

## The Priestly Society of Saint Pius X in Ireland

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Dún Laoghaire or  
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**Tralee**, Co. Kerry

Dún Laoghaire or  
Mrs. Dennehy (068) 43123

### Cashel Mass Centre

Co. Tipperary

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## St John's Bulletin

### The Society of St Pius X in Ireland



#### In This Issue:

- Letter from Fr Anglés
- Sermon from Archbishop Lefebvre
- All Saints of Ireland
- Plus all the activities and devotions  
in our priories and churches

**December 2008**  
**Month of**  
**the Holy Child Jesus**

## Devotions & Activities at St John's

**Rosary** daily at 6 pm; Saturday and Sunday at 10.30 am  
**Every Sunday:** Exposition and Benediction of the Blessed Sacrament at 10.30 am  
**Every Thursday:** Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)  
**First Thursday: Apostolate of Prayer for Priests.** Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.  
**First Friday:** Benediction after the 6.30 pm Mass  
**First Saturday: Monthly day of Recollection** (April to November)  
**Confessions:** 10.30 am on Saturdays and Sundays (After 11am Sunday Mass on request)  
**Missa Cantata:** Fourth Sunday of the month  
**Doctrinal Conference for Adults:** First and Third Tuesdays at 7.30 pm  
**Catechism for children:** Every Sunday between Masses  
**Catechism for teenagers:** Second Saturday of each month at 11.45 am  
**St John's Schola and Choir:** Wednesdays at 7.30 pm

## Devotions & Activities in Athlone

**Rosary** daily at 6.30 pm  
**First Friday:** Holy Hour at 6.30 pm  
**First Saturday:** Benediction and Rosary at 10.25 am  
**Confessions:** 10.30 am on Saturdays and Sundays  
**Missa Cantata:** First and Third Sundays of the month

## Devotions & Activities in Cork

**Fourth Sunday:** Exposition and Benediction of the Blessed Sacrament after Mass  
**Confessions:** Half an hour before every Mass  
**Missa Cantata:** Third Sunday

## SSPX Groups and Pious Associations in Ireland

**Eucharistic Crusade:** Contact Fr. Biéer

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

**St John's Circle:** Contact Fr. Anglés

**Youth Group:** Contact Fr. Loschi

**Third Order of the SSPX:** Contact Fr. Anglés

**St Philomena's Rosary Association:** Contact Kay Cronin

### Sunday 2nd Collection

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

### Mass Stipends

1 Mass intention: 16 € / £ 13  
 Novena of Masses: 160 € / £ 130  
 Gregorian: 640 € / £ 520

every substantial Missal as the verse for the Introit of the common Mass for the Blessed Virgin, *Salve Sancta parens*, put forth by Pope St Pius X in 1912, comes from his pen. Apart from the Gospels, the Carmen was the work most copied in monasteries during all the Middle Ages, editions were printed every few years all over Europe and ancient Manuscript copies are found in nearly all the great Libraries of Europe, including the Vatican.

Some writers also mention 2 other very early Saints, namely, **St Eliph and St Grimonia**. However, St Eliph's Life has striking similarities with, or appears to be parts of, that of St Mansuy (above) as has St Grimonia with that of St Dymrna of Gheel. This may be a matter of 2 examples of different names for each of two different Saints. They were very early times and many details are shrouded in uncertainty.

The other 4 Saints mentioned previously, **St Ailbhe** of Emly (12<sup>th</sup> September, and known as Hildebert in Germany), **St Kieran** of Saighir (5<sup>th</sup> March), **St Ibar** of Beg-Eri, Wexford (23<sup>rd</sup> April) and **St Declan** of Ardmore, Co Waterford (24<sup>th</sup> July), had fairly parallel and almost contemporaneous careers. Details of their Lives are given in various Bulletins for months in which their feastdays occur. All were born sometime late in the 2<sup>nd</sup> half of the 4<sup>th</sup> century. They were first educated in Ireland and then went abroad for further training. They all would appear to have gone to Rome and most were ordained priests and consecrated Bishops there. Some of them are said to have met St Patrick on the Continent, either in Rome or in France. By the time St Patrick had arrived on his mission in Ireland, all had

built Churches and established monasteries with adjoining schools. Further, even though St Kieran was probably the oldest, yet St Ailbhe was their agreed unofficial Primate amongst themselves. After St Patrick came there was a difficulty regarding authority, the native Bishops first thoughts being that a foreigner should not be the overall Primate. However, St Patrick's mandate from the Pope indicated he should have overall authority and first St Declan, followed by St Ailbhe and St Kieran soon bowed to St Patrick. St Ibar had the greatest difficulty in the matter and withdrew to his monastery on the island of Beg-Eri in Wexford harbour. The native Bishops henceforth cooperated with St Patrick and he reconfirmed them in their various Sees and monasteries and appointed St Ailbhe Archbishop of Munster, which at one stage could have meant all the Southern half of Ireland. St Patrick later established Armagh as the All-Ireland authority. Thus there were only these 2 Metropolitans for centuries and this closely reflected the basic North-South lay divisions of the country at the time. Even though these 4 Bishops were established and preaching in Ireland before St Patrick came, most of them are thought to have outlived him. This should not be surprising as St Patrick is thought to have been about 59 years old when he came and that the others were younger. Of course, it is most likely that there were many others, particularly priests, active in Ireland before St Patrick's mission. Indeed, prior to St Patrick's arrival, a St Palladius had been sent as a missionary to Ireland in 431 but after about a year without much success, he left early in 432 and continued his missionary work in Scotland.

who gave him extra disciples to help in his work. He became Bishop/Abbot of Cloncurry, Co Kildare and later went to Scotland where he founded the famous monastery of Candida Casa at Whithern in Galloway. He also got stone masons from St Martin to help build his church and monastery. In Scotland he was known as Nennius or Ninnian. This is obtained by dropping the first syllable of Monenna as it was a common practice for the Irish to prefix the names of specially endeared Saints with the word 'mo' meaning 'my'. This convention was not used in Scotland and so he became Nennius there and became known as the 'Apostle of the Picts'. He died and was buried at Whithern and is venerated there and in Ireland. For centuries afterwards, many Irish monks and Saints travelled to Candida Casa for training because of its Irish connections and flavour.

**St Sedulius**, 4<sup>th</sup> and 5<sup>th</sup> centuries, probably died shortly after 430. Feastday; 12<sup>th</sup> February: There have been a number of Gaelic Saints named Sedulius, three of whom have achieved renown on the Continent while the others were mainly Bishops and Abbots in Ireland or Britain. Now, at first sight, Sedulius may not appear to be an Irish name but in fact it is easily derived from the ζαελιc surname Ó Σιασθαιλ, anglicised Shiel [or possibly Shield (s) where the d is muted as in the word 'Wednesday']. Ó Σιασθαιλ is a very ancient ζαελιc family name,



some say of the tribe of Tuatha Dé Danann, and members were noted as being sages in many fields; learning, science, medicine and, latterly, religion. The first St Sedulius, born around the middle of the 4<sup>th</sup> century, probably made the greatest mark in history. He was brought up and educated in Ireland, and, when adult he proceeded to France where he taught as a professor, then went to Italy where he is said to have been Baptised and became a professor of Philosophy. Later, he went to Greece where he taught poetry. Somewhere along the line he was ordained priest and many think he was also consecrated Bishop or Abbot, even though no See is known for him but then that was common enough in those days.

St Sedulius's fame comes from his writings. He composed the great and only Christian Epic in poetry of the story of the Redemption, which he called 'Carmen Paschale' or the Easter Song, as well as other works, hymns and poems. His works are commended even in

the writings of St Jerome who died 420. Also, at the Church Council of 494-495 his works were approved and recommended by the Council and Pope as being works next to the Scriptures in reliability and truth. Extracts from his works, generally the Carmen, are used in the Liturgy of the Church, including the Christmas Lauds and Epiphany Vespers. Thus their use is interspersed with the Psalms and Gospels. All this is extremely rare. His name is further acknowledged in

## ANNOUNCEMENTS

♦ **ROSARY CRUSADE** : Bishop Fellay in Lourdes : *"Given the success of our first Rosary Crusade to obtain the return of the Tridentine Mass, we would now like to offer to Our Lady a new bouquet of a million rosaries (5 decades) to obtain the withdrawal of the decree of excommunication through her intercession."*

The Rosaries are to be said between November 1<sup>st</sup> and December 25<sup>th</sup> 2008  
Please send you pledge to Father Anglés in Dun Laoghaire  
or give it to one of your priests.

♦ **EUCCHARISTIC CRUSADE MEETING** : in Athlone on Saturday 13 December. Holy Mass at 11 am, Lunch, Christmas Carols at the local nursing home, Benediction.

♦ **CONFERENCE OF FATHER SUMMERS** in Athlone on Sunday 14 December after 11 am Mass in Parish Hall, on St Michael's School in England.

♦ **CHRISTMAS DUES** envelopes available in all the churches and chapels.

♦ **NOTE CONCERNING CATECHISM** : The catechism course from the Sisters are not to be sent back to them in America. Please mark the tests yourselves or you may ask one of the priests. For any information, ask Father Biéer.

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## CHRISTMAS MASSES

St John's - 24th: Carols & Rosary at 11 pm followed by Holy Mass  
 Day Masses: 9am & 11am

Athlone - Midnight & 11 am

Cork - 11 am

Newry - 8.30 am -- Belfast - 11 am

### DECEMBER 31st

**Masses: 11 am & 6.30 pm**

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

### JANUARY 1st

**Masses: 11 am & 6.30 pm**

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

## LETTER FROM FATHER ANGLES



### ADVENT 2008

Dear Friends and Benefactors of the Society in Ireland,

**E**xactly two years ago, over two million rosaries were offered as a spiritual bouquet to the Holy Father, asking from him, as the prelude of a normalization of the present state of affairs, an official declaration allowing every priest to offer freely and without fear of retribution the Holy Sacrifice according to the tridentine *Missale Romanum*, "restored to the original form and rite of the Holy Fathers," and forever canonized by St. Pius V in the Apostolic Constitution *Quo Primum* on July 14, 1570. The *Motu Proprio Summorum Pontificum*, 7 July 2007, acknowledged the legal rights of the Tridentine Mass, which was never abrogated. Despite the modest number of our congregation in Ireland, we took the challenge at heart and were able to contribute with 32,583 documented pledges.

In a second major round of the spiritual combat for Tradition, our superior general, Bishop Bernard Fellay, has requested from your generosity another bouquet of one million rosaries, this time to request - through the intercession of the Immaculate and Sorrowful Heart of Mary- the removal of the decree of excommunication of our bishops, so that they may exercise their episcopal ministry without hindrance. In his letter of 23 October last, which we published in this bulletin, the bishop writes: "We will take it to heart to pray with renewed fervour that, in these difficult hours of history, the Holy Father may fulfil with fidelity his august functions in accordance with the wish of the Sacred Heart of Jesus, for the good of all the Church. We are utterly convinced that such a gesture

## IRISH SAINTS

### All the Saints of Ireland Part 2

**C**ontinuing from last month's Bulletin, we follow with short notes about some of the earliest pre-Patrician Saints, and some lesser known traditions from the early part of St Patrick's mission.

**St Abban/Abben**, 2<sup>nd</sup> century, Feastday 13<sup>th</sup> May: A holy hermit from Ireland who travelled to England about the middle of the 2<sup>nd</sup> century!, according to the ancient Chronicles of England. He obtained a site from the King for a monastery, which soon grew to having 300 monks and over which he was Abbot, in Berkshire. This, in time, expanded with a school and town. The town was later called Abbandún which changed into the modern Abington, after the Saint. In his old age, St Abban is said to have returned to Ireland and died there. About 1,000 years later St Laurence O'Toole stayed in the monastery at Abington while waiting to meet King Henry II. This was because of its Irish connections and it probably still had Irish monks. St Abban is said to have returned to Ireland just before his death.

**St Mansuy**; 1<sup>st</sup> Bishop and Patron of Toul, Lorraine, France. 4<sup>th</sup> century; Feastday 3<sup>rd</sup> September: St Mansuy is the first Irish Saint of whom there is a reasonable amount of reliable information. A 10<sup>th</sup> century biography was written by the monk Adso who was trained in Columban Luxeuil and a number of copies are extant. Fethgnó was his na-

tive name but this was changed to Mansuy, which might have been derived from the Irish surname Sweeney/Suibne and adding the first syllable 'mon' (French) or 'mo' (Gaelic), both meaning 'my' and sounding much the same. He is said to have travelled

abroad and to have become a Christian in Rome and also made a priest and Bishop by the Pope. After his consecration, sometime between 338 and 350 he was sent to Toul, between the rivers Meuse and Moselle, as its 1<sup>st</sup> Bishop and Apostle where he built his Church, monastery and school. Subsequently, he performed many miracles and became the Patron of the area. He died about 373 (the year St Patrick was born!) and he was buried in his Cathedral. His grave became a location of miracles and a destination for pilgrimages, particularly for Irish travelling to or from Rome, and it is said that St Martin of Tours visited.



**St Monenn(a)/Maoineann or Nennius/Ninnian**, about 360-430. Feastday 16<sup>th</sup> September: St Monenn is the Irish form of the name of this Saint whose parents apparently were Christians as he was baptised when a child. He grew up in learning and holiness and gathered disciples around him. He went to Rome for further education and training and was ordained and consecrated - when, where or by whom is not known. On his way home he visited St Martin at Tours

must struggle against anything that might tarnish our souls, so that it can be said of our souls: "*Tota pulchra est, et macula non est in te* -Thou art all fair, and there is no stain in thee." Let there be no stain in our souls so that we may worthily receive Our Lord Jesus Christ.

And if that is true for Christians, true for the faithful, true for every person, every soul receiving Our Lord Jesus Christ, how much more, dear brethren, is it true of you - you who are destined in a singular way to consecrate yourselves to God, to offer yourselves to God, and particularly those who offer themselves to God in the priesthood, who, in this world, call down Our Lord Jesus Christ upon the altar and, like the Blessed Virgin, touch Him with their hands, and give Him to others; how much more must your souls be immaculate!

With what joy, therefore, do we receive today the oblations of those who desire to offer their lives, offer their souls, for the service of God, the service of the altar. Let us ask in a special way of the Blessed Virgin to transmit, in a certain degree, this privilege she had, the graces which are necessary to keep our souls immaculate.

She is the creature that was created, designed by God to destroy sin. Thus there is no creature more free of sin than the Blessed Virgin Mary. She has crushed the head of the serpent. Therefore with the Blessed Virgin there is no compromise, no compromise with sin, no compromise with error; she is completely true, completely holy. She cannot bear error, or sin, or vice. Let us then ask the Blessed Virgin that we ourselves have this horror of sin, this horror of vice - but love for sinners, because it was for sinners that she was created, to save sinners. May we have this immense desire, this flame which must consume us, the desire to save souls from sin, to snatch them from the clutches of the devil, the clutches

of the world, and the scandals of it.

Therefore let us all ask today that our Society be a sign, a sign of truth, a sign of holiness, a sign of flight from sin, and all the scandals of the world, and a sign of the presence of the Virgin Mary. We will truly be children of the Church, children of Mary, on this condition. But if, unhappily, we also become like the people who are drawn by the world and who want compromises with things of the world, with error - then we will no longer be worthy children of Mary, worthy children of Our Lord.

That is what we ask, for all those who are present at this Holy Mass, for all those who are present here, and particularly for those who, in a moment, will pronounce their oblation and their engagements in the Society.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

### Novena to the Immaculate Conception

#### Prayer of St Pius X

To be said from 29<sup>th</sup> November

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

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

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

coming from the Sovereign Pontiff would have as profound an effect on the Mystical Body as the freedom of the traditional liturgy."

It is a matter of strict justice and truth. I invite you again to join this Rosary Crusade, by offering your daily rosary for this intention. We have time until Christmas. Let us be generous.

On the Feast of the Immaculate Conception, Father Paul Biéer will pronounce his perpetual oblation in the Society, linking himself for life to our priestly family. In uniting our prayer of thanksgiving to the joyful offering of Father Paul, we remember the main purpose of our Society: the preservation of the Catholic priesthood.

Whereas other congregations and religious families in the Church have their specific fields of apostolate (education, hospitals, contemplative life, parish work, study, preaching), and many can be easily distinguished by a unique spirituality, the priestly Society of St. Pius X concentrates its work in the

immutable and always plentiful source of every apostolate and spirituality: the Sacrifice of Our Saviour, the Holy Mass of all times. The Mass is our apostolate, our spirituality, our life. In the Mass we find our holiness and our vitality.

It is upon the Holy Mass that Christendom was built; from the Mass come forth all the splendid accomplishments of our European culture: civilization, art, beauty, progress, stability, and peace. Save the Mass and all is saved, all can be rebuilt. It is the True Mass that matters. There should be no doubt in our minds that, once more, it will be upon the Mass that the restoration of Christendom will take place.

This is why Father Fabrice Loschi, Father Régis Babinet, Father David Nichols, Brother Gerard-Francis, and myself, will unite our oblation to the perpetual one of Father Paul Biéer, along with six hundred priests and clerics all over the world, kneeling before the Altar of the God who is the joy of our youth.

And can we count as well on your prayers for vocations from Ireland? This is the Land of the Mass; Ireland's loyalty to the Latin Mass is imperishable, because it is sealed and confirmed by the blood of martyrs. Founded upon the Mass, the very identity of our country asks for priestly vocations. A glorious missionary past is the still recent witness.

I think I already quoted the superb address of Archbishop Glennon of St. Louis, U.S.A., to a quarter of a million Irish admirers at the great Eucharistic Congress in Dublin, that "Italy may have her glorious basilicas, France her stately cathedrals, England her regrets, but Ireland has her holy places, her martyrs and especially her Mass-Rocks. But more than that, in the hearts of her people dwells a faith in the Mass as adamantine as the granite walls that guard their island shore." Such is the treasure we defend!

Surely the Master of the Vineyard is calling a number of our young Irish to join His labourers. One of our men entered last

October the seminary of Winona, U.S.A., and two more will soon follow to Holy Cross Seminary, in Goulburn, Australia, God willing. Your prayers and sacrifices will contribute to determine their resolution; in this spirit we invite you to add to your daily rosary the powerful prayer: Oh, Lord, grant us Priests! Oh, Lord, grant us holy Priests! Oh Lord, grant us many holy religious vocations! St. Pius X, pray for us!

As the Nativity of Our Saviour approaches, your priests in Dublin and Athlone, with Brother Gerard-Francis, extend to you and to your dear ones their best wishes and prayers for a holy Advent and a happy Christmastide.

May the Holy Family reward your constant support, loyalty, affection, and example.

*Fa. Angles*

had decided that. And from the beginning of the Blessed Virgin's existence, we see that, in fact, the Blessed Virgin is wholly filled with the Holy Ghost. She is shown to us as a contemplative, and living in the presence of God, speaking little, reflecting on all the words which Our Lord said. At times she deemed it right to discreetly intervene, as at the marriage feast of Cana, and this was to teach us her whole gospel: "Do whatever He shall tell you." This is the gospel of our Holy Virgin Mary.

Again, she was present at Calvary as the Mother of the Eternal Priest, at the offering of Our Lord Jesus Christ, for she also was crucified with Our Lord. If St. Paul could say, "*Confixus sure cruci* - I am nailed to the Cross with Christ," how much more could the Blessed Virgin Mary say it!

Again, she was also present at the moment of Pentecost, when the Apostles received the Holy Ghost - she who was already filled with the Holy Ghost, she did not need to receive Him again but through her mediation, the Apostles received Him.

Finally the Blessed Virgin Mary went up to heaven, not only in her soul but also in her body, and thus was this extraordinary life of hers completed; a life unique in the history of humanity, but foreseen by God from all eternity.

The influence of the Blessed Virgin Mary has not ceased. Even now in heaven, the Blessed Virgin Mary continues to be the Mother of the Mystical Body of Our Lord, the Mother of the Church, the Mother of our souls. She shows it, she proves it, she proves it in every one of us, but she also proves it in her apparitions. Is it not admirable to think that after the Sovereign Pontiff Pius IX proclaimed the dogma of the Immaculate Conception as a revealed truth, that the Blessed Virgin Mary was Immaculate from her Conception - already four years later on March 21, 1858, the Blessed Virgin herself said to little Bernadette, the little shepherdess, "I am the Immaculate Conception."

Remember that Bernadette was incapable

of understanding, she could not understand what these words meant, and she left the grotto on her way to her pastor's house repeating these words which she did not understand, to make sure she would not forget them. The history of the life of Bernadette tells us that it was at that moment that the parish priest of Lourdes, Pere Pomian, was truly convinced by the apparitions at Lourdes. He realized that the poor little shepherdess was incapable of inventing this herself, and that the dogma had been proclaimed four years before by the Sovereign Pontiff. Thus it was confirmed by the Blessed Virgin herself that she was the Immaculate Conception.

What lesson, then, must we draw from this history of the Blessed Virgin Mary and her Immaculate Conception? For all of us who have been baptized, we who in a certain sense have received more than others because of the offices we may occupy in Holy Church - all of us: If the Blessed Virgin Mary was Immaculate in her Conception it is because she was to be the Mother of Our Lord Jesus Christ, because she had to carry within herself Our Lord, the Son of God, because she was charged with giving Him to the world, because she was to live in proximity with Him, to be His Mother.

We Christians, who receive Holy Communion, do we not receive the same Jesus Christ, the same Body, which was conceived by the Blessed Virgin Mary? We receive Him in us, in our bodies...in our souls. If it was decreed that the Blessed Virgin Mary was to be immaculate in her conception, so that she might receive the Body of Our Lord Jesus Christ, His soul, His divinity, must we not also be pure? Not that we can be immaculate in our conception, but may our souls be immaculate, by our prayers, by our dispositions, by our efforts, by the grace of God . . . to win this privilege that the Blessed Virgin had by the gift of Our Lord Jesus Christ, may we by our prayers and by the grace of God obtain the grace of having immaculate souls to receive Our Lord Jesus Christ.

We must! We must live without sin, we

# The Archbishop Speaks

Sermon of Archbishop Marcel Lefebvre

Ecône, December 8, 1972

## Feast of the Immaculate Conception



My dear friends, my dear brethren,

As the whole liturgy of today shows us, God, in His wisdom, had long ago prepared for us the most Blessed Virgin Mary. It was not just at the moment of her birth on earth that God decreed to exempt her from all sin, and to make her the Immaculate Conception but already in eternity, which preceded the creation of the world.

The epistle today recalls this fact, applying to the Most Holy Virgin the words of the eternal Wisdom; already the Holy Virgin was in the mind of God – "*iam concepta eram* - I was already conceived" - yes, conceived in the mind of God, and thus already in the divine plan God was thinking of the Virgin Mary. Already He wished to fill her with all His graces, and to give her this extraordinary privilege of the Immaculate Conception, exempting her from all sin: "*Tota pulchra es, Maria, et macula originalis non est in te* - Thou art all fair, O Mary, and there is no stain of original sin in thee."

So already in eternity, before the creation of the world, God was thinking of this admirable creature, the first of His creatures after our Lord Jesus Christ Himself. All during the course of history which preceded the birth of the Blessed Virgin, during the whole history of humanity, God was thinking of the Blessed Virgin. We see it during the entire history of the Old Testament - already, immediately after the sin of Adam and Eve, God said to Adam and Eve, "I will place an enmity between thee and the woman.....*She shall crush thy head.*" So already the Virgin Mary had been foreseen by the Spirit of God and her preparation, the preparation for her

Immaculate Conception, was becoming more and more precise the whole time.

The image of the Blessed Virgin Mary can also be found in the holy women of the Old Testament. Think of the account of Sarah, the wife of Tobias, on whose behalf an angel bound up the demon and cast him far into the desert. She is an image of the Blessed Virgin Mary, "before whom the devil must flee, and whom the devil fears." The Virgin Mary was not under the empire of Satan for an instant, a single instant.

The story of Judith also illustrates the role of the most Holy Virgin Mary. She delivered the people of Israel from the hands of Holofernes. In cutting off the head of Holofernes Judith saved Israel, and in like manner the Blessed Virgin, by cutting off the head of the devil in a certain sense, saved the people of God.

Thus during the whole course of history God wished that we be reminded of the most Holy Virgin; the Blessed Virgin Mary was always present to God and in the plan of God and thus from her birth the Blessed Virgin Mary was exempt from all sin. At the moment of her birth she was filled with the Holy Ghost, and yet again even more so - if such be possible - at the moment when the Angel Gabriel came to announce that she would be the Mother of the Savior. Behold what the Angel said to the Blessed Virgin: "Thou art full of grace, overflowing with grace, and the Holy Ghost shall descend upon thee and overshadow thee."

How could the Holy Ghost be present with the devil in the soul of the most Holy Virgin? There could be no stain in the soul of the Blessed Virgin Mary; already God

# The Month of December sanctified

Month dedicated to the Holy Child Jesus

Offer 1st Friday Communion to the Sacred Heart of Jesus  
 Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary  
 On the 5th starts the Novena of St Lucy  
 On the 8th, Great Feast of the Immaculate Conception, Patroness of the SSPX  
 On the 10th starts the Novena of the Expectation of Our Lady  
 Ember Days of Advent on the 17th, 19th and 20th  
 On the 17th starts the Major Antiphons and the Novena of Christmas  
 On the 24th, Vigil of the Nativity  
 On the last day of the year, Plenary Indulgence for the public chant of the Te Deum

Suggested resolution for the month : Keep Christ in Christmas!

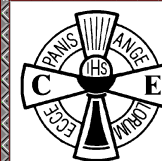
## The Miraculous Novena of Grace Prayer to Saint Francis Xavier

November 25th - December 3rd



Most amiable and most loving Saint Francis Xavier, in union with thee I reverently adore the Divine Majesty. I rejoice exceedingly on account of the marvelous gifts which God bestowed upon thee. I thank God for the special graces He gave thee during thy life on earth and for the great glory that came to thee after thy death. I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings, that of living and dying in the state of grace. I also beg of thee to secure for me the special favour I ask in this novena. *(Here you may mention the grace, spiritual or temporal, that you wish to obtain.)* In asking this favour, I am fully resigned to the Divine Will. I pray and desire only to obtain that which is most conducive to the greater glory of God and the greater good of my soul.

**V.** Pray for us, Saint Francis Xavier.  
**R.** That we may be made worthy of the promises of Christ. Let us pray:  
 O God, Who didst vouchsafe, by the preaching and miracles of Saint Francis Xavier, to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example, through Jesus Christ Our Lord. Amen. *Pater, Ave, Gloria*



## Intention for the Eucharistic Crusade for the month of December 2008

That Crusaders be on fire for the Crusade

### SEPTEMBER 2008 RESULTS

The Intention was for Catholic 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.					
40	1176	252	230	810	1574	5680	70	220	1241

## Liturgical calendar for December 2008

Liturgical calendar for December 2008				St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Monday	1	Ferial, III class		11 am & 6.30 pm	11 am					
Tuesday	2	St Bibiana, III class		11 am & 6.30 pm	11 am					
Wednesday	3	St Francis Xavier, III class		11 am & 6.30 pm	11 am					
Thursday	4	St Peter Chrysologus, St Barbara, III class	<b>FIRST THURSDAY</b>	11 am & 6.30 pm	11 am					
Friday	5	Ferial, St Sabbas, III class	<i>Abstinence</i> <b>FIRST FRIDAY</b>	11 am & 6.30 pm	11 am					
Saturday	6	St Nicolas, III class	<b>FIRST SATURDAY</b>	11 am	11 am					
<b>Sunday</b>	<b>7</b>	<b>Second Sunday of Advent, I class</b>		<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	
Monday	8	<b>Immaculate Conception, I class</b>	<b>Holy Day of Obligation</b>	11 am & 6.30 pm	11 am					
Tuesday	9	Ferial, III class		11 am & 6.30 pm	11 am					
Wednesday	10	Ferial, III class		11 am & 6.30 pm	11 am					
Thursday	11	St Damasus, III class		11 am & 6.30 pm	11 am					
Friday	12	Ferial, Our Lady of Guadalupe, III class	<i>Abstinence</i> <i>St Finnian of Clonard</i>	11 am & 6.30 pm	11 am					
Saturday	13	St Lucy, III class		11 am	11 am					
<b>Sunday</b>	<b>14</b>	<b>Third Sunday of Advent, Gaudete Sunday, I class</b>		<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		<b>5 pm</b>
Monday	15	Ferial, III class		11 am & 6.30 pm	11 am					
Tuesday	16	St Eusebius, III class		11 am & 6.30 pm	11 am					
Wednesday	17	Ember Day, II class		11 am & 6.30 pm	11 am					
Thursday	18	Ferial, II class		11 am & 6.30 pm	11 am					
Friday	19	Ember Day, II class		11 am & 6.30 pm	11 am					
Saturday	20	Ember Day, II class		11 am	11 am					
<b>Sunday</b>	<b>21</b>	<b>Fourth Sunday of Advent, I class , St Thomas, Apostle</b>		<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
Monday	22	Ferial, II class		11 am & 6.30 pm	11 am					
Tuesday	23	Ferial, II class		11 am & 6.30 pm	11 am					
Wednesday	24	Vigil of the Nativity, I class		11 am	11 am					
<b>Thursday</b>	<b>25</b>	<b>Nativity of Our Lord Jesus-Christ, I class</b>	<b>Holy Day of Obligation</b>	<b>Midnight &amp; 9 am &amp; 11 am</b>	<b>Midnight &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
Friday	26	St Stephen, II class	<i>Abstinence</i>	11 am & 6.30 pm	11 am					
Saturday	27	St John the Evangelist, II class	<b>(I class in St John's Church)</b>	11 am	11 am					
<b>Sunday</b>	<b>28</b>	<b>Sunday in the Octave of Christmas, II class, The Holy Innocents</b>		<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
Monday	29	Within the Octave of Christmas, St Thomas of Canterbury, II class		11 am & 6.30 pm	11 am					
Tuesday	30	Within the Octave of Christmas, II class		11 am & 6.30 pm	11 am					
Wednesday	31	Within the Octave of Christmas, St Sylvester, II class		11 am & 6.30 pm	11am/6.30pm					
Thursday	1	Octave of the Nativity, I class	<b>FIRST THURSDAY</b>							

*Ember Days are traditionally days of fast and abstinence*

*St Flannan, 1st Bishop of Killaloe*

*Abstinence*