

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.sspix.net

St John's Bulletin

The Society of St Pius X in Ireland



Our Lady of Knock

In This Issue:

- Letter from Father Anglés
- Documents from Bishop Fellay
- Disciples of the Cenacle
- Summer Chronicle
- Plus all the activities in our priories and churches

September 2007
Month of the Seven Sorrows
of Our Lady

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 further in this bulletin)
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 Tuesday 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. Buñé
Third Order of the SSPX: Contact Fr. Buñé
St Philomena's Rosary Association: Contact Kay Cronin

Mass Stipends

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

Eucharistic Crusade Girls' Summer Camp



Holy Mass and Procession In honour of Our Lady on the Feast of the Assumption at the Mass Rock in Newry



One hundred people from all over Ireland gathered on August 15th around the Fathers from Dublin. Fr. Anglés celebrated Holy Mass and led the Procession assisted by Fr. Babinet and Fr. Biérer. While the weather was per-

fect during the Mass and Procession, the faithful who had the courage to stay for the barbecue, had to take refuge under a gazebo for a very enjoyable and friendly lunch. Let many more come next year!



Chronicle of the Summer



Father David SHERRY
ordained
June 29th 2007

June 29th is every year a special day at the Seminary of Ecône. It was this year a very special day for Ireland as one of its children was ordained a priest, Reverend Father David SHERRY. Many had travelled across the

seas to witness this magnificent ceremony. Then Father came back to his homeland. Above, Father at St John's in Dun Laoghaire and below at Corpus Christi Church in Athlone. Father's first post is in Wimbledon in England.



ANNOUNCEMENTS

- **CATECHISM DAY in Athlone** on Wednesday, September 26th

Our Lady of Knock
Ireland



PILGRIMAGE TO KNOCK

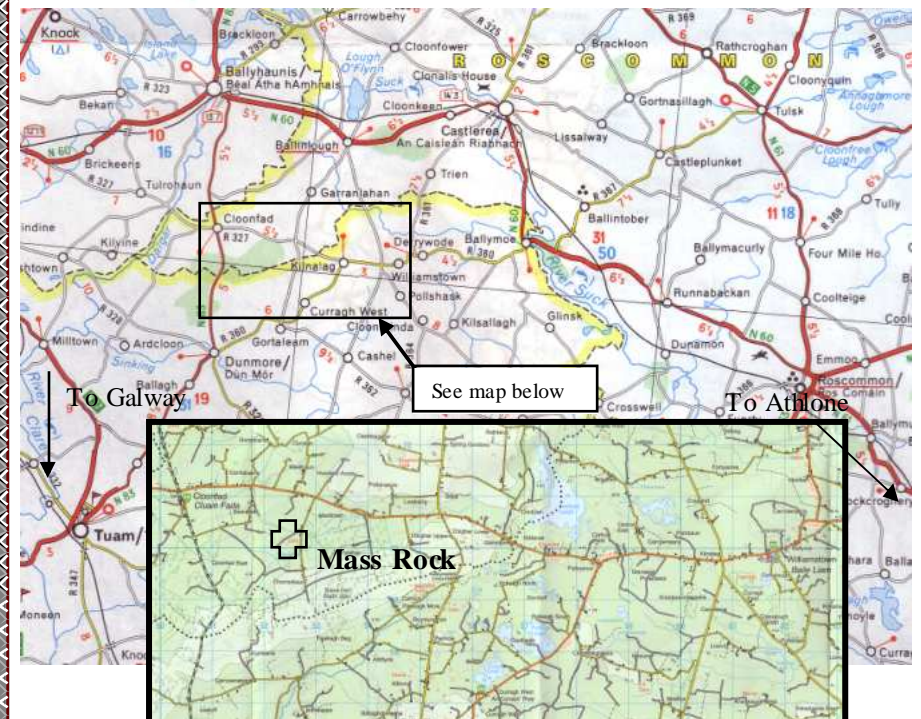
Saturday 15 September

- Mass at the Mass Rock
near Cloonfad **at 12 noon**

- Stations of the Cross

at the Shrine in Knock **at 3 pm**

Contact *Fr. Bufé* in Athlone



Letter from Father Anglés

RAMBLINGS ON LEPROSY, BAD COMPANY, AND UTOPIA



Dear Friends and Benefactors,

Last Sunday we read in the holy Gospel the story of Our Lord and the ten lepers. *"There met Him ten men that were lepers, who stood afar off" (Luke XVII, 12).*

It made me remember an old motion picture on Blessed Father Damien of Molokai which moved me deeply when I was a child. This heroic Belgian priest died in 1889 in the "colony of death," at only 49 years of age, victim of the very leprosy whose moral and physical effects he tried to palliate during sixteen years of tireless apostolate. His life and death fulfilled the words of Bishop Maigret, who introduced him to his new faithful at the lepers' settlement of Kalaupapa: *"This one will be a father to you, and he loves you so much that he does not hesitate to become one of you, to live and die with you."*

Rich or poor, erudite or ignorant, regardless of age and class, the lepers of Hawaii were taken from their homes to small islands or secluded compounds surrounded by impregnable mountain ridges. The practice in Father Damien's time regarding leprosy was almost identical to the religious and civil laws contemplating this terrible malady in the time of Our Lord. In the ancient world, those who were afflicted with leprosy were considered impure, and made to dwell apart from the rest of mankind, in isolated areas amidst dreadful conditions. In accordance with these dispositions, the ten lepers whom the Saviour met on the road to Jerusalem remained afar off. And just as leprosy is an image of sin corroding the soul of the unrepented sinner, the separation of the world from the leper brings to mind the need to keep our distance from the company of those who are a danger for our soul. In plain words, to avoid bad company.

The Greeks of old, speaking about what would be the hardest thing to overcome in the world, would say that nothing is more difficult than for an honest man to remain good among the ungodly. We seem to have forgotten that ancient natural wisdom, which Holy Scripture confirms again and again. For example, Tobias is highly praised because *"when all went to the golden calves, he alone fled the company of all, and went to Jerusalem to the temple of the Lord, and there*

Lord, present on the Altar. In the morning after the offering of the day, the office of Lauds is recited followed by the Meditation, the Holy Mass; at noon there is the "Angelus" and a short personal visit to the Blessed Sacrament; in the afternoon there is a meditation on the Way of the Cross followed later by the Rosary and Vespers before the Blessed Sacrament exposed for Adoration; at the end of the day, before retiring the office of Compline is sung and the evening salutation to Jesus.

During the day the Sisters have a roster system of adoration before the Blessed Sacrament. Prayer and work alternate. The sisters work in 'rota' to meet the usual needs of a Community (sacristy, housework, cooking, kitchen, and gardening).

The principal apostolate of the Disciples of the Cenacle is printing in order to defend the orthodoxy under the guidance of the constant Magisterium of the Church and of Tradition, and they accomplish this apostolate through the periodical 'Si Si No No' well known in Rome and in the traditional world. Besides printing, the Disciples also dedicate their time to teaching catechism, conscious to propagate the Catholic doctrine and to defend it against the deviations so frequent in the present critical period. It is more than ever necessary to study the sources of the Revelation, of the Holy Scriptures, of the Church Fathers, of the Theology of St. Thomas Aquinas and of the documents of the ecclesiastical Magisterium.

Admission to the Institute

Postulants must be of age; exceptions must be examined by the Council. The Community demands neither settlement nor trousseau; each one can bring what is possible for her use. Good health is not necessary; however persons with nervous or contagious disease are not accepted.

At present, besides the Italian members of the Community, the Disciples of the Cenacle have accepted also vocations from England, Australia and Ireland.

Timetable of the Community

| | |
|-----------|--|
| 6:00 a.m. | Rise |
| 6:20 | Morning Offering, Lauds, meditation and Holy Mass |
| 8:10 | Breakfast |
| 12:00 | Angelus and a short visit to the Blessed Sacrament |
| 1:00 p.m. | Dinner, Recreation time |
| 4:00 | Way of the Cross or Second Meditation |
| 6:00 | Rosary, Vespers |
| 8:00 | Supper, Recreation time |
| 9:00 | Compline |

For Information, contact: Rev. Mother Superior
Le Discepolo del Cenacolo
Via Madonna degli Angeli 14
I-00049 Velletri, Roma



Traditional Religious Order

THE DISCIPLES OF THE CENACLE

The Disciples of the Cenacle form a small community of sisters who, "hid with Christ in God" (Col. 3,3), wish, as far as possible, to conform their existence to the teaching of the Redeemer Who is "the Way, the Truth, and the Life" (John 14,6).

Putting their trust in Providence, they, first of all, attend to their spiritual formation, to increase more and more their interior life, to carry out with profit their apostolate.

They like to recall the sublime words of Jesus: "Fear not little flock, for it hath pleased your Father to give you a Kingdom. Sell what you possess . . . Make to yourselves bags which grow not old . . . behold the birds of the air . . . the lilies of the field . . . For your Father knoweth that you have need of these things" (Matt. 7,25-34)

Father Putti, the founder

Their founder Father Francesco Maria Putti, a Roman Priest, guided and formed them for several years until his death in 1984 and chose for them the distinguishing denomination of 'Disciples of the Cenacle'.

Don (Father) Putti, by this denomination, wanted with a profound theological sense, to recall to mind the essence of Catholicism, the heart of the Church: the Holy Sacrifice of the Mass, instituted together with the priesthood, exactly in the Cenacle, where with the coming upon of the Holy Ghost, we had also the extraordinary dawn of the Church with the Blessed Virgin and the Apostles. Likewise, Don Putti wanted that his sisters, as already the Women (see Acts 1, 14) with Mary, the Mother of Jesus, and the Apostles meditated upon, loved and took part in the mystery of the love of Calvary, renewed mystically but really on our altars in the celebration of the Holy Mass; and he wanted the Disciples to sacrifice themselves for the Holy Church, particularly for the priests under the protection of the Prince of the Apostles, St. Peter, the First Pope. Don Putti wanted for them a great union with the redeeming Passion of Our Lord, like the Blessed Virgin Mary on Calvary because only in this manner the apostolate is fruitful: "Unless the grain of wheat falling on the ground dies, itself remaineth alone. But if it dies, it bringeth forth much fruit" (John 12, 24-25).

Don Putti, spiritual son of Padre Pio of Pietrelcina, wanted his sisters also to have a house at San Giovanni Rotondo, during the first years of the community and while Padre Pio was still alive they took advantage of the example of Padre Pio, of his confessional and of his advice. The Disciples of the Cenacle have learned to love the Holy Sacrifice of the Altar from Padre Pio and Don. Putti; they attend all the Masses, besides the community one, which are celebrated in their Chapel and they lose no occasion to multiply their participation at the Holy Sacrifice. Following the teaching and the directives of their founder, they are faithful to the traditional liturgy.

Thus the day of the Disciple is centered in the little Chapel before the Eucharistic

adored the Lord God of Israel" (Tobias I, 5). He kept his soul pure because he stayed away from the ungodly.

We modern men tend to imagine that we are invulnerable, that we can take care of ourselves and preserve ourselves spotless in the company of the worldly. Is this possible? Let us remember the case of St. Peter. When Our Lord at the last supper foretold His disciples that one of them would betray him and deliver Him to His enemies, and that they would all be scandalized at Him that night, Peter arose and said determinedly: "*Though all men shall be scandalized in thee, I will never be scandalized. Though I should die with thee, I will not deny thee.*" (Matthew XXVI, 33 ss.); "*Lord, I am ready to go with thee both into prison, and to death.*" (Luke XXII, 33). And Peter actually lived up to his words shortly afterwards; for as soon as Judas and the soldiers entered the garden of Gethsemani, he drew his sword to protect his Master, and cut off the ear of Malchus, short of actually killing him. But later on, during the very same night, standing with the soldiers around the fire, when a servant accused him of being a disciple of Jesus... thrice he denied his Master and vowed he did not know Him!

Why is it that while Peter at the last supper gave most solemn promises of fidelity, and in Gethsemani exhibited the courage and fury of a lion, only a few hours later he acted as a coward? It is because there he was in the company of Jesus and the other disciples, but here he found himself in the midst of evil men. A saintly environment spurred him on to good, evil associations led him to sin. Such is the power of bad company. If great St. Peter fell, who amongst us dare venture to approach danger and imagine that he will not fall?

This is what David sings in Psalm XVII: "*With the holy thou wilt be holy, and with the innocent man thou wilt be innocent. And with the elect thou wilt be elect; and with the perverse thou wilt be perverted.*"

Sometimes we speculate about the reason for dramatic changes in our youth's behaviour, who neglect their religious practice, act strangely, and make life unliveable for everybody at home. Or we wonder about why formerly honest fellows descend into the hell of drugs, alcohol, gambling, impurity, even crime. Or simply, we would like to know why solid, traditionally formed cardinals, bishops, and priests can turn into destroyers of the Faith. I believe the answer is: bad frequentations, bad conversations, bad examples, bad readings... bad company!

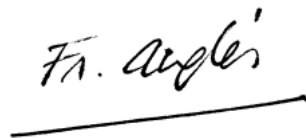
Saint Paul does not hesitate to exhort us: "*And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who lives disorderly, and not according to the tradition which they have received of us*" (II Thessalonians III, 6). Strive therefore to keep good companies and to shun the bad ones. With God's grace, fortified by the sacraments, by prayers, and

mortification we all can learn to live in the world without belonging to it. Not to hide from the world, mind you, but to conquer it.

This does not entail taking ourselves and the family to live in St. Kevin's caves at Glendalough, or to conjure up an utopian traditional Catholic Neverland. But it does require that we cultivate our frequentations, that we make efforts to establish durable links with those who have the Faith, sharing with them common interests and resources towards reasonable common goals. It requires as well that we establish strong Christian friendships with our fellow parishioners, that we cooperate in good spirit and happy heart with parish activities and associations, bringing families and individuals together. It demands that we become fearless and clever apostles of Jesus and Mary in the place of work, in the school, among friends and relatives.

In the incomparable words of Archbishop Lefebvre: *"We have to build, while the others are demolishing. The crumbled citadels have to be rebuilt, the bastions of Faith have to be reconstructed; firstly the Holy Sacrifice of the Mass of all times, which forms saints; then our chapels, monasteries, our large families, our enterprises faithful to the social politics of the Church, our politicians determined to make the politics of Jesus Christ - this is a whole fibre of Christian social life, Christian customs, Christian reflexes, which we have to restore!"*

Only magnanimous souls can hear this call and answer it swiftly. May Jesus, Mary, and Joseph count us amongst this number.



Fr. Angles

P.S. Talking about the danger of keeping bad companies, I just read that **The Latin Mass Society** organized in Oxford a conference "to train priests to celebrate the extraordinary form of the mass," the most recent euphemism for the Traditional Mass. And yet, the opening ceremony on August 28 was a concelebration in the Novus Ordo, presided by the archbishop of Birmingham. This is the same individual responsible for having our dear Father Michael McGrath buried in a concelebration of the Novus Ordo, which he abhorred, from the local Novus Ordo church, in which he never entered, instead of honouring his wish to be buried with the Traditional Mass, which he kept until death, from SSPX St. John's church, where he celebrated during fifteen years. Father McGrath, who died on August 13 last year, never thought about putting his wishes in writing...

"reform of the reform" desired by the pope himself, and in which, as he himself writes in this letter, the Mass of Saint Pius V and of Paul VI would fecundate each other.

In any case, there is with Benedict XVI the clear desire to re-affirm the continuity of Vatican II and the Mass issued from it, with the bimillenary Tradition. This denial of a rupture caused by the last council – already made manifest in his address to the Curia on December 22, 2005 – shows that what is at stakes in the debate between Rome and the Priestly Society of Saint Pius X is essentially doctrinal. For this reason, the undeniable step forward made by the Motu Proprio in the liturgical domain must be followed – after the withdrawal of the decree of excommunication – by theological discussions.

The reference to Archbishop Lefebvre and the Society of Saint Pius X made in the accompanying letter, as well as the acknowledgment of the testimony given by the young generations which take up the torch of Tradition, clearly point out that our constancy to defend the *lex orandi* has been taken into account. With God's help, we must continue the combat for the *lex credendi*, the combat for the faith, with the same firmness.

+Bernard Fellay, Superior General

PRESS RELEASE CONCERNING THE MOTU PROPRIO *SUMMORUM PONTIFICUM CURA*

By the Motu Proprio *Summorum Pontificum*, Pope Benedict XVI has reinstated the Tridentine Mass in its rights, and clearly affirmed that the Roman Missal promulgated by Saint Pius V had never been abrogated. The Priestly Society of Saint Pius X rejoices to see the Church thus regain her liturgical Tradition, and give the possibility of a free access to the treasure of the Traditional Mass for the glory of God, the good of the Church and the salvation of souls, to the priests and faithful who had so far been deprived of it. The Priestly Society of Saint Pius X extends its deep gratitude to the Sovereign Pontiff for this great spiritual benefit.

The letter which accompanies the Motu Proprio does not hide however the difficulties that still remain. The Society of Saint Pius X wishes that the favorable climate established by the new dispositions of the Holy See will make it possible – after the decree of excommunication which still affects its bishops has been withdrawn – to consider more serenely the disputed doctrinal issues.

Lex orandi, lex credendi, the law of the liturgy is that of the faith. In the fidelity to the spirit of our founder, Archbishop Marcel Lefebvre, the attachment of the Society of Saint Pius X to the traditional liturgy is inseparably united to the faith which has been professed "always, everywhere and by all."

+Bernard Fellay, Superior General

Documents

LETTER TO THE FAITHFUL ON THE OCCASION OF THE MOTU PROPRIO *SUMMORUM PONTIFICUM CURA*

7 July 2007



Dear Faithful,

The Motu Proprio *Summorum Pontificum* of July 7, 2007 reinstates the Tridentine Mass in its right. In the text it is clearly acknowledged that it had never been abrogated. Thus fidelity to this Mass – for the sake of which many priests and lay people have been persecuted or even penalized for almost forty years – this fidelity never was a disobedience. Today it is merely a matter of justice to thank Archbishop Marcel Lefebvre for having maintained us in this fidelity to the Mass of all times in the name of true obedience, and against all the abuses of power. There is also no doubt that this recognition of the right of the traditional Mass is the fruit of the very many rosaries addressed to Our Lady during our Rosary Crusade last October; we must now know how to tell her our gratitude.

Beyond the re-establishment of the Mass of Saint Pius V in its legitimate right, it is important to study the concrete measures issued by the Motu Proprio and the justification given by Benedict XVI in the letter accompanying the text:

- *By right*, the practical dispositions taken by the pope must enable the traditional liturgy – not only the Mass, but also the sacraments – to be celebrated normally. This is an immense spiritual benefit for the whole Church, for the priests and faithful who were up to now paralyzed by the unjust authority of the bishops. However, in the coming months it will be good to observe how these measures are applied *in fact* by the bishops and parish priests. For this reason, we will continue to pray for the pope so that he may remain steadfast after the courageous act he has done.
- The letter accompanying the Motu Proprio gives the pope's reasons. The affirmation of the existence of one single rite under two forms – the ordinary and the extraordinary forms –, of equal rights and especially the rejection of the exclusive celebration of the traditional liturgy, may, it is true, be interpreted as the expression of a political desire not to confront the Bishops' Conferences which are openly opposed to any liberalization of the Tridentine Mass. But we may also see in this an expression of the



Intention for the Eucharistic Crusade for the month of September For the Elderly

Results for the Treasure of May

The Intention was in reparation for the outrages against Our Lady

| Treasure Sheets returned | Morning Offering | Masses | Communions | | Sacrifices | Decades of the Rosary | Visits to Blessed Sacrament | 15 mins of meditation | Good Example |
|--------------------------|------------------|--------|------------|---------|------------|-----------------------|-----------------------------|-----------------------|--------------|
| | | | Sac. | Spirit. | | | | | |
| 36 | 990 | 276 | 203 | 811 | 1758 | 4904 | 80 | 86 | 1028 |

The Month of September sanctified

Month dedicated to the Seven Sorrows of Our Lady

- 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 3rd starts the Novena of the Holy Name of Mary
- On the 6th starts the Novena of Seven Sorrows of Our Lady
- On the 15th starts the Novena of Our Lady of Ransom
- On the 20th starts the Novena of St Michael
- On the 24th starts the Novena of Holy Guardian Angels
- On the 25th starts the Novena of Saint Therese of the Infant Jesus
- On the 26th starts the Novena of Saint Francis of Assisi
- On the 29th starts the Novena of Our Lady of the Rosary

Suggested resolution for the month : During every Mass and Rosary, I will unite my intentions and sufferings to the ones of the Sorrowful Heart of Mary at the foot of the Cross.

I will often repeat during the day the indulgenced prayer:

« **My Mother, My Hope** » *Indulgence of 300 days*

Monthly Day of Recollection in St John's Every First Saturday May through December Saturday, September 1st

| | |
|----------|--|
| 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, October 6th

Liturgical calendar for September 2007

SSPX Masses in Ireland - Locations and Times

| | | | | | St John's | Athlone | Cork | Belfast | Newry | Kesh | Tralee | Galway | Cashel |
|---------------|-----------|---|---|-------------------|-------------------------|-----------------|--------------|--------------|----------------|----------------|-------------|----------------|-------------|
| Saturday | 1 | Of Our Lady, St Gilles, IV class | FIRST SATURDAY | 1 | 11 am | 11 am | 6 pm | | | | | | |
| Sunday | 2 | Fourteenth Sunday after Pentecost, II class | | 2 | 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | 4.30 pm | 5 pm | | |
| Monday | 3 | Saint Pius X, I class | <i>St Macanasius</i> | 3 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Tuesday | 4 | Ferial, St Rose of Viterbo, IV class | | 4 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Wednesday | 5 | St Lawrence Justinian, III class | | 5 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Thursday | 6 | Ferial, IV class | FIRST THURSDAY | 6 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Friday | 7 | Ferial, IV class | <i>Abstinence</i> FIRST FRIDAY | 7 | 11 am & 6.30 pm | 11 am | 7.30 pm | | | | | | |
| Saturday | 8 | Nativity of the Blessed Virgin Mary, St Adrian, II class | | 8 | 11 am | 11 am | 9.30 am | | | | | | |
| Sunday | 9 | Fifteenth Sunday after Pentecost, II class | <i>St Kieran of Clonmacnoise</i> | 9 | 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | | | | 5 pm |
| Monday | 10 | St Nicholas Tolentino, III class | | 10 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Tuesday | 11 | Ferial, Sts Protus & Hyacinth, IV class | | 11 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Wednesday | 12 | The Holy Name of Mary, III class | <i>St Ailbe of Emly</i> | 12 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Thursday | 13 | Ferial, IV class | | 13 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Friday | 14 | Exaltation of the Holy Cross, II class | <i>Abstinence</i> | 14 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Saturday | 15 | The Seven Sorrows of Our Lady, St Nicomedes, II class | | 15 | 11 am | 11 am | | | | | | | |
| Sunday | 16 | Sixteenth Sunday after Pentecost, II class | | 16 | 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | | | 4.30 pm | |
| Monday | 17 | Ferial, Stigmata of St Francis of Assisi, IV class | <i>Ember Days are traditionally days of fast and abstinence</i> | 17 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Tuesday | 18 | St Joseph of Cupertino, III class | | 18 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Wednesday | 19 | Ember day, St Januarius & Companions, Our Lady of La Salette, III class | | 19 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Thursday | 20 | Ferial, Sts Eustace & Comp., IV class | | 20 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Friday | 21 | St Matthew, Ember Day, II class | | <i>Abstinence</i> | 21 | 11 am & 6.30 pm | 11 am | | | | | | |
| Saturday | 22 | Ember Day, St Thomas of Villanova, St Maurice & Comp., II class | | 22 | 11 am | 11 am | | | | | | | |
| Sunday | 23 | Seventeenth Sunday after Pentecost, II class | <i>St Eunan of Raphoe</i> | 23 | 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | | | | |
| Monday | 24 | Ferial, Our Lady of Ransom, IV class | | 24 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Tuesday | 25 | Ferial, IV class | <i>St Finbar, First Bishop of Cork</i> | 25 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Wednesday | 26 | Ferial, Sts Cyprian & Justina, IV class | | 26 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Thursday | 27 | Sts Cosmas and Damian, III class | | 27 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Friday | 28 | St Wenceslaus, III class | <i>Abstinence</i> | 28 | 11 am & 6.30 pm | 11 am | | | | | | | |
| Saturday | 29 | Dedication of St Michael the Archangel, I class | | 29 | 11 am | 11 am | | | | | | | |
| Sunday | 30 | Eighteenth Sunday after Pentecost, II class | | 30 | 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | | | | |

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