

The Priestly Society of Saint Pius X in Ireland

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Rev. Greig Gonzales

CONTACT

Saint Pius V Chapel

78 Andersonstown Road
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Dún Laoghaire or
Mr. McKeown (048) 9445 3654

Our Lady of the Rosary Church

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

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

Our Lady of Knock and St Patrick Chapel

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

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.sspx.net

St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Archbishop Lefebvre
- Life of Saint Muredach
- Society of the Transfiguration
- Notes from the SSPX
- Plus all the activities in our priories and churches

July 2007
Month of the Precious Blood
August 2007
Month of the Immaculate
Heart of Mary

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: Mondays 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. 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

Mass Stipends

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

The Society in Ireland is not affiliated with any organization or publication, religious, educational, cultural, or political, and it does not endorse directly or indirectly any religious, educational, cultural, or political association.

Any contrary claim by individuals or associations is a fraudulent one.

NOTE CONCERNING COLLECTIONS AND PRINTED MATERIAL **July 2007**

All collections of money and the distribution of printed material in the churches, chapels, and mass centres of the Society of St. Pius X in Ireland are subject to the superior's previous written permission.

Outside the regular Sunday church collections, the only authorized one at the present is the monthly collection for the Living Rosary Association in Dublin. No other collections are permitted on our property.

The only printed material authorized to be distributed in our chapels is the St. John's Bulletin, the Crusaders and Handmaids monthly bulletins, the monthly letter of the superior, The Angelus magazine, and The Catholic newspaper. No other publication can be distributed on our property.

The purpose of this notice is to make the faithful aware that any other eventual requests for funds and distribution of other printed material are not sponsored by the Society.

NOTE CONCERNING MEMBERSHIP IN THE SSPX July 2007

The Society of St. Pius X in Ireland is a Catholic priestly institute with a priestly apostolate, canonically approved as a "society of common life without vows." The only members of the Society in Ireland are the priests incardinated in the Society and living in the priories of the Society.

The faithful attending our churches and chapels are not members of the Society, neither are the priests and religious from other dioceses, orders, congregations, or institutes who may collaborate eventually in our apostolate. The Society is not responsible for their actions, writings, or declarations, and none of them speaks for or represents the Society. Similarly, nobody can speak for or represent the faithful attending our chapels.

The General superior and the District superior are responsible only for their priests, and they exercise their authority exclusively over them and over their apostolate in Ireland. The superiors of the Society are not the superiors of the faithful, they are the ecclesiastical superiors of the priests.

The Society in Ireland has no other publications at the present time -July 2007- than the following: the St. John's Bulletin, the monthly letter from the superior, the Irish Crusader, and the Handmaids Bulletin; it distributes as well The Angelus magazine and The Catholic newspaper. The Society in Ireland does not endorse directly or indirectly any other publication .

ANNOUNCEMENTS

- **FIRST MASSES** of Reverend Father David Sherry in Athlone on July 8th at 11 am and at St John's on July 15th at 11 am.
- **SECOND COLLECTION every Sunday at St John's** for Restoration of the roof of the church.
- **SUMMER CAMPS** in Co. Cavan for girls July 16-22 and for boys July 22-28. Contact Fr. Biéer. You will find in the churches and chapels the application form and information leaflet. All children and teenagers are welcome. There are still places left.
- **RETREAT FOR MEN** preached by Fathers Anglés and Biéer at Orlagh Retreat Centre, August 20-24. Contact Fr. Biéer at (01) 280 9407. Book before August 10th. Price 300 €. More details on our website ireland.sspix.net
- **ENROLMENT in the Scapular of Our Lady of Mount Carmel** on July 22nd in all the churches after Mass.
- **ANNIVERSARY MASS** for Fr. McGrath on August 13th at 6.30 pm.
- **MARIAN PROCESSION** at St John's after 11 am Mass on Sunday 19 August.
- **MASS AND PROCESSION** in honour of Our Lady on the Feast of the Assumption at the Mass Rock in Newry, August 15th. Details will be given later.
- **PILGRIMAGE to Croagh Patrick** on Saturday 18 August.
- **KNOCK PILGRIMAGE** on Saturday 15 September.

Monthly Day of Recollection in St John's Every First Saturday May through December Saturday, July 7th and August 4th

10.30 am	Rosary. Confessions
11 am	Holy Mass
11.50 am	Veni Creator. First Conference. Angelus
12.45 pm	Lunch with spiritual reading (bring your own lunch). Free time
1.30 pm	Visit to the Blessed Sacrament and Stations of the Cross
2.15 pm	Veneration of the relic of the True Cross. Second Conference
3.15 pm	Rosary & Benediction. Distribution of Holy Communion
4 pm	Holy Mass

Next day of recollection, Saturday, September 1st

Archbishop Marcel Lefebvre



The Priesthood and the Tridentine Indult

Extracts from a conference of Archbishop Marcel Lefebvre, 29 October 1984, Stuttgart, Germany.

I have been asked to give you a few reflections on the spirituality of the priest. I cannot very well separate the spirituality of the priest from the Holy Sacrifice of the Mass.

To my mind there are not two different kinds of priestly spirituality, there is only one: that of his Mass, that of the Sacrifice of Our Lord, because the priest is essentially the man of sacrifice. I would say there is a transcendental relation between the priest and the sacrifice, and between the sacrifice and the priest. One cannot imagine sacrifice without a priest, and the priesthood without sacrifice. And so there is a relation there that is more than essential, transcendental really, a relation that goes beyond even the essence of the priest. So, we must go back to the idea of the Sacrifice. One can say that our sacrifice, the sacrifice which Our Lord has put into our hands, the sacrifice which Our Lord has left us, is a thing without limit, inexpressible, so divine and mysterious is it, that it surpasses everything we can imagine.

To think that we are really "other Christs," and that it is His words, His words that produce His presence, that we recite these words each morning, that it is not simply a narrative but also an action, and that we say, "This is My Body," we do not say, "This is the Body of Jesus Christ." But we say, "This is My Body," "This is the chalice of My Blood" - it is we ourselves who pronounce it! Consequently we are truly in the Person of Christ, it is truly Christ that we represent. It is no longer we who speak; it is Our Lord Who makes use of our lips, Who makes use of us to pronounce

Its Goals

They are summed up in one motto: Adorare – Unire – Servire.

1) *Adorare* – personal sanctification: this is the first goal that should have everyone, in a constant concern about living fully the evangelical concept of charity.

2) *Unire* – the search for unity: it is not a matter of adding a new spirituality to the treasure of the Church but, on the contrary, to enable each member to draw from the different sources of traditional spiritualities in the Church. A special attention is brought to the Eastern spirituality sources, in order to know better the question of the separated communities, and so to work for their return to Roman unity. Towards this, each member makes himself an Oblate of Unity. He offers his life, his labors, his suffering, to hasten the hour of this unity.

3) *Servire* – apostolic work: the attitude and spirit of this work is disposability. The Society is prepared to undertake all tasks that are entrusted to it, provided they respect its family life, its spirit, and its unity. In the bosom of the Society exist two kinds of members: A) the permanent members; B) the members living in the spirit of the Society, but in the world, called "*Familiers*".

The Society is directed by the Common Father, responsible for its good progress, and guardian of its spirit. Then come the "Permanent" Brothers and Sisters living in houses called "hermitages". The hermitages, maintained integrally for the Brothers (likewise of Sisters), must not exceed twelve members, in order to keep a family spirit in each of them. Next come the "Familiers", and a third category of membership – the "Sympathizers" who are Friends of the Society that support the permanent members by their devotion and spirit of unity.

In short the Society of Transfiguration is open to serve the Church all kinds of works, wishing to labor most especially, through love of God and of the neighbor, for the return of the separated brethren to the unity in the Holy Catholic and Roman Church.

This state of life, semi-contemplative, is able to respond to numerous vocations, avid to praise God and to consecrate themselves to the salvation of souls. Secular and theological studies are given on the premises in order to permit all members to live their consecrations on solid foundations.

Rev. Father Superior

Le Bois - Merigny - 36220 Tournon St. Martin - France



Traditional Religious Order

SOCIETY OF THE TRANSFIGURATION

Our community has chosen the name of *"The Society of the Transfiguration"*. At the outset we find here one of our goals *"the mystery of Thabor"* – venerated in both the Eastern and Western Traditions – expressing our concern to be witnesses and artisans in unity, in perfect fidelity to Rome, yet especially in the Orthodox world.



The Society of the Transfiguration is a family whose members, in common accord, have bound themselves under total dependency on Divine Grace, and total fidelity to Rome, for the realization of a common work, exteriorly and interiorly: that of Christian unity.

The Founder Fr Lecareux surrounded by two of his priests

In this we continue the work undertaken before the Second World War by Archbishop Vladimir Ghika. Born Orthodox in Rumania, Prince Ghika converted in 1902. He was ordained priest in 1923, and Pope Pius XI accorded to him the privilege of celebrating in both the Latin and the Oriental rites. In 1925, he acquired the former Cistercian Abbey of Aube in order to found the Society of St. John, open to all apostolates, and having for its first objective charity and unity in all aspects. Unfortunately, in 1931, the community overwhelmed by financial difficulties, had to sell Aube, and the members were dispersed. Archbishop Ghika died in 1954, having been imprisoned by the Communists when he returned in Rumania.

The Society of Transfiguration, consciously and deliberately, does not give itself a pre-established program of apostolate, and this to remain available to all the needs necessitated by the increase of God's Kingdom. This accessibility in spirit will in itself be the Rule and Program.

The Society is placed under the patronage of St. John the Evangelist, *"the Apostle whom Jesus loved"*. Present at the Transfiguration, St. John now at the head of the Society will help us to undertake the *"Ascension of Thabor"*. By his writings on the Heart of Jesus, and on the Holy Eucharist, Sacrifice and Real presence of Our Lord, St. John is especially the Apostle of Christian Unity.

these words anew. There it is, I truly believe, the great program of the priest, the program of priestly life: his Mass. That is why the Mass is so important. And this program, it is not really complicated, it is very simple.

The first part of the Mass consists in teaching: "to teach all nations," that is our role. We have to teach precisely because we have the Teaching Office. Our Lord said to us, to priests, "Teach all nations." He did not say that to just anybody, He said that to His Apostles, and so we have this role and we must teach. That is what we do in the first part of the Mass, more especially than in the other parts. May we be so-



licitous that our teaching truly be the teaching of the faith, that our teaching truly be the teaching of the Church! And may I point out that the faith is essentially connected with Revelation, and Revelation is essentially connected with Tradition: Faith, Revelation, Tradition! And that is why, when we say we are traditionalists, we are right. We must be traditionalists; there can be no Catholics who are not traditionalists. Tradition is part of our faith. We should not forget that there was a time of prophecy, as St. Thomas says. There was a prophetic epoch which began with the first prophets, continuing right up to the Prophet Who is Our Lord Jesus Christ: He is the Prophet, there is none greater, none holier, none more perfect, than this Prophet.

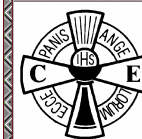
Thus the prophetic epoch continued right up to Our Lord Jesus Christ. The Apostles were joined with Our Lord Jesus Christ to announce the Gospel. After the death of the last Apostle, the prophetic epoch came to a close, was finished; there is no other prophet, there can be no other prophet after Our Lord. Who could surpass Our Lord? Who could say: "I come after Our Lord to complete what Our Lord said"? Who could say such a thing? God Himself has come, who can make himself greater

than God? There are no more prophets; the time of prophecy is finished, terminated.

St. Thomas goes on to say: "Then followed the dogmatic epoch," the time of definitions, that is, the time in which the contents of Revelation were defined, that which was revealed, that which is in the deposit of faith. And the Popes have no other role than to define what is in the deposit of Revelation - not to add a single truth, but simply to say: "This is in the deposit of revelation." That is where Tradition comes in: Tradition, from generation to generation, from Pope to Pope, from council to council, the tradition of the Faith, of what has been defined, and to the extent to which it is defined it is untouchable, one can no longer touch this truth, it is defined for all times.

When a Pope uses his infallibility, it is the deposit of faith, the treasure of our faith, there is thus a tradition, which we cannot avoid, which we must keep, hence the importance for us to always refer to the past, to refer back to what the Church had always taught. Now, this is the great error of Cardinal Ratzinger, the great error of those who are in the Church today, who say to us: "The Church is a living body and so it evolves, always changing, always in evolution, the Church is not a corpse." Truth is always the same. When I said to Cardinal Ratzinger, "Look, religious liberty and Quanta Cura are incompatible," "Oh," he said, "we are no longer in the times of Quanta Cura." We are no longer in the times of Quanta Cura, then tomorrow we will no longer be in the times of their own new truths - this is not possible!

Now in this first part of the Mass, which, I would say, is the model for our own teaching, we must refer back to that, to Tradition. The essence of what St. Paul said is: "Tradidi vos quod et accepi;" I have passed on to you what I have myself received. Already in his time he said that, and he said: "If an angel himself says the contrary of what I have handed on to you, or if I say the contrary of what I have passed on to you, may I be anathema!" And that is serious! And so neither do we have the right to deny what



Intention for the Eucharistic Crusade for the month of July
For the work of spiritual retreats
Intention for the Eucharistic Crusade for the month of August
For the return of schismatics & the conversion of heretics

Results for the Treasure of April
 The Intention was for Schools

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
28	787	285	207	626	1417	3748	96	177	1056

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."

Irish Saints

St. Murtagh (Muredach) of Killala,
First Bishop and Patron of the Diocese of Killala
in County Mayo

Feastday: August 12
Died c. 455



Arms of the Bishopric

The foundation of the diocese of Killala dates from the time of St. Patrick, who placed his disciple St. Muredach over the church called in Irish Cell Alaid. In a well that still flows close to the town, beside the sea, St Patrick baptized in a single day 12,000 converts, and on the same occasion, in presence of the crowds, raised to life a dead woman whom he also baptized.

Muredach, a descendent of King Laoghaire, was consecrated a bishop by St Patrick, and was appointed to the Church of Killala as early as 442 or 443. He is one of the most important saints in this century and a great friend of St Patrick as well as St Columba and St Brigid. It is probable that he resigned his see after a few years, and retired to end his life in the lonely island in Donegal Bay which has ever since borne his name, Innismurray.

It was at Killala that Patrick baptized the two maidens whom he met in childhood at Focluth Wood by the western sea, and whose voices in visions of the night had often pathetically called him to come



**St Murtagh's Cross
in Monasterboice**

once more and dwell amongst them.



Round Tower In Killala

was handed down to us.

There are two other parts of Holy Mass, the part with the consecration, the Sacrifice, and then the part where the priest communicates, which are united because we are united to our Victim, Our Lord.

First, the sacrifice. I now make a distinction between *gratia sanans* (grace healing) and *gratia elevans* (grace elevating), the grace which Our Lord gives us in Baptism, which He also gives us in the Sacrifice of the Mass. The augmentation of this grace has the aspect of "healing" and "elevating." - Grace healing that is the sacrificial, penitential aspect, of compunction for our faults, of everything that heals us. It is the Blood of Our Lord, it is in the Sacraments, in the Sacrament of Penance ... then, there is "grace elevating" which lifts us up, the Holy Ghost Who elevates us with Our Lord Jesus Christ in contemplation, in the love of the Father, in the love of the Holy Trinity. In the Sacrifice of the Mass we find ourselves as it were on the Cross again with Our Lord. That is the sacrificial and penitential aspect, the healing aspect, but also the aspect of love, of charity, of the contemplation of Our Lord.

Next comes the third part: the communion of the faithful. Fundamentally we cannot give them more than Our Lord Jesus Christ, but we must prepare them, precisely by teaching, and then we are the doctors of their souls by the Sacrament of Penance, by the advice we can give. We must do this in such a way that souls receive Our Lord Jesus Christ under the best conditions, so that they can receive this *gratia sanans* and *gratia elevans*, and unite themselves with Our Lord the Victim, Our Lord Who praises His Father for eternity.

These are, in summary, the different aspect of the Most Holy Sacrifice, which are very important, essential, and which are an entire program of life, this is practically our entire program of priestly life. I wish that we could always gain a deeper understanding of the Holy Sacrifice of the Mass. There you can see the change on the perspective on the Mass: if one insists only on the meal, as the progressives do now, on the meat table, the table of the Eucharistic banquet, the sharing of bread, the sharing of the word -they leave aside the aspect of the Cross, the sacrificial aspect. Let us not separate the aspect of Our Lord which lifts us right up to the bosom of the Trinity, in the midst of praise, the propitiatory aspect of sacrifice which covers us with the Blood of Our Lord, which heals us of our maladies, precisely this "healing grace." We ought

not to forget that there is "healing grace" and "elevating grace"-there are these two aspects of grace.

I will finish with a few words on the new decree which has just come out. Is it a boon, or not? It would be difficult to say that it is not a good thing, since many people have asked Rome for this liberty, that those who say the Old Mass not be persecuted. I myself also during these years have not ceased asking of Rome: leave us this liberty! And so, faced with the insistence of many people, and mine also, they finally decided to do something. Unfortunately however they have added to it incredible conditions. It's absolutely unimaginable, after all this, to be interrogating people on their opinion: Do you reject the New Mass? If you reject the New Mass, then you don't have the right to say the old one. That surpasses the imagination. That is ridiculous, because if we choose the Old Mass it is because we find it better than the new one. If you reject the new one, you don't have the right to the old one! They could quibble back and forth like that.

To my mind, this decree is a typical example of the present mentality at Rome, the progressive mentality. This is a progressive decree; it is not a traditional decree where Rome would act out of consideration for the holiness of the Mass, for the holiness of the faithful, for the apostolate and good of souls, the glory of God. No, it's not that. It's pure politics. They conducted a referendum, a poll, to see who were in agreement; because there was still a small group holding out, they decided to make a concession, but to also add some conditions. That is politics, the same kind they practice in democracies - it's not supernatural at all. Be that as it may, I think Providence has willed this nevertheless for now we have a foot in the door and never again will they be able to shut it! The old era is finished, now we have a foothold, and I think that the good God will permit, little by little, that there will be a return to Tradition. It has triggered the common sense of many of the faithful who say, "Finally this business is over with! Finally we can go to the Old Mass! Finally the dispute is over!"

They aren't really taking the conditions into account. There was even a radio station in Switzerland that said, "Pope Paul VI condemned Archbishop Lefebvre and now John Paul II has condemned Paul VI." That is not altogether accurate, but that is the impression the faithful will get from this decree.

SSPX Masses in Ireland - Locations and Times

	St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel
1	6.30 pm	11 am							
2	6.30 pm	11 am							
3	6.30 pm	11 am	7.30 pm						
4	11 am	11 am	9.30 am						
5	9 am & 11 am	11 am	11 am	11 am	8.30 am	4.30 pm	5 pm		
6	6.30 pm	11 am							
7	6.30 pm	11 am							
8	6.30 pm	11 am							
9	6.30 pm	11 am							
10	6.30 pm	11 am							
11	11 am	11 am							
12	9 am & 11 am	11 am	11 am	11 am	8.30 am				5 pm
13	6.30 pm	11 am							
14	6.30 pm	11 am							
15	11 am & 6.30 pm	11 am	7.30 pm	7.45am	12 pm				
16	6.30 pm	11 am							
17	6.30 pm	11 am							
18	11 am	11 am							
19	9 am & 11 am	11 am	11 am	11 am	8.30 am			4.30 pm	
20	6.30 pm	11 am							
21	6.30 pm	11 am							
22	6.30 pm	11 am							
23	6.30 pm	11 am							
24	6.30 pm	11 am							
25	11 am	11 am							
26	9 am & 11 am	11 am	11 am	11 am	8.30 am				
27	11 am & 6.30 pm	11 am							
28	11 am & 6.30 pm	11 am							
29	11 am & 6.30 pm	11 am							
30	11 am & 6.30 pm	11 am							
31	11 am & 6.30 pm	11 am							

Liturgical calendar for August 2007

Wednesday	1	Ferial, The Holy Machabees, IV class	
Thursday	2	St Alphonsus Liguori, St Stephen I, III class	FIRST THURSDAY
Friday	3	Ferial, IV class	<i>Abstinence</i> FIRST FRIDAY
Saturday	4	St Dominic, III class	FIRST SATURDAY
Sunday	5	Tenth Sunday after Pentecost, II class	
Monday	6	The Transfiguration of Our Lord, II class	
Tuesday	7	St Cajetan, St Donatus, III class	
Wednesday	8	St John Mary Vianney, Sts Cyriacus, Largus and Smaragdus, III class	
Thursday	9	Vigil of St Lawrence, St Romanus, III class	<i>Sts Nathy and Fedlimin</i>
Friday	10	St Lawrence, II class	<i>Abstinence</i>
Saturday	11	Our Lady on Saturdays, Sts Tiburtius & Susanna, IV class	<i>St Attracta</i>
Sunday	12	Eleventh Sunday after Pentecost, II class <i>St Muredach of Killala</i>	
Monday	13	Ferial, Sts Hippolitus & Cassian	<i>St Lelia</i>
Tuesday	14	Vigil of the Assumption, St Eusebius, II class	<i>St Fachman</i>
Wednesday	15	Assumption of the Blessed Virgin Mary, I class Holy Day of Obligation	
Thursday	16	St Joachim, Father of Our Lady, III class	
Friday	17	St Hyacinth, III class	<i>Abstinence</i>
Saturday	18	Ferial, St Agapitus, IV class	
Sunday	19	Twelfth Sunday after Pentecost, II class	
Monday	20	St Bernard, III class	
Tuesday	21	St Jane Frances de Chantal, III class	
Wednesday	22	Immaculate Heart of Mary, Holy Martyrs, II class	<i>Ded. Cathedral of Kerry</i>
Thursday	23	St Philip Benizi, III class	<i>St Eugene of Ardstraw</i>
Friday	24	St Bartholomew, II class	<i>Abstinence</i>
Saturday	25	St Louis, King of France, III class	
Sunday	26	Thirteenth Sunday after Pentecost, II class	
Monday	27	St Joseph Calasanctius, III class	
Tuesday	28	St Augustine, III class	
Wednesday	29	Beheading of St John the Baptist, St Sabina, III class	
Thursday	30	St Rose of Lima, Sts Felix & Adauctus, III class	<i>St Fiacre</i>
Friday	31	St Raymond Nonnatus, III class	<i>Abstinence</i> <i>St Aidan</i>

Will we, in our pories, in our traditional groups, will we lose much support? Personally, I don't think so; on the contrary. For one thing, we must say, this decree will unfortunately be difficult for those priests who have charge of a parish, for example, to have the Old Mass when their faithful are divided. Some want the Old Mass, some want the New; some want Communion in the hand, some don't want Communion in the hand; some want Mass facing the people, some don't want Mass facing the people. That will cause interminable divisions. Thus it will be very difficult to have the Old Mass in this environment. And so I believe that many of our faithful, even if they were accustomed to going to an environment like that, where they see the faithful receive Communion in the hand, where they see the priest celebrate the Old Mass facing the people, they will say: No, no, we will go to those who keep Tradition in its entirety. I don't believe that we will suffer losses. If that is what they figured, I believe they are mistaken. If they calculated beforehand: we will isolate the Society, we will isolate their priests, we will drive the faithful from them - for my part, I believe they are mistaken; I believe, on the contrary, that we will have more support than ever. Already some have said to us, "Oh, now we will be able to come to you." Before they were afraid and thought it would be disobedience to the priests, to the bishops who said to them: "You disobey if you go to those Masses." Now that issue of disobedience is over, so now we can go there, the faithful believe.



That is why, after all is said and done, we must look beyond the actual text of the decree, and the divisions it will cause, and the difficulties it will cause with the bishops: look at it as the good God sees it. I believe it is providential, a first step on the road back to Tradition and so, I hope, God will see to it that other steps will follow.

Liturgical calendar for July 2007

SSPX Masses in Ireland - Locations and Times

					St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel
Sunday	1	Feast of the Most Precious Blood, I class		1	9 am & 11 am	11 am	11 am	11 am	8.30 am	4.30 pm	5 pm		
Monday	2	Visitation of Our Lady, II class (At St John's, Dedication, 1st Class)		2	11 am & 6.30 pm	11 am							
Tuesday	3	St Irenaeus, III class <i>St Rumold, Bishop of Dublin</i>		3	11 am & 6.30 pm	11 am							
Wednesday	4	Ferial, IV class		4	11 am & 6.30 pm	11 am							
Thursday	5	St Anthony Mary Zaccaria, III class FIRST THURSDAY		5	11 am & 6.30 pm	11 am							
Friday	6	Ferial, IV class <i>Abstinence</i> FIRST FRIDAY		6	11 am & 6.30 pm	11 am	7.30 pm						
Saturday	7	Sts Cyril & Methodius, III class FIRST SATURDAY		7	11 am	11 am	9.30 am						
Sunday	8	Sixth Sunday after Pentecost, II class <i>St Killian, Irish Missionary</i>		8	9 am & 11 am	11 am	11 am	11 am	8.30 am				5 pm
Monday	9	Ferial, IV class		9	6.30 pm	11 am							
Tuesday	10	The Seven Holy Brothers & Sts Rufina & Secunda, III class		10	6.30 pm	11 am							
Wednesday	11	Ferial, St Pius I, IV class <i>St Oliver Plunkett, Archbishop of Armagh</i>		11	6.30 pm	11 am							
Thursday	12	St John Gualbert, Sts Nabor & Felix, III class		12	6.30 pm	11 am							
Friday	13	Ferial, IV class <i>Abstinence</i>		13	6.30 pm	11 am							
Saturday	14	St Bonaventure, III class		14	11 am	11 am							
Sunday	15	Seventh Sunday after Pentecost, II class		15	9 am & 11 am	11 am	5 pm	11 am	8.30 am			4.30 pm	
Monday	16	Ferial, Our Lady of Mount Carmel, IV class		16	6.30 pm	11 am							
Tuesday	17	Ferial, St Alexis, IV class		17	6.30 pm	11 am							
Wednesday	18	St Camillus de Lellis, Sts Symphrosa and her Seven Sons, III class		18	6.30 pm	11 am							
Thursday	19	St Vincent de Paul, III class		19	6.30 pm	11 am							
Friday	20	St Jerome Emilian, St Margaret, III class <i>Abstinence Dedication of Armagh</i>		20	6.30 pm	11 am							
Saturday	21	St Lawrence of Brindisi, St Praxedes, III class		21	11 am	11 am							
Sunday	22	Eighth Sunday after Pentecost, II class		22	9 am & 11 am	11 am	11 am	11 am	8.30 am				
Monday	23	St Apollinaris, St Liborius, III class		23	6.30 pm	11 am							
Tuesday	24	Ferial, St Christina, IV class <i>St Declan, 1st Bishop of Ardmore</i>		24	6.30 pm	11 am							
Wednesday	25	St James, St Christopher, II class		25	6.30 pm	11 am							
Thursday	26	St Anne, Mother of the Blessed Virgin Mary, II class		26	6.30 pm	11 am							
Friday	27	Ferial, St Pantaleon, IV class		27	6.30 pm	11 am							
Saturday	28	Sts Nazarius & Celsus, Sts Victor and Innocent, III class		28	11 am	11 am							
Sunday	29	Ninth Sunday after Pentecost, II class		29	9 am & 11 am	11 am	11 am	11 am	8.30 am				
Monday	30	Ferial, Sts Abdon & Sennen, IV class		30	6.30 pm	11 am							
Tuesday	31	St Ignatius of Loyola, III class		31	6.30 pm	11 am							

Holy Mass is celebrated in
 Co. Mayo once a month.
 Please contact Priory in
 Athlone for time.