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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- God in the cave
- Life of St Evin
- Perfection of Mary's Grace
- Plus all the activities and devotions
in our priories and churches

December 2009
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, and after 11am Sunday Mass
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

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

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biérer

Archconfraternity of St Stephen for Altar Boys: Contact Fr. Anglés

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

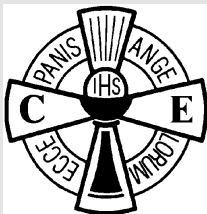
1st : For the Seminaries of the SSPX
 2nd : For Insurances (buildings, car, health)
 3rd : For Utilities (heating, electricity, petrol, phone)
 4th : Building Fund (renovations of churches & priories)
 5th : For the Missions of the SSPX

Mass Stipends

1 Mass intention: 16 € / £ 15
 Novena of Masses: 160 € / £ 150
 Gregorian: 640 € / £ 600



Eucharistic Crusade



It is an association for children and teenagers who want to lead a good spiritual life and offer up their prayers, communions, sacrifices and apostolate in union with thousands of other children around the world for the intention that is given them each

month. A bulletin, *The Irish Crusader*, is sent to all the members, that is, those who have made promises as Pages, Crusaders, Knights or Handmaids. It is also sent to others who prepare to make their promises and to those who just want to benefit from the good readings they will find in the pages of the monthly bulletin.

If you desire your child to receive *The Irish Crusader*, send his/her name, date of birth and address to Fr. Biéer:

12 Tivoli Terrace South,
Dun Laoghaire, Co. Dublin



December 2009 - Month of the Holy Child Jesus

- Read inside :**
- Life of St Dominic Savio, part 3 p. 2
 - A few words from the Chaplain p. 3
 - Life of Johannes Krafft p. 4
 - A Christmas Legend p. 6
 - Following the Liturgy p. 7
 - The intention of the month p. 8

Intention: Sanctification of Sin by Spiritual Retreat

Donations are welcome as this bulletin is distributed free of charge

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!

ANNOUNCEMENTS

♦ **ROSARY CRUSADE** : 12 Million Rosaries for the Consecration of Russia to the Immaculate Heart of Mary. Pledges may be given to your priest or sent to Father Anglés.

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

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.

ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire
Corpus Christi Church in Athlone
Every First Thursday

Offered especially this year for the Priesthood
in order to gain the indulgences

Starting after 11 am Mass until 6.30 pm Mass

The SSPX intentions are:

- The Holy Church
- The Holy Father and the Bishops
- The Priests and Seminarians
- Priestly & Religious Vocations

Advent Reading

God in the Cave

by G. K. Chesterton

Taken from « *The Everlasting Man* »

We all know the story of how Herod, alarmed at some rumor of a mysterious rival, remembered the wild gesture of the capricious despots of Asia and ordered a massacre of suspects of the new generation of the populace. Everyone knows the story; but not everyone has perhaps noted its place in the story of the strange religions of men. Not everybody has seen the significance even of its very contrast with the Corinthian columns and Roman pavement of that conquered and superficially civilized world. Only, as the purpose in his dark spirit began to show and shine in the eyes of the Idumean, a seer might perhaps have seen something like a great grey ghost that looked over his shoulder; have seen behind him filling the dome of night and hovering for the last time over history, that vast and fearful face that was Moloch of the Carthaginians; awaiting his last tribute from a ruler of the races of Shem. The demons also, in that first festival of Christmas, feasted after their own fashion.

Unless we understand the presence of that enemy, we shall not only miss the point of Christianity-----but even miss the point of Christmas. Christmas for us in Christendom has become one thing, and in one sense even a simple thing. But like all the truths of that tradition, it



is in another sense a very complex thing. Its unique note is the simultaneous striking of many notes; of humility, of gaiety, of gratitude, of mystical fear, but also of vigilance and of drama. There is something defiant in it also; something that makes the abrupt bells at midnight sound like the great guns of a battle that has just been won. All this indescribable thing that we call the Christmas atmosphere only hangs in the air as something like a lingering fragrance or fading vapor from the exultant explosion of that one hour in the Judean hills nearly two thousand years ago. But the savor is still unmistakable, and it is something too subtle or too solitary to be covered by our use of the word peace. By the very nature of the story the rejoicings in the cavern were rejoicings in a fortress or an outlaw's den; properly understood it is not unduly flippant to say they were rejoicings in a dug-out.

It is not only true that such a subterranean chamber was a hiding-place from enemies; and that the enemies were already scouring the stony plain that lay above it like a sky. It is not only that the very horse-hoofs of Herod might in that sense have passed like thunder over the

self full of veneration for her. He understood that she was far above him through her fullness of grace, her intimacy with God, and her perfect purity.

(a) She had received fulness of grace under three respects. First, so as to avoid every sin, however slight, and to practice all the virtues in an eminent degree. Secondly, so as to overflow from her soul upon her body and prepare her to receive the Incarnate Son of God. Thirdly, so as to overflow upon all men and to aid them in the practice of all the virtues.

(b) Further, she surpassed the Angels in her holy familiarity with the Most High. On that account, Gabriel saluted her saying: 'The Lord is with thee.' It was as if he said: 'You are more intimate with God than I. He is about to become your Son, whereas I am but His servant.' In truth, Mary, as Mother of God, is more intimate with the Father, Son and Holy Ghost, than are the Angels.

(c) Finally, she surpassed the Angels in purity, even though they are pure spirits, for she was both pure in herself and the source of purity to others. Not only was she exempt from Original Sin and from all mortal and venial sin, but she escaped the curse due to sin, namely, 'In sorrow shalt thou bring forth children. ..into dust thou shalt return' (Gen. iii, 16, 19). She will conceive the Son of God without loss to her virginity, she will bear Him in holy recollection, she will bring Him forth in joy, she will be preserved from the corruption of the tomb and will be associated by her Assumption with the Ascension of the Saviour.

Already she is blessed among women, for she alone, with and through her Son, will lift the curse which descended on

the human race, and will bring us blessings by opening the gates of heaven. That is why she is called the Star of the Sea, guiding Christians to the harbor of eternity.

Elisabeth will say to her: 'Blessed is the fruit of thy womb.' Whereas the sinner looks for that which he cannot find in the object of his sinful desires, the just finds everything in what he desires holily. From this point of view, the fruit of the womb of Mary will be thrice blessed.

(a) Eve desired the forbidden fruit, so as to have the knowledge of good and evil, and thereby to become independent and free from the yoke of obedience. She was deceived by the lying promise 'You will be as God', for far from becoming like God, she was turned away from Him. Mary, on the contrary, found all things in the blessed fruit of her womb. In Him she found God, and she will lead us to find God in Him.

(b) By yielding to the temptation, Eve sought joy and found sadness. Mary, on the contrary, found joy and salvation for herself and us in her Divine Son.

(c) Finally, the fruit sought by Eve had beauty only for the senses, whereas the fruit of Mary's womb is the splendor, the eternal and spiritual glory of the Father. Mary is blessed herself, and still more blessed in her Son, who has brought all men blessing and salvation.

The preceding is a synopsis of what St. Thomas has to say of Mary's fullness of grace in his commentary on the *Hail Mary*. He has in mind most of all the fullness of the Annunciation day. But what he says is applicable also to her initial fullness, just as what is said of the stream is applicable also to its source.

SPIRITUALITY

THE PERFECTION OF MARY'S FIRST GRACE

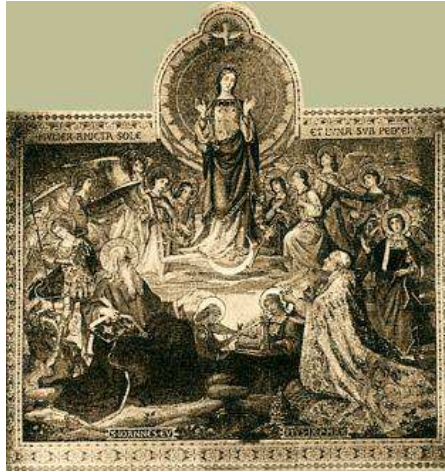
December 8th

Immaculate Conception

By Rev. Garrigou-Lagrange

The habitual grace which the Blessed Virgin received at the instant of the creation of her holy soul was a fullness or plenitude to which the words of the Angel on the Annunciation day might have been applied: 'Hail, full of grace.' This is what Pius IX affirms when he defines the dogma of the Immaculate Conception. He even says that, from the first instant, Mary 'was loved by God more than all creatures (*prae creaturis universis*)', that He found most extreme pleasure in her, and that He loaded her in a wonderful way with His graces, more than all the Angels and Saints'. Many texts might be quoted from tradition to the same effect.

St. Thomas explains the reason of this plenitude of grace when he says: 'The nearer one approaches to a principle (of truth and life) the more one participates in its effects. That is why St. Denis affirms (*De caelestia hierarchia*) that the Angels, who are nearer to God than man is, participate more in His favors. But Christ is the principle of the life of grace; as God He is its principal cause and as Man (having first His humanity is, as it were, an instrument always united to the Divinity: "Grace and truth came by Jesus Christ" (John i, 17). The Blessed Virgin Mary, being nearer to Christ than any other human being, since it is from her that He received His humanity, receives from Him therefore



Pius IX proclaimed the dogma of the Immaculate Conception in 1854

a fullness of grace, surpassing that of all other creatures.'

It is true that St. John the Baptist and Jeremias were sanctified, according to the testimony of Sacred Scripture, in their mother's womb, without, however, being preserved from Original Sin. But Mary received grace from the very first instant in a degree far excelling theirs, and received as well the privilege of being preserved from every fault----even venial----a privilege we find accorded to no other Saint.

In his *Expositio super salutatione angelica* St. Thomas describes Mary's plenitude of grace (and his words are applicable to the initial plenitude) in terms of which the following is a summary:

Though the Angels do not manifest special respect for men, being their superiors by nature and living in holy intimacy with God, yet the Archangel Gabriel when saluting Mary, showed him-

sunken head of Christ. It is also that there is in that image a true idea of an out-post, of a piercing through the rock and an entrance into an enemy territory. There is in this buried Divinity an idea of undermining the world; of shaking the towers and palaces from below; even as Herod the great king felt that earthquake under him and swayed with his swaying palace.

That is perhaps the mightiest of the mysteries of the cave. It is already apparent that though men are said to have looked for Hell under the earth, in this case it is rather Heaven that is under the earth. And there follows in this strange story the idea of an upheaval of Heaven. That is the paradox of the whole position; that henceforth the highest thing can only work from below. Royalty can only return to its own by a sort of rebellion. Indeed the Church from its beginnings, and perhaps especially in its beginning, was not so much a principality as a revolution against the prince of the world.

This sense that the world had been conquered by the great usurper, and was in his possession, has been much deplored or derided by those optimists who identify enlightenment with ease. But it was responsible for all that thrill of defiance and a beautiful danger that made the good news seem to be really both good and new. It was in truth against a huge unconscious usurpation that it raised a revolt, and originally so obscure a revolt. Olympus still occupied the sky like a motionless cloud molded into many mighty forms; philosophy still sat in the high places and even on the thrones of the kings, when Christ was born in the cave and Christianity in the catacombs.

In both cases we may remark the same paradox of revolution; the sense of something despised and of something feared. The cave in one aspect is only a hole or corner into which the outcasts are swept like rubbish; yet in the other aspect it is a hiding-place of something valuable which the tyrants are seeking like treasure. In one sense they are there because the innkeeper would not even remember them, and in another because the king can never forget them.

We have already noted that this paradox appeared also in the treatment of the early Church. It was important while it was still insignificant, and certainly while it was still impotent. It was important solely because it was intolerable; and in that sense it is true to say that it was intolerable because it was intolerant. It was resented, because, in its own still and almost secret way, it had declared war. It had risen out of the ground to wreck the heaven and earth of heathenism. It did not try to destroy all that creation of gold and marble; but it contemplated a world without it. It dared to look right through it as though the gold and marble had been glass.

Those who charged the Christians with burning down Rome with firebrands were slanderers; but they were at least far nearer to the nature of Christianity than those among the moderns who tell us that the Christians were a sort of ethical society, being martyred in a languid fashion for telling men they had a duty to their neighbors, and only mildly disliked because they were meek and mild.

Herod had his place, therefore, in the miracle play of Bethlehem because he is the menace to the Church Militant and shows it from the first as under persecu-

tion and fighting for its life. For those who think this a discord, it is a discord that sounds simultaneously with the Christmas bells. For those who think the idea of the Crusade is one that spoils the idea of the Cross, we can only say that for them the idea of the Cross is spoiled; the idea of the Cross is spoiled quite literally in the cradle.

It is not here to the purpose to argue with them on the abstract ethics of fighting; the purpose in this place is merely to sum up the combination of ideas that make up the Christian and Catholic idea, and to note that all of them are already crystallized in the first Christmas story.

They are three distinct and commonly contrasted things which are nevertheless one thing; but this is the only thing which can make them one.

The first is the human instinct for a Heaven that shall be as literal and almost as local as a home. It is the idea pursued by all poets and pagans making myths; that a particular place must be the shrine of the god or the abode of the blest; that fairyland is a land; or that the return of the ghost must be the resurrection of the body. I do not here reason about the refusal of rationalism to satisfy this need. I only say that if the rationalists refuse to satisfy it, the pagans will not be satisfied.

The second element is a philosophy larger than other philosophies. It looks at the world through a hundred windows where the ancient stoic or the modern agnostic only looks through one. It sees life with thousands of eyes belonging to thousands of different sorts of people, where the other is only the individual stand point of a stoic or an agnostic. It has something for all moods

of man, it finds work for all kinds of men, it understands secrets of psychology, it is aware of depths of evil, it is able to distinguish between real and unreal marvels and miraculous exceptions, it trains itself in tact about hard cases, all with a multiplicity and subtlety and imagination about the varieties of life which is far beyond the bald or breezy platitudes of most ancient or modern moral philosophy. In a word, there is more in it; it finds more in existence to think about; it gets more out of life. Masses of this material about our many-sided life have been added since the time of Saint Thomas Aquinas. But Saint Thomas Aquinas alone would have found himself limited in the world of Confucius or of Comte.

The third point is this; that while it is local enough for poetry and larger than any other philosophy, it is also a challenge and a fight. While it is deliberately broadened to embrace every aspect of truth, it is still stiffly embattled against every mode of error. It gets every kind of man to fight for it, it gets every kind of weapon to fight with, it widens its knowledge of the things that are fought for and against with every art of curiosity or sympathy; but it never forgets that it is fighting. It proclaims peace on earth and never forgets why there was war in Heaven.

This is the trinity of truths symbolized here by the three types in the old Christmas story; the shepherds and the kings and that other king who warred upon the children. It is simply not true to say that other religions and philosophies are in this respect its rivals. It is not true to say that anyone of them combines these characters; it is not true to say that anyone of them pretends to combine

local people at Monastevin have little or no great traditions regarding the Saint except that he was said to have a famous Bell, called the Bearnan, which received great veneration and for which the

McEgans, the Chief Justices of Munster, were the hereditary keepers.

Many centuries after St Evin's time, there is a Charter for the building of a monastery at Monastevin by the Cistercian Order, given by Dermot O'Demesy, King of Offaly in 1185. St Evin is patron Saint of the O'Dempseys of Clonmalurine. The monastery was dedicated to the Blessed Virgin Mary and St Benedict. It had become the custom after the Anglo-Norman invasion to dedicate any new or rebuilt monastery to foreign Saints. Native Saints were not acceptable, no, they were to be obliterated wherever possible. Only favourites of the invading English would do – not that they had so many of their own. Still later, in the reign of Elizabeth I, the Abbey and its lands were robbed by the

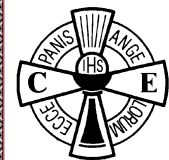
Monasterevin Abbey



crown and given to one of her robber Captains, Lord Moore, and hence its present name – Moore Abbey. The Moore's also had the title of Marquis of Drogheda. The Abbey is said to occupy the site of St

Evin's original monastery. In 1641, the High Court of Chancery was held in the Hall of the monastery. The famous tenor, John Count McCormack, lived in Moore-Abbey for a number of years in the 1930's. In the 3rd Millenium, it is a hospice for the disabled run by an Order of nuns.

In Ireland, we may often tread on many a hallowed spot of earth with no characteristic ruins to link it with our past history. However, it is well that our literary records give 'a local habitation and a name' for many of our Irish Saints, even when their material edifices have disappeared without trace or sight, before the wanton destruction of barbarians and the ravages of times' changes.



**Intention for the Eucharistic Crusade
for the month of December 2009**

For the Sanctification of Souls by Spiritual Retreats

AUGUST 2009 RESULTS

The Intention was for those who lost the Faith and the conversion of the Jews

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
33	881	304	291	469	1277	4799	73	124	624

Irish Saints

SAINT EVIN

Abbot and Patron of Ros-Glas or Monasterevin, Co Kildare.

7th century. Feastday: 22nd December.

St Evin lived at a very early period and thus there are but few traditions and reliable information concerning his Life, the details of which are somewhat confusing. However, he was said to have been a native of Munster and that his father was Eugene, son of Murchadh, a descendent of Eoghan Mór (Eugene the Great), who was son to Oilioll Olum, King of Munster. His mother was named Iamhnat, daughter of Sinell. His original name was said to have been Emin(us) which was reduced by the lenition of the 'm' to Eimhin, which is sounded as Evin. He had 5 brothers all of whom were said to have died with the odour of sanctity, including St Corbmac, Abbot of ??? (13th December) and St Becan (26th May). When young he was brought up in a religious manner and soon resolved on taking up the monastic life. Therefore, he left Munster with some holy monks as companions and travelled into Leinster. Some accounts indicate that he went directly to Monasterevin on the Barrow, but it is more likely that he first entered the established monastery at New Ross, Co Wexford, also on the Barrow but which had previously been founded by St Abban (27th October). Later, when fully trained, he is said to have proceeded up the Barrow to a place then called Ros-Glas, but now known as Monasterevin where he chose the site for his monastery and life's work. The place was later known as Ros-Glas na

Muimhneach, i.e. of the Munstermen. As time went on, a large monastery developed and a town was built up around it. The monastery was also privileged as an asylum or refuge with Divine vengeance threatened on any who attacked or violated it. St Evin was also credited with being Abbot of New Ross at some stage and to have been very friendly with his contemporary neighbour, St Molua of Clonfert-Molua. He is also sometimes referred to as being a Bishop, although most hagiographers refer to him as being Abbot.

According to Jocelin, Ware and others, St Evin wrote a 'Life of St Patrick'. Others deny this. It is clear from numerous passages in the text that the 'Life' was written at a much later period. However, it is also possible that such passages could have been later additions. Of course, it could have been first dedicated to him and later attributed to him in his honour. The writers of the so-called, 'Tri-Partite Life of St Patrick' gave the names of the writers that they followed, viz. Colmcille, Adamnan, Ultan, Aileran the Wise, Kieran of Belach-Duinn, Hermedus/Ieremias - Bishop of Clogher, Colman Mac Hua Pacensis and Collatus - priest of Druim-Relgeach. This evidence would appear conclusive that St Evin was not the author of the Life. Possibly the writers are victims of the custom of dedicating a book to a famous Saint, centuries after their time, so that such a work would have greater authority. However, Manuscript No. 436 in the Royal Irish Academy contains a poem written by St Evin.

St Evin is thought to have died about the year 600. He is listed in many Calendars and Martyrologies, and is the subject of many hagiographers. The

them.

Buddhism may profess to be equally mystical; it does not even profess to be equally military. Islam may profess to be equally military; it does not even profess to be equally metaphysical and subtle. Confucianism may profess to satisfy the need of the philosophers for order and reason; it does not even profess to satisfy the need of the mystics for miracle and Sacrament and the consecration of concrete things. There are many evidences of this presence of a

spirit at once universal and unique. One will serve here which is the symbol of the subject of this chapter; that no other story, no pagan legend or philosophical anecdote or historical event, does in fact affect any of us with that

peculiar and even poignant impression produced on us by the word Bethlehem. No other birth of a god or childhood of a sage seems to us to be Christmas or anything like Christmas. It is either too cold or too frivolous, or too formal and classical, or too simple and savage, or too occult and complicated. Not one of us, whatever his opinions, would ever go to such a scene with the sense that he was going home. He might admire it because it was poetical, or because it was philosophical, or any number of other things in separation; but not because it was itself. The truth is that there is a quite peculiar and individual character about the hold of this story on human nature; it is not in its psychological substance at all like a mere legend

or the life of a great man. It does not exactly, in the ordinary sense, turn our minds to greatness; to those extensions and exaggerations of humanity which are turned into gods and heroes, even by the healthiest sort of hero-worship. It does not exactly work outwards, adventurously, to the wonders to be found at the ends of the earth.

It is rather something that surprises us from behind, from the hidden and personal part of our being; like that which can sometimes take us off our guard in



The place where Jesus was born

the pathos of small objects or the blind pieties of the poor. It is rather as if a man had found an inner room in the very heart of his own house, which he had never suspected; and seen a light from within.

It is as if he found something at the back of his own heart that betrayed him into good. It is not made of what the world would call strong materials; or rather it is made of materials whose strength is in that winged levity with which they brush us and pass. It is all that is in us but a brief tenderness that is there made eternal; all that means no more than a momentary softening that is in some strange fashion become a strengthening and a repose; it is the broken speech and the lost word that are made positive and suspended unbroken; as the strange kings fade into a far country and the mountains resound no more with the feet of the shepherds; and only the night and the cavern lie in fold upon fold over something more human than humanity.

Liturgical calendar for December 2009

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

Ember Days are traditionally days of fast and abstinence

NOTE
No Mass in Cashel on 13th
Mass in Athlone at 5 pm on 13th and 20th

Midnight Mass in St John's, Dun Laoghaire and Corpus Christi, Athlone