

The Priestly Society of Saint Pius X in Ireland

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Rev. Greig Gonzales

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Mr. McKeown (048) 9445 3654

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Sunday's Well, Co. Cork

Athlone or
Mr. O'Connor (021) 437 1196

Our Lady of Knock and St Patrick Chapel

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Dún Laoghaire or
Mr. McArdle (048) 3082 5730

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

Galway Mass Centre

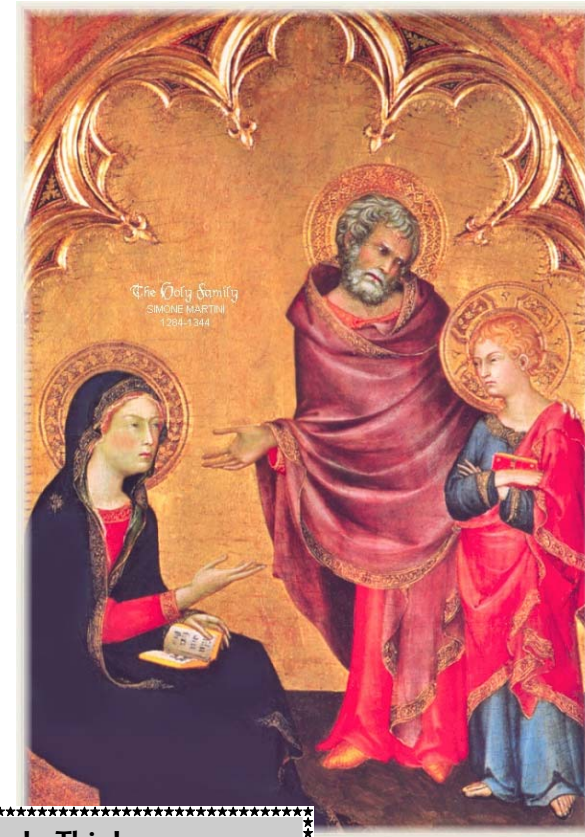
Chapel of new Clinic by N6
Co. Galway

Athlone

Website : www.ireland.sspix.net

St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:
- Letter from Fr. Anglés
- Life of St Munchin of Limerick
- Carmelite Nuns
- Church News
- Plus all the activities in our
pories and churches

January 2007
Month of
the Holy Family

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 (See details on next page)

Confessions: Half an hour before Masses on Saturdays and Sundays

Missa Cantata: Fourth Sunday of the month

Doctrinal Conference for Adults: 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 6 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: Wednesdays 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. Gonzales

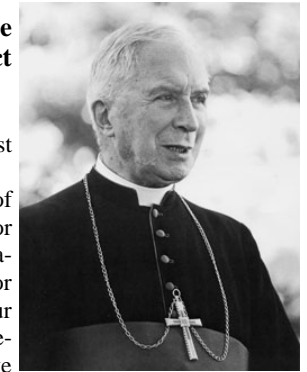
St John's Circle: Contact Fr. Anglés

Youth Group: Contact Fr. Bufé

Third Order of the SSPX: Contact Fr. Bufé

St Philomena's Rosary Association: Contact Kay Cronin

This is how Archbishop Lefebvre explained to the seminarians at Ecône the importance of an exact translation of the *pro multis*:



The expression "for many" translated by "for all" in most vernacular languages:

The Latin formula, such as it was given by the reform [of the Mass in 1969, Ed.], still uses the term *pro multis* (for many), but the translation in most of the vernacular languages is completely wrong, because it says: *pro omnibus* (for all). This is contrary to what the Church heard from Our Lord when He said these words. In the application of Redemption, everybody is not saved: Our Lord came to save all men, but all men will not profit by it, because some men, through their own fault, do not want to receive the graces of Redemption. This is why the term points to the application of Redemption which concerns many souls, but not all. (Spiritual Conference, Ecône, March 21, 1977)

The translations are bad; they are absolutely contrary to what the Catechism of the Council of Trent teaches. The Catechism of the Council of Trent explains why Our Lord did not say *pro omnibus*, and why, in the Mass, we do not say *pro omnibus* but *pro multis* (cf. *Catechism of the Council of Trent*, ch. 18 § 3). If this Catechism deemed it fitting to explain this in detail, it is because it is important, because the merits of Our Lord are not applied to all. Unfortunately this is a fact. Otherwise, there would be no hell. If everybody really profited in a final manner by the merits of Our Lord, everybody would go to Heaven.

(*Spiritual Conference, Ecône, February 15, 1979*)

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 7th, Consecration of the family to the Holy Family

On the 9th starts the Novena of St. Anthony the Hermit

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. We pray for the intentions of our seminarians, especially for Peadar Walsh, who will receive the cassock at our seminary of Flavigny on February 2

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

Intention for the Eucharistic Crusade for the month of January

For the Eucharistic Crusade of Children

interpretation of the Lord's intention expressed in the text. It is a dogma of faith that Christ died on the Cross for all men and women (cf. John 11:52; 2 Corinthians 5,14-15; Titus 2,11; 1 John 2,2).

3. There are, however, many arguments in favour of a more precise rendering of the traditional formula *pro multis*:

a. The Synoptic Gospels (Mt 26,28; Mk 14,24) make specific reference to "many" ([Greek word transliterated as *polloin*]) for whom the Lord is offering the Sacrifice, and this wording has been emphasized by some biblical scholars in connection with the words of the prophet Isaiah (53, 11-12). It would have been entirely possible in the Gospel texts to have said "for all" (for example, cf. Luke 12,41); instead, the formula given in the institution narrative is "for many", and the words have been faithfully translated thus in most modern biblical versions.

b. The Roman Rite in Latin has always said *pro multis* and never *pro omnibus* in the consecration of the chalice.

c. The anaphoras of the various Oriental Rites, whether in Greek, Syriac, Armenian, the Slavic languages, etc., contain the verbal equivalent of the Latin *pro multis* in their respective languages.

d. "For many" is a faithful translation of *pro multis*, whereas "for all" is rather an explanation of the sort that belongs properly to catechesis.

e. The expression "for many", while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one's willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the "many" to whom the text refers.

f. In line with the Instruction *Liturgiam authenticam*, effort should be made to be more faithful to the Latin texts in the typical editions.

4. The Bishops' Conferences of those countries where the formula "for all" or its equivalent is currently in use are therefore requested to undertake the necessary catechesis of the faithful on this matter in the next one or two years to prepare them for the introduction of a precise vernacular translation of the formula *pro multis* (e.g. "for many", "per molti", etc.) in the next translation of the Roman Missal that the Bishops and the Holy See will approve for use in their country.

With the expression of my high esteem and respect, I remain, Your Eminence/
Your Excellency,
Devotedly Yours in Christ,

Francis Card. Arinze
Prefect

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.

Fathers Anglés, Bufé, Babinet, Gonzales and Biéer

ANNOUNCEMENTS

- **CATECHISM DAY** in Athlone is on Thursday 18 January. The children of all our chapels are invited.
- **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 13 January.
- **CONFERENCES FOR ADULTS** at St John's this year are on **Church History**. They are held every Tuesday at 7.25 pm.

NIGHT & CHRISTMAS MASSES

St John's - 24th: Carols & Rosary at 10.30 pm
followed by Sung Mass. Day Masses: 9am & 11am
Athlone - Midnight & 11 am
Cork - Midnight & 11 am - Cashel - 5 pm
Newry - 8.30 am -- Belfast - 11 am

Monthly Day of Recollection in St John's
Every First Saturday April through November
From December to March, Short Recollection as follows
Saturday January 6th, 2007, Holy Day of Obligation

10.30 am Rosary, Confessions
11 am Holy Mass
11.50 am Conference
12.30 pm Rosary & Benediction.

Next day of recollection in **April**

Letter from Father Anglés



THE POPES HAVE ALREADY SPOKEN

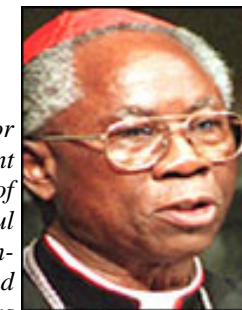
Dear Friends and Benefactors of the Society in Ireland,

It is almost perfunctory at the start of a calendar year to ponder about the fragile stability of the world and the state of things in the Church. Pope John XXIII, at the very end of the year 1961, issued the official call to a Council with the Apostolic Constitution *Humanae Salutis*, pointing to the signs of what he thought was to be "a better age for the Church and for mankind." Forty years after the conclusion of the Second Vatican Council we are still examining the "signs of the times," and nobody can blame us for saying that they indicate a grim reality which is far from matching those triumphalist expectations. Buffeted between hope and anxiety, the postconciliar Church tried to gain the respect of a world which rejects or ignores Our Lord Jesus Christ; cemented upon a new theology, the Church of Vatican II faces in 2007 the most ominous signs. If indeed "*vox temporis, vox Dei*" (the voice of the times is the voice of God), a look at the theatre of human affairs reveals a dismal situation: Catholicism has become a minority in a pluralist society, in which religious indifferentism and nihilism are the norm, so that to be a practicing Catholic in 2007 is, to say the least, a disadvantage.

Faced with the fast annihilation of the remnants of Christianity in the Western world, by way of collective suicide or by active persecution, it is time to realize that the new theology is a great fiasco, and to rediscover the wise Magisterium of the modern popes, from Gregory XVI to Pius XII. Their great encyclicals contain all the necessary elements to achieve the peace, order, and prosperity that every man and nation rightly desire.

The first step is the one of diagnosing the source of the present evils. The good news is that the work was already done by the exceptional minds of the modern popes. An exhaustive study of every problem affecting mankind today, from philosophy to economics, can be found in Gregory XVI "*Mirari Vos*" (15 August 1832), Leo XIII "*Rerum Novarum*" (15 May 1891), and Blessed Pius IX "*Quanta Cura*" (8 December 1864) with the detailed "*Syllabus Errorum*." Our holy patron, St. Pius X, exposed the

Church News



Cardinal Arinze

Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments sent a letter, dated October 17, 2006, to all the presidents of bishops' Conferences, asking them to prepare the faithful by appropriate catechesis for the introduction of the translation of the Latin text *pro multis* by "for many" instead of "for all" in the words of consecration of the Precious Blood.

To their Eminences /Excellencies, Presidents of the National Episcopal Conferences CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

Prot. n. 467/05/L

Rome, 17 October 2006

Your Eminence / Your Excellency,

In July 2005 this Congregation for the Divine Worship and the Discipline of the Sacraments, by agreement with the Congregation for the Doctrine of the Faith, wrote to all Presidents of Conferences of Bishops to ask their considered opinion regarding the translation into the various vernaculars of the expression *pro multis* in the formula for the consecration of the Precious Blood during the celebration of Holy Mass (ref. Prot. n. 467/05/L of 9 July 2005).

The replies received from the Bishops' Conferences were studied by the two Congregations and a report was made to the Holy Father. At his direction, this Congregation now writes to Your Eminence / Your Excellency in the following terms:

1. A text corresponding to the words *pro multis*, handed down by the Church, constitutes the formula that has been in use in the Roman Rite in Latin from the earliest centuries. In the past 30 years or so, some approved vernacular texts have carried the interpretive translation "for all", "per tutti", or equivalents.

2. There is no doubt whatsoever regarding the validity of Masses celebrated with the use of a duly approved formula containing a formula equivalent to "for all", as the Congregation for the Doctrine of the Faith has already declared (cf. Sacra Congregatio pro Doctrina Fidei, *Declaratio de sensu tribuendo ad probationi versionum formularum sacramentalium*, 25 Ianuarii 1974, AAS 66 [1974], 661). Indeed, the formula "for all" would undoubtedly correspond to a correct

Irish Saints

January 2nd

St Munchin, First Bishop of Limerick

The patron Saint of the diocese of Limerick is Saint Munchin, "The Little Monk", who lived in the 7th century. He is said to have been born near Bruree and belonged to the royal blood of North Connaught. We know nothing of his early life and education. He succeeded St Necessarius as Abbot of Muncret. It is said that this monastery contained 1500 monks, 500 of whom were devoted to preaching, 500 others were so classed and divided as to have a perpetual full choir day and night, while the remaining 500 were old men of exemplary piety, who devoted themselves to charitable and religious works.

According to some, he was named by St Patrick the First Bishop of Limerick. There is also a legend about the building of Munchin's first church in Limerick. While he was building the church, the locals refused to help Munchin. As a result, Munchin placed a curse on the city that the stranger would flourish and the native would perish. Today the Protestant church of Saint Munchin stands on the site of the early church. There is a very ancient graveyard attached to it. What now stands is an 1812 church, along with the remains of a castle built by the great Norman de Lacey family, probably in the 13th century. Situated in the centre of the village, near some rocky outcrops, is the site of an ancient holy well dedicated to St. Munchin. Over the years, traditional religious exercises took place at the well on his feast day, 2nd of January.



St Munchin's Church in Limerick

mindset lurking under the guise of intellectual modernity, by studying and condemning the heresy of Modernism in the Decree "*Lamentabili*" (3 July 1907) and in his luminous Encyclical "*Pascendi*" (8 September 1907) of which we celebrate the centennial this year 2007. Along with those documents, St. Pius X prepares us for the antimodernistic battle with "*Sacrorum Antistitum*" (1 September 1910) and "*Praestantia Scripturae Sacrae*" (18 November 1907). Read their doctrine, and the popes will open your eyes and allow you to understand the reasons of the present calamities. You find the documents in our bookstores and online in the internet at www.papalencyclicals.net

Let me give you some highlights of those writings, in which shines the clarity and the objectivity of a Magisterium now forgotten:

- "*Mirari Vos*": "Depravity exults; science is impudent; liberty, dissolute. The holiness of the sacred is despised; the majesty of divine worship is not only disapproved by evil men, but defiled and held up to ridicule. Hence sound doctrine is perverted and errors of all kinds spread boldly. The laws of the sacred, the rights, institutions, and discipline -- none are safe from the audacity of those speaking evil. [...] Thus, by institutions and by the example of teachers, the minds of the youth are corrupted and a tremendous blow is dealt to religion and the perversion of morals is spread. So the restraints of religion are thrown off, by which alone kingdoms stand. We see the destruction of public order, the fall of principalities, and the overturning of all legitimate power approaching."
- "*Rerum Novarum*": "The great mistake made in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual conflict. [...] There is no intermediary more powerful than religion (whereof the Church is the interpreter and guardian) in drawing the rich and the working class together, by reminding each of its duties to the other, and especially of the obligations of justice."
- "*Quanta Cura*": "Where religion has been removed from civil society, and the doctrine and authority of divine revelation repudiated, the genuine notion itself of justice and human right is darkened and lost, and the place of true justice and legitimate right is supplied by material force, thence it appears why it is that some, utterly neglecting and disregarding the surest principles of sound reason, dare to proclaim that "the people's will, manifested by what is called public

opinion or in some other way, constitutes a supreme law, free from all divine and human control; and that in the political order accomplished facts, from the very circumstance that they are accomplished, have the force of right."

- **"Pascendi":** "Every religion, even that of paganism, must be held to be true! What is to prevent such experiences from being found in any religion? In fact, that they are so is maintained by not a few. On what grounds can Modernists deny the truth of an experience affirmed by a follower of Islam? Will they claim a monopoly of true experiences for Catholics alone? Indeed, Modernists do not deny, but actually maintain, some confusedly, others frankly, that all religions are true. [...]There is yet another element in this part of their teaching which is absolutely contrary to Catholic truth. For what is laid down as to experience is also applied with destructive effect to tradition, which has always been maintained by the Catholic Church. Tradition, as understood by the Modernists, is a communication with others of an original experience, through preaching by means of the intellectual formula. To this formula, in addition to its representative value they attribute a species of suggestive efficacy which acts firstly in the believer by stimulating the religious sense, should it happen to have grown sluggish, and by renewing the experience once acquired, and secondly, in those who do not yet believe by awakening in them for the first time the religious sense and producing the experience. In this way is religious experience spread abroad among the nations; and not merely among contemporaries by preaching, but among future generations both by books and by oral transmission from one to another. Sometimes this communication of religious experience takes root and thrives, at other times it withers at once and dies. For the Modernists, to live is a proof of truth, since for them life and truth are one and the same thing. Thus we are once more led to infer that all existing religions are equally true, for otherwise they would not survive."

After the diagnose, the solution: Pius XI condemned the modern idea of ecumenism as "a false Christianity, quite alien to the one Church of Christ" in *"Mortalium Animos"* (6 January 1928), and called for a restoration of the Kingship of Christ in his Encyclical *"Quas Primas"* (11 December 1925): *"When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony."*

One decade before Vatican II, Pope Pius XII wrote in *"Humani Generis"* (12 August 1950) what should have been the blueprint of the

founding Carmels. She died October 4, 1582, at the age of 67, having founded 16 monasteries for nuns and 14 for monks. Discalced Carmelites lovingly refer to her as "Our Holy Mother Teresa".

Spirituality

IT is especially the Blessed Virgin Mary who is found across all the pages of the history of Carmel. The Order claims to have been founded in order to honor the Mother of God. Every Carmelite heart burns with a filial love for her and wills to imitate the hidden, silent life of the adoration of the Virgin of Nazareth.

St. Teresa of Avila says clearly that the desire of the Carmelite is "to be alone with the Alone". God reveals Himself to the heart in solitude, and therefore, each nun works alone, as much as possible, either in her cell or office. There is to be no speaking without



St Therese of the Child Jesus

necessity outside of the two daily recreations. The strict enclosure, walls and grates separate the religious from the world and help to promote and protect this solitude.

A Carmelite's day is centered on its summit, which is Mount Calvary – the Holy Sacrifice of the Mass. There, she offers herself with Christ to fulfill the Divine Will in all she will do during the day. At the foot of the Cross, and while reciting the Divine Office, she draws the graces and the strength she needs for her own sanctification and for all souls. Mental prayer is the cornerstone of Carmelite spirituality. Solitude, silence, detachment and mortification are the conditions of prayer and the negative aspect of the Carmelite spirituality, while prayer and union with God are its positive aspects. To be solid, prayer must be built on profound humility.

St. Teresa of Avila teaches that the essence of prayer is "not to think a lot, but to love a lot". Meditation and reasoning serve to prepare the soul to stay near Our Lord and speak to Him. The more a soul advances, the more this colloquy will occupy a greater part of prayer. The value of prayer is not measured by the sweetness that one might find in it, but by the fruit it bears of giving the soul a firm purpose in accomplishing the Will of God in everything, despite the repugnance of nature. Daily spiritual reading, reading during meals, weekly spiritual conferences, and an annual retreat furnish the common nourishment of the monastic life of prayer.

To be continued

Traditional Religious Orders

CARMELITE NUNS

History of the Order of Carmel and its Founders

TRADITION takes the Order of Carmel back nine centuries before Christ to the time of the Prophet Elias who is considered its Founder. St. Elias lived as a hermit on Mount Carmel in Palestine, which also became a place of solitude for his disciples. During a long drought, he climbed to the summit of Carmel in order to beg God's help for his people. At his prayer, a little cloud was seen rising up from the sea. It grew until it covered the sky and poured forth a saving rainfall upon the earth. Holy Mother Church has always viewed this cloud as the prophetic announcement of the Blessed Virgin Mary, who was to bring forth the Savior. In his encyclical, "Ad Diem Illum", St. Pius X affirmed that "Mary was the object of the thought of Elias when he contemplated the cloud which rose from the sea."

In 1247, St. Albert, Patriarch of Jerusalem, gave a Rule to the "Brother Hermits of the Blessed Virgin Mary of Mount Carmel", which codified the form of the life they had spontaneously adopted. In the 15th Century, Blessed John Soreth instituted the Carmelite observance for women.

In the 16th Century, St. Teresa of Avila entered the Carmel of the Incarnation in Avila, Spain, where she lived for 20 years as a good religious. She became aware of the fact that the numerous travels the religious made outside the monastery and the long worldly conversation in the parlor were hindrances to the life of prayer. With a few companions, she resolved to return to the fundamental spirit of Carmel, the spirit of contemplation, and after many contradictions and sufferings, she founded the little Monastery of St. Joseph of Avila. She extended the reform of Carmel to include the monks with the help of St. John of the Cross, and spent the last years of her life travelling across Spain



St Teresa of Avila

Council Fathers: "With regard to new questions, which modern culture and progress have brought to the foreground, let them engage in most careful research, but with the necessary prudence and caution; finally, let them not think, indulging in a false "irenism," that the dissident and erring can happily be brought back to the bosom of the Church, if the whole truth found in the Church is not sincerely taught to all without corruption or diminution."

The same pope, in "Summi Pontificatus" (10 October 1939) makes a vibrant appeal to the soldiers of Christ the King: "Can there be a greater or more urgent duty than to preach the unsearchable riches of Christ to the men of our time? Can there be anything nobler than to unfurl the banner of the King before those who have followed and still follow a false standard, and to win back to the victorious banner of the Cross those who have abandoned it? What heart is not inflamed, is not swept forward to help at the sight of so many brothers and sisters who, misled by error, passion, temptation and prejudice, have strayed away from faith in the true God and have lost contact with the joyful and life-giving message of Christ?"

Any impartial observer can attest to the fact that the words of the popes were not echoed by the Catholic hierarchy of the postconciliar years. The admirable tenacity of Archbishop Marcel Lefebvre made it possible for a small phalanx of priests and faithful to maintain the purity of the Catholic doctrine throughout the confusion of the past four decades. Confident that Our Lord has not abandoned His Church, we must continue to pray for Pope Benedict XVI, that he may speak to the Church and the world with the authority and the inspired wisdom of his valiant predecessors, and that we may see at last the peace of Christ in the kingdom of Christ through Mary.

At the beginning of the new year, receive the best wishes and blessings of your priests in Ireland. Our prayers go to the Holy Family, that 2007 may be for you and for your dear ones a prosperous year, in the grace and the peace of those who serve God with a pure heart. Give us your prayers and support in return, so that we may continue to be faithful "ministers of Christ and dispensers of the mysteries of God" (I Corinthians, IV, 1-2). May we all serve Him in that cheerfulness which is a consequence of our Faith, Hope, and Charity, and which lasts forever.

In the joy of Jesus, Mary, and Joseph
at Christmastide,

Fr. Angles

Liturgical calendar for January 2007

SSPX Masses in Ireland - Locations and Times

						St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel
Monday	1	Octave Day of the Nativity, I class		1		11 am & 6.30 pm	11 am							
Tuesday	2	The Most Holy Name of Jesus, II class	<i>St Munchin, 1st Bishop of Limerick</i>	2		11 am & 6.30 pm	11 am							
Wednesday	3	Ferial, IV class		3		11 am & 6.30 pm	11 am							
Thursday	4	Ferial, IV class		4		11 am & 6.30 pm	11 am							
Friday	5	Ferial, St Telesphorus, IV class	<i>Abstinence</i>	5		11 am & 6.30 pm	11 am	7.30 pm						
Saturday	6	Epiphany, I class	Holy Day of Obligation	6		11 am	11 am	9.30 am	9 am	12 noon				
Sunday	7	Feast of the Holy Family, II class		7		9 am & 11 am	11 am	11 am	11 am	8.30 am	4.30 pm	5 pm		
Monday	8	Ferial, IV class	<i>St Albert, Bishop of Cashel</i>	8		11 am & 6.30 pm	11 am							
Tuesday	9	Ferial, IV class		9		11 am & 6.30 pm	11 am							
Wednesday	10	Ferial, IV class		10		11 am & 6.30 pm	11 am							
Thursday	11	Ferial, St Hyginus, IV class		11		11 am & 6.30 pm	11 am							
Friday	12	Ferial, IV class	<i>Abstinence</i>	12		11 am & 6.30 pm	11 am							
Saturday	13	Baptism of Our Lord, II class		13		11 am	11 am							
Sunday	14	Second Sunday after the Epiphany, II class		14		9 am & 11 am	11 am	11 am	11 am	8.30 am				5 pm
Monday	15	St Paul the Hermit, St Maur, III class	<i>St Ita, Virgin</i>	15		11 am & 6.30 pm	11 am							
Tuesday	16	St Marcellus, III class	<i>St Fursey, Abbot</i>	16		11 am & 6.30 pm	11 am							
Wednesday	17	St Anthony the Hermit, III class		17		11 am & 6.30 pm	11 am							
Thursday	18	Ferial, St Prisca, IV class		18		11 am & 6.30 pm	11 am							
Friday	19	Ferial, St Marius & Companions, St Canute, IV class	<i>Abstinence</i>	19		11 am & 6.30 pm	11 am							
Saturday	20	Sts Fabian & Sebastian, III class		20		11 am	11 am							
Sunday	21	Third Sunday after the Epiphany, II class		21		9 am & 11 am	11 am	11 am	11 am	8.30 am			4.30 pm	
Monday	22	Sts Vincent & Anastasius, III class		22		11 am & 6.30 pm	11 am							
Tuesday	23	St Raymund of Penafort, St Emerentiana, III class		23		11 am & 6.30 pm	11 am							
Wednesday	24	St Timothy, III class		24		11 am & 6.30 pm	11 am							
Thursday	25	Conversion of St Paul, III class		25		11 am & 6.30 pm	11 am							
Friday	26	St Polycarp, III class	<i>Abstinence</i>	26		11 am & 6.30 pm	11 am							
Saturday	27	St John Chrysostom, III class		27		11 am	11 am							
Sunday	28	Fourth Sunday after the Epiphany, II class		28		9 am & 11 am	11 am	11 am	11 am	8.30 am				5 pm
Monday	29	St Francis de Sales, III class		29		11 am & 6.30 pm	11 am							
Tuesday	30	St Martina, III class		30		11 am & 6.30 pm	11 am							
Wednesday	31	St John Bosco, III class	<i>St Edan, Bishop of Ferns</i>	31		11 am & 6.30 pm	11 am							