

The Priestly Society of Saint Pius X in Ireland

Saint Pius X House
12 Tivoli Terrace South
Dún Laoghaire, County Dublin
Telephone: (01) 284 2206
Very Rev. Ramón Anglés, Superior
Rev. Régis Babinet

Saint John's Presbytery

1 Upper Mounttown Road
Dún Laoghaire, Co. Dublin
Telephone: (01) 280 9407
Resident Priest:
Rev. Paul Biérier

Corpus Christi Church

Connaught Gardens
Athlone, Co. Roscommon

CONTACT

Saint Pius V Chapel

78 Andersonstown Road
Belfast, Co. Antrim

Dún Laoghaire or
Mr. McKeown (048) 9445 3654

Our Lady of the Rosary Church

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

Dún Laoghaire 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

Saint Joseph's Mass Centre

Tralee, Co. Kerry

Dún Laoghaire or
Mrs. Dennehy (068) 43123

Cashel Mass Centre

Co. Tipperary

Dún Laoghaire or
Mr. Walsh (062) 61028

Website : www.ireland.sspix.net

St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Letter from Father Anglés
- Schedule for Holy Week
- Meditation for Lent
- Life of St Kieran of Seir
- Plus all the activities and devotions
in our priories and churches

March 2008
Month of
Saint Joseph

Devotions & Activities at St John's

Rosary daily at 6 pm

Every Sunday: Exposition and Benediction of the Blessed Sacrament at 10.30 am

Every Thursday: Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)

First Thursday: Apostolate of Prayer for Priests. Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.

First Friday: Benediction after the 6.30 pm Mass

First Saturday: Monthly day of Recollection (April to November)

Confessions: 10.30 am on Saturdays and Sundays (After 11am Sunday Mass on request)

Missa Cantata: Fourth Sunday of the month

Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm

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

ANNOUNCEMENTS

- ◆ **STATIONS OF THE CROSS** every Friday of Lent at 6 pm at St John's
- ◆ **EASTER COMMUNION TIME** : From Passion Sunday till Trinity Sunday
- ◆ **SUMMER CAMPS:** For Girls: July 11th-20th; for Boys: July 20th-27th 2008 in Co. Cavan. Contact Fr. Biéer in Dun Laoghaire.

◆ RETREATS IN BRISTOL:

March 31st - April 5th Women's Ignatian Retreat

May 12th - 17th Men's Ignatian Retreat

June 9th -14th Women's Ignatian Retreat

September 15th - 20th Men's Ignatian Retreat

October 13th - 18th Women's Ignatian Retreat

Please contact Fr Boyle directly on +44 117 9775863

Monthly Day of Recollection in St John's Every First Saturday April through November Saturday, April 5th

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

an ark of justice, a doctor of youth, the guide of old persons, and the incomparable tower of all. In the language of an ancient Irish writer, he was a true priest, "whose heart was chaste and shining, and his mind like the foam of the wave, or the colour of the swan in the sunshine; that is, without any particle of sin, great or small, resting on his heart". His sanctity drew numerous acolytes. He is credited with many miracles; curing the sick whether directly on at his wells, providing food when needed, even raising the dead in singles and in groups – even after some time had elapsed.

Like many of the Saints of his time, St Kieran appears to have travelled widely and laboured in many places. He has left many marks in Cornwall where he was known as Piran or Peran (pr. Peeran) such as the chapel of Peranzanbulloge = Piran's-in-the-Sands and indeed the large town of Peranporth. Note: The Gaelic=q-Keltic c=k=q is transformed into the p-Keltic or Cornish p! In Wales, in the most ancient extant list of the Abbots of St Illtud's monastery, the second name is that of St Kieran of Saigher. He also laboured in Brittainy where he was known as Sezin. Also, some places in Scotland are supposed to venerate him but this could well be some other

Kieran of a later date, although he and his disciple Carthach are venerated in the Kalendar of Drummond.

The Irish tradition is that St Kieran died at Saigher. It is said that a number of his disciples who had become bishops died at the same time as himself. Peculiarly, the year of his death is not recorded, but it is likely to have been within about 10 years of St. Patrick's 2nd arrival, i.e. around 442 A.D.

Prayer: St Kieran of Seir, we beg you to obtain for us the grace to eradicate from our hearts the roots of our former vices, and to plant in them the seeds of every virtue, so that they may grow up and flower, and fructify a hundred fold, and shed the good odour of Christ around us. And so, when the trials and storms of this life shall have terminated, the finger of God shall come upon our eyes, and the voice of the trumpet will sound in our ears, telling us to arise and come away to that blessed country, where winter can appear never more, where God shall wipe away all tears from the eyes of His faithful servants, and where the gloom of the valley of death shall be exchanged for the golden sunlight of a happy eternity.

The Month of March sanctified

Month dedicated to St Joseph

Attend with devotion to the ceremonies of Holy Week
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 4th starts the Novena of Grace to St Francis Xavier
On the 7th starts the Novena of St Patrich
On the 23rd starts the Novena of the Annunciation
On the 24th starts the Novena of St Joseph
On the 25th starts the devotion of the 13 Tuesdays of St Anthony of Padua
On the 25th starts the Novena of St Francis of Paula
Stations of the Cross every Friday during Lent

Suggested resolution for the month :

Recite often during Lent the Hail Mary of the sorrowful Mother:

Hail Mary, full of sorrows, the Crucified is with thee: tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, grant tears to us crucifiers of thy Son, now and at the hour of our death. Amen. *Indulgence of 100 days each time*

Irish Saints

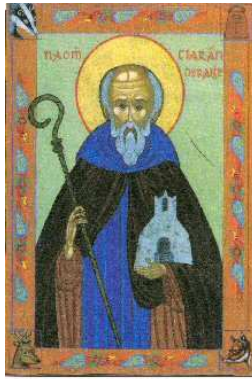
St Kieran of Seir (ἱ. ΚΙΔΡΑΝ ΣΑΙΪΡΕ): Feast Day: 5th March.

All the dioceses of Ireland keep the Feast Day of St Kieran of Saighir (=Fountain) on March 5th. He was Abbot of Seir and 1st Bishop and Patron of the diocese of Ossory/ Kilkenny and there are special commemorations for him on Clear Island, off Co Cork, where tradition tells us that he was born shortly after the middle of the 4th century. He is recognised as one of the four pre-Patrician Bishops in Ireland with St. Ailbe of Emly (Tipperary/ Limerick border), St. Declan of Ardmore (Waterford) and St. Ibar of Beg-Eri in Wexford Harbour. A 5th bishop was a disciple of the last, St. Abban, who founded Abington monastery which gave its name to the town in England (where St. Laurence O'Toole sojourned some 7 centuries later). Scholars differ as to his birthdate, but the best estimate is of around 352 A.D. or a few years after. Both parents were of noble stock; his father was Lughaidh, descendant of Aengus of Ossory and his mother Liadán of the Corca Laighde sept in South-West Cork. His birthplace is given as Clear Island, where he returned after he became bishop and where there are a number of places commemorating him.

Liadán was a holy woman but it is not known whether Kieran had been baptised when he left Ireland at age 30 for the Continent to follow the religious path for at least 15, some say 20, years. He studied at Tours, Lerins (later known as St. Honorat) and Rome (as St Patrick did) and most scholars think he was ordained and consecrated abroad, most likely, in France or Italy. He was probably born earlier than St Patrick whom he met on the Continent prior the latter's mission here but St Patrick gave him a bell and advised him to set up his Foundation where the bell would first ring for him. This occurred in the Ely-

O'Carroll district of Ossory in the present Co Offaly, a few miles South-East of Birr near the western foothills of the Slieve Bloom mountains. Here he established himself as a hermit in the wilds (probably around 404 A.D.) and his holiness, learning and way of life soon attracted numerous disciples who wanted to be instructed by him. So a monastery was founded and this expanded into an ecclesiastical city and flourished for many years. He also wrote the rule for his monks. His monastery, Seirkieran, is reckoned by many to have been the first, or one of the first, in Ireland and was contemporaneous with those of other pre-Patrician bishops. A few miles away he also founded a monastery for nuns, with his mother Liadán, who had taken up the religious life, in charge. Called Cill Liadán, the place is now the modern Killyon. Later on, further monasteries were founded from these two. When St Patrick came all such monasteries and works came under his overall jurisdiction. Tradition says that St Patrick visited Seirkieran. Many places; churches, wells, the modern St Kieran's College in Kilkenny, etc. were called after him especially in Ossory, Clear Island, Cornwall, Brittany, etc.

St Kieran was affectionately styled "Primogenitus Sanctorum Hiberniae". He was renowned for his simplicity, humility, austerity, fasting and penances, his wisdom and knowledge, his faith, piety, purity, temperance, his angelic visions, his love of Sacred Scripture, his charity and his preaching and indeed all the religious virtues and gifts. He lived in poverty but was rich in grace. He was called; a balance of the law,



St Kieran of Saighir

Letter from Father Anglés



Dear Friends of the Society of St. Pius X in Ireland,

In the expectation of the joys and blessings of Easter, three clarifications of some points regarding this year's Holy Week.

The first one concerns the extraordinary coincidence of major feasts and the resulting apparent liturgical confusion. Traditionally St. Patrick and all things Irish are celebrated on March 17, the anniversary of the saint's death. However, March 17 falls this year on the Monday of Holy Week and, according to liturgical law, the days of Holy Week and Easter rank above all others. Therefore, the celebration of St. Patrick must be moved to another date, along with St. Joseph (March 19) and the Annunciation (March 25), which fall on Holy Wednesday and Easter Tuesday respectively. What is to be done?

This year's uniqueness has presented a major challenge to the compilers of the liturgical *Ordo* in Ireland. Easter Sunday 2008 is on March 23, the second earliest date it could be. The earliest date is March 22, as Easter Sunday - since the Council of Nicea, year 325 - always falls on the first Sunday after the first full moon after the Spring equinox. Now for the first time in 150 years, there is a concurrence of the holy days

with the three feasts of St. Patrick, St. Joseph, and the Annunciation. The Annunciation is transferred to March 31, the first free day after Easter Week, and St. Joseph to April 1. St. Patrick should have been relegated to April 2, sixteen days after the usual celebration, but, fortunately, an indult has been granted by the Sacred Congregation for the Divine Worship by which **in Ireland the feast of St. Patrick shall be celebrated this year on Saturday, March 15. Since it will be a transferred feast there will be no holyday obligation.** St. Patrick's Day will fall again during Holy Week in the remote year 2160; but by then, none of us will be affected by the concurrence...

The second apparent oddity is the hour of celebration of the Paschal Vigil, which this year will take place **in St. John's at 6 pm.** The rubrics leave to the decision of the local Ordinary the hour for the Vigil in special cases. Ideally starting at 11 pm, it can be celebrated as early as sunset, even earlier if the good of the faithful or the clergy suggests it. This is why the priests recite by exception the Vespers of Holy Saturday in the afternoon instead of the evening, Vespers preceding naturally the Paschal

Vigil.

The present (and temporary only) scarcity of priests which makes of this year's Vigil the only one in our territory, the long Mass circuits of Easter Sunday, the timetables of public transportation, and the possibility for the faithful of other chapels to travel to and from Dun Laoghaire at a reasonable hour make it convenient to start this year the Vigil at 6 pm, and ending no later than 8.30 pm. **Those who attend it will fulfil their Easter Sunday obligation**, and the clergy present will be dispensed from reciting privately the Compline, Matins, and Lauds of Easter Sunday.

Some among the faithful misinterpret the fact that the Paschal Vigil fulfils the Easter obligation, no matter the hour of its celebration, and make a big noise about it saying that this is a modern practice. They are wrong and they cause harmful confusion. It is erroneous to compare this exceptional case in the old missal to the *Novus Ordo* practice of anticipating Masses the evening before. A *Novus Ordo* anticipated Mass is considered a Sunday Mass, not the Mass of a Vigil.

The Masses of the Vigils of Pentecost and Christmas are not the Masses of those feasts, and neither is the Easter Vigil a Mass of Easter Sunday. **The Paschal Vigil is in itself its own liturgy.** Its fulfilment of Easter Sunday obligation is granted by privilege in 1955, when the morning Vigil was transferred to the evening of Holy Saturday. The privilege was given in order to encourage the faithful to attend the long ceremonies of the evening and night without having to come back

again for Easter Sunday Mass a few hours later. Whereas the practice of anticipating Sunday Masses in the *Novus Ordo* dates only from the post-conciliar Instruction *Eucharisticum Mysterium*, 25 May 1967, and it is designed to facilitate the needs of people who are entangled in a secular culture that does not recognize the value of Sunday. One issue has nothing to do with the other. Simply put: the Mass of the Paschal Vigil is not an anticipated Easter Mass; but attendance at the Paschal Vigil does fulfil in law the Easter Mass obligation.

In a personal note: when facing these somewhat awkward situations one cannot but hope that the venerable practice returns and that the offices of the Sacred Triduum may take place again in the morning, at least as an option. The reformation of the Holy Week (Decree *Maxima Redemptionis*, 16 November 1955), which the priests of the Society of St. Pius X must accept as legitimate and therefore follow with more or less enthusiasm, failed to consider realistically the radical shifting of attitudes and customs in the late fifties. The reformers did not consider that the practices of their day were already changing; one example is the introduction in the sixties of the revolutionary notion of the "week-end," effectively terminating Saturday morning work and school attendance, and thereby making it possible for many to attend the millenary morning Vigil. The reformers did not imagine that, only four decades later, the day would arrive in which one priest would take care of various parishes, instead of a parish having two or three resident priests, hence reducing the


to love Him, to imitate Him, and never to offend Him. Endeavor to inspire your heart with lively feelings of confidence that God will grant all your requests through the merits of the Passion of Jesus Christ.

Your most fervent request ought to be for grace to correct some habitual fault, to overcome your predominant passion, and to practice that virtue in which you are most deficient, and which has occupied a prominent place in the subject of your meditation, thereby to imitate Jesus Christ; for the imitation of Christ should be the principal object of every meditation on His Passion. Having made the affections, you should proceed to resolutions. Promise Our Lord that you will never more displease Him by mortal or even deliberate venial sin. Determine to avoid such or such a fault (name it), and to make use of such or such means (specify which). For example, to fly from such or such a house, to avoid such and such a companion, instantly to dismiss this or that thought, immediately to curb those bursts of passion, to place a guard over your eyes, to keep silence on such and such occasions, etc.

Remember that the principal fruit of

your prayer consists in these resolutions, and far more in keeping them faithfully. Place them in the sacred Wounds of Jesus, and in the hands of Mary, and implore grace to put them in practice. Keep them in view during the whole course of the day, and an occasional examination as to the manner in which You are practicing them will be a most efficacious means of ensuring your fidelity.

Whoever follows the instructions here given will discover by experience how easy a practice is meditation on the Passion of Jesus Christ, and will clearly perceive how greatly those are deceived who say that it is a practice suitable only to religious and too difficult for seculars. Meditation, as I have already said, is in fact nothing more than the exercise of the memory, understanding and will, upon some mystery or truth of our holy Faith. Now, if we are accustomed to exercise those powers from morning till night on sensible objects which are often sinful, why should we not be able, with the assistance of God's grace, to exercise them in the consideration of the bitter Passion of Jesus Christ, our most loving Redeemer?



**Intention for the Eucharistic Crusade
for the month of March**
For the Propagation of the Catholic Faith

DECEMBER 2007 RESULTS

The Intention was for Christian missionary zeal and the Honour of Our Lord

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
25	686	182	168	593	1362	3459	103	45	506

of the month. Do not be satisfied with merely glancing your eye down it and reading its contents in a hasty cursory manner, but read it very slowly, and pause frequently, in order to reflect upon what you are reading.

Whatever mystery of the Passion you take for the subject of your meditation, you may always bestow attentive consideration on the following five points:

1. The infinite greatness of Him Who suffers.
2. The excess of suffering and ignominy which He endures.
3. How great is the love with which He suffers.
4. The infinite unworthiness and vileness of those for whom He suffers.
5. That His principal aim in all His sufferings is to be loved by men.

Let these reflections sink deep into your mind, and if one of them, or any other point of the meditation which you are reading, should make a lively impression upon your heart, dwell awhile on it without caring to go on any further. You may even make your prayer upon the same point for several days, and even weeks, in succession, if you find it productive of good thoughts, reserving the other points for the following days, and you will Soon perceive how useful such repetitions will be to your soul. After your mind has been employed in attentively considering and reflecting upon the mystery and its attendant circumstances, it will not be difficult for your will to be excited and touched by different holy affections, which you ought to pass some short time in exercising with great calmness of spirit, giving free vent to the emotions of your heart, and following the sweet

impulses of God's grace.

The principal affections to which you may excite your mind during your meditation upon the sufferings of Jesus are as follows:

1. Admiration----How is it possible, you may say, that a God can suffer so much for the love of me, a vile creature? Oh, what excessive love and charity!
2. Gratitude----By exciting yourself to interior emotions of gratitude and appreciation of the greatness of the benefits bestowed upon you by Jesus in His Passion, feeling how much you are indebted to your dear Redeemer, and resolving constantly to praise and thank Him for His infinite love toward you.
3. Compassion--By compassionating your Crucified Jesus overwhelmed with sorrow and suffering, and by earnestly desiring that you had been present to have afforded some relief to your most afflicted Lord.
4. Contrition for your sins--By considering all that those guilty pleasures in which you have indulged contrary to the law of God have cost Jesus Christ, and how large a share you have had in His Passion and Death. Bewail your sins at His feet, and firmly resolve to die rather than ever more to offend a Father so worthy of your love.
5. Love--By protesting that you will bestow all the affections of your heart upon Him who has so much loved you, and by desiring to have, if possible, a thousand hearts solely occupied in loving Him, and corresponding in some measure with His infinite charity. Offer and consecrate yourself entirely to the love of Jesus Crucified. Desire that He may be known and loved by all men.
6. Prayer--By asking of Our Lord grace

number of liturgical functions. They did not know that profound social changes would bring about dramatic modifications in urban spaces, so that in any large city no decent and sane person would be caught at midnight in certain neighbourhoods, still less in the night buses or trains --if they are at all available on a public holiday! Consequently, many faithful in rural areas without a local priest cannot travel at late hours nowadays to attend the Paschal Vigil, and many faithful in metropolitan areas who depend on public transportation or whose safety is endangered at night cannot travel either. No doubt this explains why the Paschal Vigil in Dublin, when last celebrated at 11 pm, was attended by no more than twenty people. May many of you take advantage of this year's availability.

The third issue is the new Good Friday prayer for the Jews, mandated by the Holy Father via a Note of the Secretariat of State, 4 February 2008. Of all the liturgical variations of the past decades, this one deserves the record of mutations since Pope Pius XII added in 1956 the genuflexion after the invocation "*Oremus et pro perfidis Iudaeis.*" It will be beneficial to copy here all the alterations so that we can study the development directly on the texts. The gradual changes are in bold font.

From the 3rd Century until 1955: For the Conversion of the Jews.

Let us pray also for the unbelieving Jews: that our God and Lord will remove the veil from their hearts, so that they too may acknowledge our Lord Jesus Christ. - Almighty, eternal God, who dost not withhold thy mercy even from Jewish unbelief, heed the prayers we offer for the blindness of that people, that they may acknowledge the light

of thy truth, which is Christ, and be delivered from their darkness: through the same Christ our Lord. Amen.

1956, Pope Pius XII: For the Conversion of the Jews.

Let us pray also for the unbelieving Jews: that our God and Lord will remove the veil from their hearts, so that they too may acknowledge our Lord Jesus Christ. **Let us pray. Let us kneel. Arise.** Almighty, eternal God, who dost not withhold thy mercy even from Jewish unbelief, heed the prayers we offer for the blindness of that people, that they may acknowledge the light of thy truth, which is Christ, and be delivered from their darkness: through the same Christ our Lord. Amen.

1959, Pope John XXIII: For the Conversion of the Jews.

Let us pray also **for the Jews**: that our God and Lord will remove the veil from their hearts, so that they too may acknowledge our Lord Jesus Christ. Let us pray. Let us kneel. Arise. Almighty, eternal God, who dost not withhold thy mercy **from the Jews**, heed the prayers we offer for the blindness of that people, that they may acknowledge the light of thy truth, which is Christ, and be delivered from their darkness: through the same Christ our Lord. Amen.

1965, Pope Paul VI: For the Jews.

Let us also pray for the Jews **that God and Our Lord would deign to shine his face upon them, that they themselves would acknowledge Jesus Christ Our Lord as the redeemer of all.** Let us pray. Let us kneel. Arise. Almighty and eternal God, **who gave your promises to Abraham and his seed: graciously hear the prayers of your Church, that the people of your old acquisition may merit to come to the fullness of redemption.**

1970, Pope Paul VI: For the Jews.

Let us pray for the **Jewish people, the first to hear the word of God, that they may continue to grow in the love of his name and in faithfulness to his covenant.** (Prayer in silence. Then the priest

says:) Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. **Listen to your Church as we pray that the people you first made your own may arrive at the fullness of redemption.** We ask this through Christ our Lord. Amen.

2008, Pope Benedict XVI: *No title given.*

Let us also pray for the Jews: that our God and Lord **may enlighten their hearts, so that they may acknowledge Jesus Christ, Saviour of all men.** Let us pray. Let us kneel. Arise. Almighty and eternal God, who **wills that all men be saved and come to the knowledge of truth, propitiously grant that even as the fullness of the people enters into Your Church, all Israel may be saved.** Through Christ Our Lord. Amen

It would have been wonderful that the Holy Father impose his new prayer to the *Novus Ordo*, where the astonishing mutation of 1970 is said every year, effectively asking God to keep the Jews faithful to Judaism. But the Sovereign Pontiff has only legislated for the traditional rite; the first time this happens since the reformations. The pope's new prayer has raised a fury among those modernist Catholics who have been taught in the spirit of the 1970's unbelievable text, it has reminded the Jews of the fact that only Our Lord is the Saviour of all men, and it shows that our Holy Father is not a gender-inclusive language freak ("all men"... what about women?). All this is very good indeed.

However, those Catholics who are faithful to Tradition are legitimately suspicious of any tampering with the old liturgy, and they cannot be blamed if they think it prudent to wait and see. Pope Pius XII (Encyclical *Mediator*

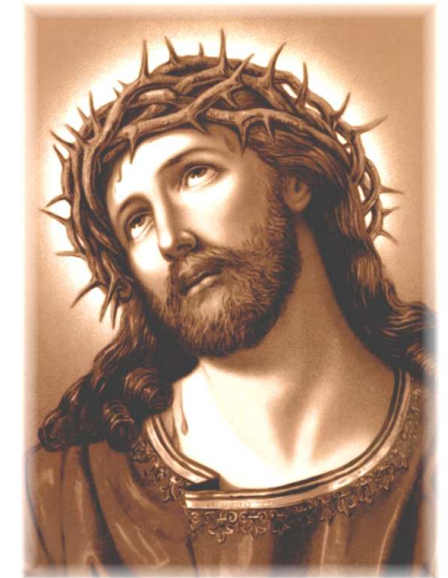
Dei, 20 November 1947) taught us that true liturgical development improves, enhances, and clarifies both the *lex orandi* and the *lex credendi*. Unfortunately this is not the case here: a perfectly clear and orthodox millenarian prayer has been changed into a new one open to confusion. In fact, Cardinal Walter Kasper –President of the Pontifical Council for Christian Unity and of the Commission of the Holy See for Religious Relations with the Jews– declared to Vatican Radio last 7 February 2008: "When the Pope presently speaks on the conversion of Jews, then you have to understand correctly. He cited literally the eleventh chapter of the letter of the Apostle Paul to the Romans. The Apostle says that we, as Christians, hope that when the fullness of pagans enters the church, then Israel will completely convert. **This is an eschatological hope for the end of the ages, which does not mean that we have the intention now to be missionaries to Jews as one sends missions to the heathens.**" Since some incredulous father of the church told me after a recent conference that these words do not appear in the English webpage of Vatican Radio (true), I copy from the original German page of the same Vatican Radio: "*Wenn der Papst nun von der Bekehrung der Juden spricht, dann muss man das richtig verstehen. Er zitiert wörtlich das elfte Kapitel des Apostels Paulus aus dem Römerbrief. Dort sagt der Apostel, dass wir als Christen hoffen, wenn die Fülle der Heiden eingetreten ist in die Kirche, dass dann ganz Israel sich bekehren wird. Das ist eine eschatologische endzeitliche Hoffnung, bedeutet also nicht, dass wir die Intention haben, nun Judenmission zu*

Lenten Spirituality

HOW TO MEDITATE ON THE PASSION OF CHRIST

From THE SCHOOL OF JESUS CRUCIFIED,
Fr. Ignatius of the Side of Jesus,

PERHAPS there is no subject for meditation more suitable for every class of persons than the most sacred Passion of our Lord Jesus Christ. In it may sinners find the encouragement and graces necessary for their conversion; from it may beginners derive strength and fervor wherewith to subdue their passions; in it may the good discover fresh incentives to advance in the paths of virtue. In short, there are none who will not find in it an inexhaustible mine of hidden treasures, and an endless source of graces and spiritual blessings. In all ages it has been a favorite exercise of the Saints, who greatly to their consolation have been in the habit of spending hours, day and night, in meditation on the bitter sufferings of their Saviour. So much is not required of you, O devout Christian, but only that you should daily spend half, or at least a quarter of an hour, in attentive consideration of some point of the Passion of Jesus. The man who is desirous of ascertaining the degree of pungency possessed by a grain of mustard seed, chews it leisurely, tastes it deliberately, keeps it in his mouth, and is careful not to swallow it whole, by which means its heat is fully communicated to his palate so as to bring tears to his eyes. Similar are the mysteries of the Passion of Jesus Christ;



swallowed, as it were, in one mouthful, they touch not the heart; superficially run over by a single passing thought, their virtue is not experienced in the soul; but when slowly digested by attentive consideration, they give rise to holy affections and wonderful resolutions. Only make the attempt, apply your mind diligently to this holy exercise, and you will be convinced, by your own experience, how great a change of heart, reformation of life, hatred of sin, and love of God it will produce in your soul. Make the attempt, and you will behold all the difficulties foolishly apprehended in meditation by foolish worldlings vanish before your eyes, and you will feel how sweet it is to the soul to remain in silence, contemplating Jesus Crucified. In order to facilitate the practice of this holy exercise, I have arranged a Meditation, divided into three points, upon the principal mysteries of the Sacred Passion of Christ, for every day

**THE GREAT AND HOLY WEEK
OF THE PASSION, DEATH AND RESURRECTION
OF OUR LORD AND SAVIOUR JESUS-CHRIST
2008**

SAINT JOHN'S CHURCH - DUN LAOGHAIRE

Monday 17th to Wednesday 19th March:

Parish Mission: Rosary and Confessions at 6 pm, Holy Mass at 6.30 pm, Conference after Mass

- Palm Sunday: Blessing and distribution of the Palms at 11 am
- Holy Thursday: Confessions at 6 pm
Mass in Coena Domini at 6.30 pm, Adoration until midnight
- Good Friday: Confessions at 2.30 pm and throughout ceremonies
Stations of the Cross at 3 pm
Good Friday Liturgy at 3.30 pm
- Easter Vigil: Confessions at 5 pm and throughout ceremonies
Easter vigil at 6 pm
- Easter Sunday: No Confessions. No 9 am Mass.
Mass of the Resurrection of the Lord at 11 am

CORPUS CHRISTI CHURCH - ATHLONE

Palm Sunday: Blessing and distribution of the Palms at 5 pm

Easter Sunday: Confessions at 10.30 am
Mass of the Resurrection of the Lord at 11 am

OUR LADY OF THE ROSARY CHURCH - CORK

Palm Sunday: Blessing and distribution of the Palms at 11 am

Easter Sunday: Confessions at 10.30 am
Mass of the Resurrection of the Lord at 11 am

OUR LADY OF KNOCK AND ST PATRICK CHAPEL - NEWRY

Palm Sunday: Blessing and distribution of the Palms at 8.30 am

Easter Sunday: Confessions at 8 am
Mass of the Resurrection of the Lord at 8.30 am

SAINT PIUS V CHAPEL - BELFAST

Easter Sunday: Confessions at 10.30 am
Mass of the Resurrection of the Lord at 11 am

betreiben, so wie man Heidenmission betreibt."

And in his letter of 13 February 2008 to Rabbi David Rosen, Chairman of the International Jewish Committee on Interreligious Consultations, the same Cardinal Kasper clarifies once more: **"The reformulated text no longer speaks about the conversion of the Jews** as some Jewish critics wrongly affirm. The text is a prayer inspired by Saint Paul's letter to the Romans, chapter 11, which is the very text that speaks also of the unbroken covenant. It takes up Paul's eschatological hope that in the end of time all Israel will be saved. As a prayer the text lays all in the hands of God and not in ours. It says nothing about the how and when. **Therefore there is nothing about missionary activities by which we may take Israel's salvation in our hands."**

It is therefore undeniable that the new text can be interpreted in an unorthodox manner.

On the other side, the prayer can be understood in a perfectly Catholic manner. Listen to Abraham Foxman, US national director of the Anti-Defamation League, 5 February 2008: "We are deeply troubled and disappointed that the framework and intention to petition God for Jews to accept Jesus as Lord was kept intact. Alterations of language without change to the 1962 prayer's conversionary intent amount to cosmetic revisions, while retaining the most troubling aspect for Jews, namely the desire to end the distinctive Jewish way of life." This is the same Abraham Foxman who wrote in the Jewish Telegraphic Agency, 11 July

2007: "In the past four decades, a conceptual revolution has taken place in the Catholic church's relationship with the Jewish people. The first step came with Vatican II and its landmark document *Nostra Aetate* in 1965, which repudiated the centuries-old "deicide" charge against all Jews, stressed the religious bond shared by Jews and Catholics, reaffirmed the eternal covenant between God and the People of Israel, and **dismissed church interest in trying to baptize Jews**. This theological revolution then moved forward dramatically through the papacy of Pope John Paul II. Further documents rejected **the destructive doctrine of supersessionism – the notion that Christianity supersedes Judaism as the true religion.**"

Isn't it a paradox that Foxman (arguably the instigator of this change) interprets the prayer in a Catholic perspective, whereas Kasper does not?

Unwilling to contribute to the present confusion, in the chapels of the Society of St. Pius X we will pray this Good Friday with the same words used by our predecessors in the True Faith, asking for the conversion of our Jewish brothers and sisters, "that our God and Lord will remove the veil from their hearts, so that they too may acknowledge our Lord Jesus Christ."

With the blessings and grateful prayers of your priests in Ireland,

Fa. Angles

SSPX Masses in Ireland - Locations and Times

Liturgical calendar for March 2008					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Saturday	1	Ferial, III class	FIRST SATURDAY	1	11 am						
Sunday	2	Fourth Sunday of Lent « Laetare », I class		2	9 am & 11 am	5 pm	11 am	11 am	8.30 am	5 pm	
Monday	3	Ferial, III class		3	11 am & 6.30 pm						
Tuesday	4	Ferial, Sts Casimir & Lucius, III class		4	11 am & 6.30 pm						
Wednesday	5	Ferial, III class	<i>St Kieran, Bishop of Ossory</i>	5	11 am & 6.30 pm						
Thursday	6	Ferial, Sts Perpetua and Felicity, III class	FIRST THURSDAY	6	11 am & 6.30 pm						
Friday	7	Ferial, St Thomas Aquinas, III class	<i>Abstinence</i> FIRST FRIDAY	7	11 am & 6.30 pm						
Saturday	8	Ferial, St John of God, III class	<i>St Senan, Abbot of Inniscattery</i>	8	11 am						
Sunday	9	Passion Sunday, I class		9	9 am & 11 am	5 pm	11 am	11 am	8.30 am		5 pm
Monday	10	Ferial, Fourty Holy Martyrs, III class		10	11 am & 6.30 pm						
Tuesday	11	Ferial, III class		11	11 am & 6.30 pm						
Wednesday	12	Ferial, St Gregory the Great, III class		12	11 am & 6.30 pm						
Thursday	13	Ferial, III class		13	11 am & 6.30 pm						
Friday	14	Ferial, III class	<i>Abstinence</i>	14	11 am & 6.30 pm						
Saturday	15	Saint Patrick, Patron of Ireland, I Class		15	11 am						
Sunday	16	Palm Sunday, I class		16	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
Monday	17	Monday of Holy Week, I class		17	11 am & 6.30 pm						
Tuesday	18	Tuesday of Holy Week, I class		18	11 am & 6.30 pm						
Wednesday	19	Wednesday of Holy Week, I class		19	11 am & 6.30 pm						
Thursday	20	HOLY THURSDAY, I class	<i>St Frigidian of Lucca</i>	20	6.30 pm						
Friday	21	GOOD FRIDAY, I class	<i>Fast & abstinence</i>	21	3.30 pm						
Saturday	22	HOLY SATURDAY, VIGIL OF EASTER, I class		22	6 pm						
Sunday	23	RESURRECTION OF OUR LORD JESUS CHRIST, I class		23	11 am	11 am	11 am	11 am	8.30 am		
Monday	24	In the Octave of Easter, I class	<i>St Macartan of Clogher</i>	24	11 am & 6.30 pm						
Tuesday	25	In the Octave of Easter, I class		25	11 am & 6.30 pm						
Wednesday	26	In the Octave of Easter, I class		26	11 am & 6.30 pm						
Thursday	27	In the Octave of Easter, I class		27	11 am & 6.30 pm						
Friday	28	In the Octave of Easter, I class	<i>Abstinence</i>	28	11 am & 6.30 pm						
Saturday	29	In the Octave of Easter, I class	<i>St Rupert, 1st Bishop of Salzburg</i>	29	11 am						
Sunday	30	Low Sunday, I class		30	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
Monday	31	Annuntiation of Our Lady, I class (from March 25th)		31	11 am & 6.30 pm						
Tuesday	1	Saint Joseph, Patron of the Universal Church (from March 19th)		1	11 am & 6.30 pm						