, the prayers of the ancient Jewish people and the prayers of the Christian Church ascended together to the prescient hearing of God; and it was after receiving and granting them, that He sent, in the appointed time, that blessed Dew upon the earth, which made it bud forth the Saviour.

The Church aspires also to the second coming, the consequence of the first, which consists, as we have just seen, in the visit of the Bridegroom to the bride. This coming takes place, each year, at the feast of Christmas, when the new birth of the Son of God delivers the faithful from that yoke of bondage, under which the enemy would oppress them. [Collect for Christmas day] The Church, therefore, during Advent, prays that she may be visited by Him Who is her Head and her Spouse; visited in her hierarchy; visited in her members, of whom some are living, and some are dead, but may come to life again; visited, lastly, in those who are not in communion with her, and even in the very infidels, that so they may be converted to the true light, which shines even for them. The expressions of the liturgy which the

The liturgy comprises several elements, of which, obviously, the most important is the Holy Sacrifice of the Mass, but this treasure is set amongst an ensemble of liturgical books. Most of them, or at least the most well-known, are going to acquire a new life: the ritual that contains the rites used by the priest to confer the sacraments and blessings; at least part of the pontifical that contains the sacrament of confirmation; and the breviary. These liturgical books form a whole that will undoubtedly allow the traditional liturgical spirit to resume its place in the life of the Church.

The initial effects of the *motu proprio* are interesting, even if they are almost insignificant when one considers the Church at large. Still, some bishops are actively supporting the movement; and despite the difficulties imposed by other Ordinaries, priests are learning and beginning to celebrate the Holy Mass. More than 5,000 priests worldwide have requested the training videos on the ceremonies of the Mass produced by the Society. That shows that priests evidence a certain interest in the Mass of All Time!

What is noteworthy is the unanimous feedback we hear from priests who are discovering the Tridentine Mass. The following testimonies are not exceptional: "*It's two different worlds!*" "*Celebrating facing the altar or the people is*

altogether different!" "*By celebrating this Mass, I've discovered what a priest is!*"

These testimonials speak volumes, and are worth more than all the argumentations. There is no point in asking them what they think about the holiness of the new rite... It is obvious that if the genuine freedom to celebrate were guaranteed not only in writing but in practice, the number of Tridentine Masses would immediately increase tenfold.

Whoever is aware of the titanic struggle that has been raging in our Catholic Church for at least two centuries, understands that a large part of the crisis in the Church revolves around the Mass. Two Masses, two theologies, two spirits: A new spirit was inoculated into the veins of the Mystical Body by means of the New Mass, "*the spirit of Vatican II.*" The traditional Mass, on the contrary, radiates the Catholic Spirit. The rite of St. Pius V entails an incomparable coherence of faith and morals. To the eyes of anyone who attends it seriously, it quickly becomes manifest that this Mass is demanded by the faith and provides substantial nourishment for it. Soon the logic of the faith becomes clear to the faithful soul: the just man lives by faith. We must live by our beliefs. The whole of Christian morality, with all its demands of self-denial, sacrifice, and detachment from the world, flows

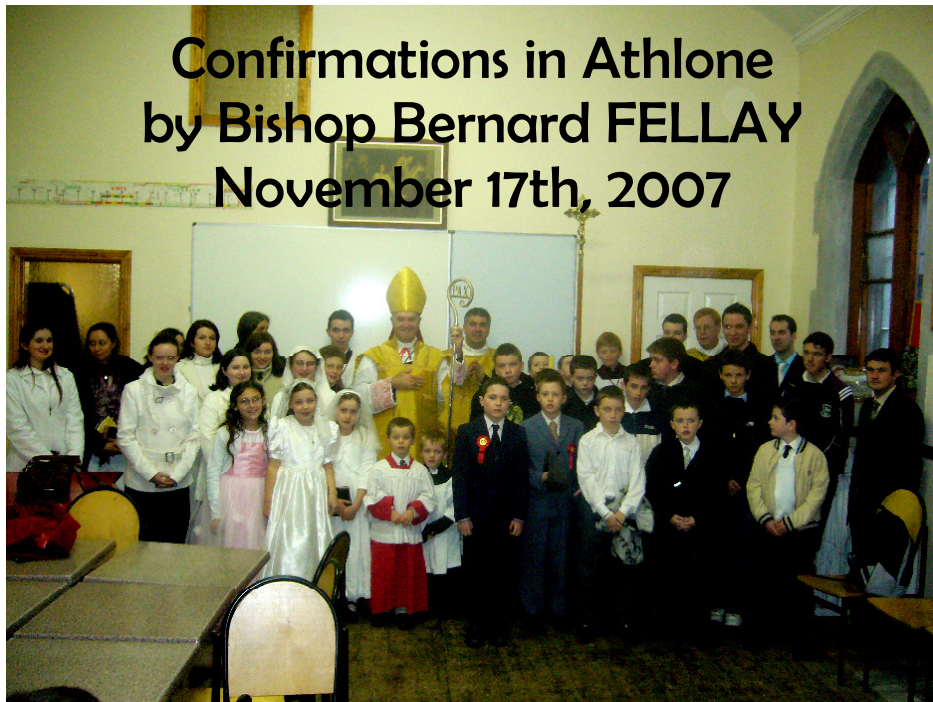
from it. God is holy, and whoever desires to approach Him must live a life of purity, for His holiness requires that the faithful soul put on the spotless garment of grace. The Mass not only opens the eyes of the faithful to this reality, the sublimity of the Christian vocation, but above all it gives them the means to live it. What an abundance of grace is poured out upon the faithful of "good will" at Mass, and even more upon the priest who celebrates it!

The radiant grace of the Mass calls for another sanctification: that of the Christian family, and ultimately all of society. If society was Christian for centuries, for more than a mil-

lennium in fact, this must be attributed above all to the Mass, this holy rite that was completed in its essential parts by the end of Antiquity. We are able to celebrate the so-called "Tridentine Mass", or the "Mass of St. Pius V", without difficulty using manuscripts of the tenth or eleventh centuries.

One cannot but be struck by the fact that the decadence, indeed the disappearance, of Christian society noticeably accelerated once the new rite was introduced. Who would only like to see in that mere chance or coincidence?

We are still engaged in the titanic struggle for the salvation of souls



*St Clare's Monastery, winter 1998-1999,
on the side of the Enclosure*

Some of her daughters are still carrying on even today her silent and hidden mission near the Capuchin Friary at Morgon, France.

Mère Supérieure
Monastère Sainte Claire
Morgon
69910 Villié-Morgon
France

Spirituality

The Mystery of Advent

From THE LITURGICAL YEAR,
Book 1, Advent
by Dom Guéranger, OSB



IF, now that we have described the characteristic features of Advent which distinguish it from the rest of the year, we would penetrate into the profound mystery which occupies the mind of the Church during this season, we find that this mystery of the coming, or Advent, of Jesus is at once simple and threefold. It is simple, for it is the one same Son of God that is coming; it is threefold, because He comes at three different times and in three different ways.

'In the first coming,' says St. Bernard, 'He comes in the flesh and in weakness; in the second, He comes in spirit and in power; in the third, He comes in glory and in majesty; and the second coming is the means whereby we pass from the first to the third.' [Fifth sermon for Advent]

This, then, is the mystery of Advent. Let us now listen to the explanation of this threefold visit of Christ, given to us by Peter of Blois, in his third Sermon de Adven-

Traditional Religious Orders

THE ORDER OF POOR CLARES

"Ego vos semper custodiam - I will always protect you,"

(Our Lord's words to St. Clare when Assisi was being attacked by the Saracens.)

St. Clare was born in Assisi, Italy, in the last years of the twelfth century and was won over to Christ by St. Francis' preaching. She co-founded with him in 1212 the Order of Poor Ladies, better known later as the Poor Clares.

Her Rule consists in "living the Gospel of Our Lord Jesus Christ". Proclaiming that there are other riches than those which we so name here below, and that we cannot bring ourselves to Christ's love without ridding ourselves of everything that hides Him from us, St. Clare wanted her daughters before all else to be poor. Poverty is the distinguishing mark of her Order. When she enters the convent, the aspirant to the religious life must "give away her goods to the poor", so as to live from then on only by her work and on alms, trusting wholly on the Father. St. Clare instituted for her daughters an assiduous liturgical life, with the recitation of the Divine Office by night and by day, being before God the perpetual voice of those "who cannot, who do not know how and who do not want to pray."

St. Clare twice obtained by her prayers the miraculous deliverance of her convent as well as of Assisi from marauding bands of Saracens. By the cloister she separated her daughters from the world, only to keep their thoughts dwelling on mankind's spiritual needs. Ever occupied with their brothers' salvation, the poor Clares only live to win them all for Jesus Christ. In her own time, which was just as troubled by war and love for riches as our own, St. Clare of Assisi was the personification of peace and joy, which are the fruits of the detachment from all that passes away.

Before her death on August 11, 1253, there were already seventy-five convents of her Order in nine European countries.



Surprise photo at the end of a ceremony of temporary vows (1994)

which runs throughout the history of the human race. Let us hope that the advances made by the *motu proprio* do not cause us to lose sight of this much deeper view of things. The new situation is cause for hope, but also for redoubled courage to carry on the combat along the route traced by Archbishop Lefebvre.

The success gained by our rosary crusade, the zeal that we saw deployed, inspires us to renew our confidence in our heavenly Mother, not by a crusade a month or two long, but by a perpetual rosary crusade. Yes, may this prayer never cease to ascend heavenward for the good of the Church and the salvation of souls! We are convinced that Our Lady will not remain unmoved by such an onslaught of *Ave Marias*, and will hasten the Church's recovery. In keeping with the fine sentiment of the Swiss General, General Guisan, who on seeing a soldier praying his rosary

said: "*How I should like to see Switzerland encircled by this chain!*" we should like to encircle the entire Church with a chain of rosaries, to encircle her with an immense and continual string of *Ave Marias* for her defense and protection.

Thus, we are now launching a perpetual Rosary Crusade to obtain from Heaven not only that the decree of excommunication be withdrawn, but especially that Catholic Tradition be fully re-established in its due place—a crusade that will continue until the triumph of the Immaculate Heart of Mary.

May all the saints come unto our aid, and may Our Lady bless you.

The Feast of All Saints

November 1, 2007

+ Bernard Fellay

The Month of December sanctified

Month dedicated to the Holy Child 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 5th starts the Novena of St Lucy
- On the 8th, Great Feast of the Immaculate Conception, Patroness of the SSPX
- On the 10th starts the Novena of the Expectation of Our Lady
- Ember Days of Advent on the 19th, 21st and 22nd
- On the 17th starts the Major Antiphons and the Novena of Christmas
- On the 24th, Vigil of the Nativity
- On the last day of the year, Plenary Indulgence for the public chant of the Te Deum

Suggested resolution for the month : Keep Christ in Christmas!

SSPX Masses in Ireland - Locations and Times

Liturgical calendar for December 2007					St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel
Saturday	1	Of Our Lady, IV class	FIRST SATURDAY	1	11 am								
Sunday	2	First Sunday of Advent, I class		2	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm		
Monday	3	St Francis Xavier, III class		3	11 am & 6.30 pm								
Tuesday	4	St Peter Chrysologus, St Barbara, III class		4	11 am & 6.30 pm								
Wednesday	5	Ferial, St Sabbas, III class		5	11 am & 6.30 pm								
Thursday	6	St Nicolas, III class	FIRST THURSDAY	6	11 am & 6.30 pm								
Friday	7	St Ambrose, III class	FIRST FRIDAY <i>Abstinence</i>	7	11 am & 6.30 pm								
Saturday	8	Immaculate Conception, I class	Holy Day of Obligation	8	11 am	11 am	7 pm						
Sunday	9	Second Sunday of Advent, I class		9	9 am & 11 am	11 am	11 am	11 am	8.30 am				5 pm
Monday	10	Ferial, III class		10	11 am & 6.30 pm								
Tuesday	11	St Damasus, III class		11	11 am & 6.30 pm								
Wednesday	12	Ferial, Our Lady of Guadalupe, III class	<i>St Finnian of Clonard</i>	12	11 am & 6.30 pm								
Thursday	13	St Lucy, III class		13	11 am & 6.30 pm								
Friday	14	Ferial, III class	<i>Abstinence</i>	14	11 am & 6.30 pm								
Saturday	15	Ferial, III class		15	11 am								
Sunday	16	Third Sunday of Advent, Gaudete Sunday, I class		16	9 am & 11 am	11 am or 5 pm to be confirmed	11 am	11 am	8.30 am				
Monday	17	Ferial, II class		17	11 am & 6.30 pm								
Tuesday	18	Ferial, II class	<i>St Flannan, 1st Bishop of Killaloe</i>	18	11 am & 6.30 pm								
Wednesday	19	Ember Day, II class	Ember Days are traditionally days of fast and abstinence	19	11 am & 6.30 pm								
Thursday	20	Ferial, II class		20	11 am & 6.30 pm								
Friday	21	St Thomas, Apostle, Ember Day, II class	<i>Abstinence</i>	21	11 am & 6.30 pm								
Saturday	22	Ember Day, II class		22	11 am								
Sunday	23	Fourth Sunday of Advent, I class		23	9 am & 11 am	11 am or 5 pm to be confirmed	11 am	11 am	8.30 am				
Monday	24	Vigil of the Nativity, I class		24	11 am & Midnight								
Tuesday	25	Nativity of Our Lord Jesus-Christ, I class	Holy Day of Obligation	25	9 am & 11 am	11 am or 5 pm to be confirmed	11 am	11 am	8.30 am				
Wednesday	26	St Stephen, II class		26	11 am & 6.30 pm								
Thursday	27	St John the Evangelist, II class	(I class in St John's Church)	27	11 am & 6.30 pm								
Friday	28	The Holy Innocents, II class	<i>Abstinence</i>	28	11 am & 6.30 pm								
Saturday	29	Within the Octave of Christmas, St Thomas of Canterbury, II class		29	11 am								
Sunday	30	Sunday in the Octave of Christmas, II class		30	9 am & 11 am	11 am or 5 pm to be confirmed	11 am	11 am	8.30 am				
Monday	31	Within the Octave of Christmas, St Sylvester, II class		31	11 am & 6.30 pm								
Tuesday	1	Octave of the Nativity, I class		1	11 am & 6.30 pm								

Please note the Mass times in Athlone to be confirmed for December 16th, 23rd, 25th and 30th