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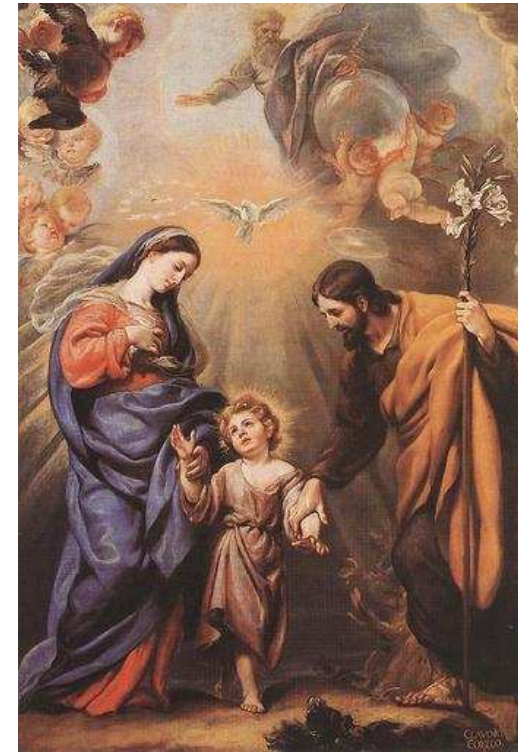
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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Motive of the Incarnation
- Saint Aidan of Ferns
- Plus all the activities and devotions
in our priories and churches

January 2009
Month of
the Holy Family

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

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

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biérer

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

(16th March) is said to have had a vision of St Mogue and St Brigid going to Heaven in a chariot.

The monastery at Ferns is thought to have expanded considerably during St Mogue's lifetime. It is said that 50 British Bishops visited him in honour of St David's regard for him and they were all kindly and hospitably received. St Aidan governed his See for many years, some say for 50 years, continuing to perform miracles and found Churches. Many scholars think he died about 624 but others think it was later; in 632, even 656. He was buried at his monastery in Ferns and many miracles were attributed to his intercession for a long time afterwards. Even as late as the 17th century, Fr Colgan, one of our greatest hagiographers, recounts that a noble Roman was paralysed and all attempts of cure had failed. This man made a pilgrimage to Ferns and was cured of his infirmity.

One of St Mogue's successors, St Moling, thought he should be entitled to lie in the Saint's bed (of stone), which no one else had dared to do. He was immediately struck by violent pains and only obtained relief by St Mogue's intercession. On a certain day, St Mogue heard the angelic choirs sing celestial harmonies and he desired to join them – but the Lord refused this at the time. St Mogue is also said to have left some written works but all of them appear to have been lost.

A shrine of St Mogue, called ὉΡΕΑΚ ΜΑΘΟΥΟΣ, has survived. It is small and shaped like an ancient Irish cell or Church. It is covered with figures in 7th or 8th century costumes and it also has many designs in bronze and enamel. It is considered the oldest and most interesting of this class of Irish workmanship in the world. It is preserved in the Museum of the Royal Irish Academy in

Dublin. St Molaisre(Laiserian) of Devenish had gone on a pilgrimage to Rome and presented the shrine above to St Mogue on his return. It was kept at St Maidoc's Church at Drumlane for many years and was often used for the swearing-in of witnesses.

The present protestant cathedral at Ferns is said to include part of the ancient buildings as well as a reputed monument to St Mogue. Catholics hold this in great reverence and often visit in order to kiss it.

There are very many places in Ireland with references to St Mogue and particularly so in the Wexford area; such as, Ferns itself, Templeshanno, Fethard, Ard-lathran (now Ardamine), Clonmore and a well at Clongeen, and in many other counties.

St Maidoc is listed among the 3rd Order of Irish Saints. He is listed in most Irish Calendars. He is honoured in Brittany in the village and Church of St Dé on the 18th of May, and in Wales, particularly in relation to St David. In Pembrokeshire he is the reputed founder of Llawhaden and the Churches of Noltton and West-Haroldston where he is revered as St Madoc.

We do not have records of his visiting Scotland, although his memory is well preserved there. St Mogue was remarkable for his humility, purity, modesty, meekness, fidelity and zeal. He is mentioned in the Lives of many holy saints, particularly; St Lasrian of Devenish, St Colman, Bishop of Dromore, St Colman Elo and others. Throughout Ireland and abroad, the memory of the holy Bishop Maidoc appears to have been held in extraordinary veneration. It shall long live in honoured remembrance, on earth as in Heaven, the inheritance and pledge of piety, and fidelity for past, present and future supernatural favours.

SPIRITUALITY

The Motive of the Incarnation

"I believe in God . . . the Son . . . Who for us men and for our salvation came down from Heaven."-----Nicene Creed

God Has Permitted Evil, Man's Sin, Only in View of a Greater Good

There is an aspect of the mystery of the Incarnation which makes it possible to answer the sometimes agonizing question that is called the problem of evil. Why did God permit evil, especially moral evil, the sin of the first man, foreseeing as He did that it would spread to all men, who would because of it be deprived of grace and of the privileges of the state of innocence?

St. Thomas presents very well this second aspect of the mystery, which some of his commentators have neglected but which happily others have emphasized. He says: "There is nothing to prevent human nature from having been raised after sin to a level above its original state. For God permits evil only in view of a greater good. This is why St. Paul wrote to the Romans, [5: 20]: *'Where sin abounded, grace did more abound.'* And the Church sings during the benediction of the paschal candle: *'O happy fault, that merited so great a Redeemer!'*" [IIIa, q. 1, a. 3 ad 3]

It is indeed clear that God cannot permit evil, especially sin, except in view of a greater good. Otherwise the Divine permission which allows sin to occur would not be holy. It would be impossible to say a priori for what great good God permitted the sin of the first man. But after the fact of the Incarnation we can and we must say with St. Paul: *"God has permitted sin to abound only so that grace might more abound in the person of our Saviour and through Him in us."*

Thus, when the Word became incarnate to redeem us, He did not subordinate Himself to us in any way whatever [He remains infinitely superior to us, and the Incarnation is of greater value than our redemption]; but He stooped down toward us to raise us up to Himself. For it is the nature of mercy to incline the superior person toward the inferior one, not to subordinate the former to the latter but to elevate the inferior person. In this way,

sanctity soon spread all over the country. He became friendly with St Lasarian of Devenish (12th September). He was placed under a holy man for all his education and grew in grace, holiness and wisdom. In his youth he had the power of miracles. He saved a deer being chased by hounds. When on a journey, he was miraculously transported by angels to his destination. On another journey, a road miraculously opened up for him across a bog. Some holy men came to him for direction as to the place of their resurrection and he was able to guide them. Three boys were drowned and their bodies lost in Lough Erne for a time. St Maidoc found them and restored them to life. Through humility and obedience he left a book open and rain fell – but the book remained completely dry. An envious monk tried to get him killed but the hand that was raised against him withered. When driving a wagon with beer, it tumbled down a severe slope but neither man, horse or beer was damaged. A British King had a blind, lame and deaf son and St Maidoc cured him of all his infirmities. Another man, born without eyes or nose was similarly cured completely. A high official feigned being blind and deaf and St Maidoc told him that as he had tempted Divine bounty and that he would become blind and deaf until death – and so it came to pass. With all the miracles his fame greatly increased. However, through humility, he wished to avoid distinction and so



he left his own countryside, passed through Leinster and went to St David's monastery at Menevia in Wales where he remained for a number of years. St David had an Irish mother and was Baptised by St Ailbhe of Emly (12th September). While St Maidoc was in Wales the Angles and Saxons attacked and the Britons, i.e. the Welsh, asked his help. He prayed and the invaders were routed with great slaughter while the Britons lost no man. Another Saxon raid was repulsed when St Aidan cursed the marauding attackers and they were made blind. The blindness lasted for one year. He also wrought many other miracles in Wales which are not recorded. Many and mighty indeed were the favours received through St Maidoc while he was in Wales.

Eventually, St Maidoc asked permission of St David and his monks to return to Ireland. This was granted and with some disciples he sailed for home. On approaching Wexford they saw robbers attacking a defenceless group. St Maidoc sounded a cymbal and on hearing this, the robbers stopped, repented and gave lands to him for his church. An angel advised him to take St Molua of Clonfert (4th of August, died 605) as his confessor. Later a bell was miraculously conveyed to him over the sea from Wales. Next, St Maidoc desired to go into Munster, so he and his companions on horseback crossed Waterford Harbour over the water without a boat. He then founded a monastery near Ardmore,

IRISH SAINTS

St Aidan

Maidoc or Mogue.

Patron and 1st Bishop of Ferns,
Co Wexford
6/7th centuries.
Feastday: 31st January.

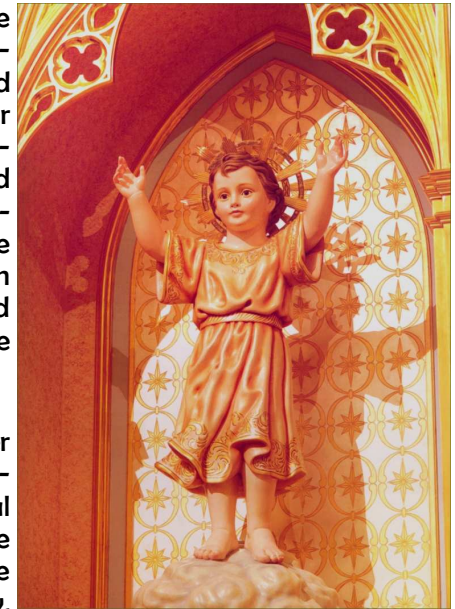
This saint is referred to by many different names by writers down through the centuries. His original Gaelic name was Δoū (meaning: fire or red [-haired]), Anglicised 'Aedh' [translated Hugh], and both are pronounced like the 'ay' in 'bay', as the lenited d, which is indicated by the diacritical dot in Gaelic and the following 'h' in English, is mute (=silent). In those times, the Irish had a custom to prefix the names of many of their dearest saints with the word 'mo' meaning 'my' and sounded like the French 'mon', (which also means 'my'). For this particular saint they also added the word 'óg/óg (long oh sound) meaning dear, young or pure. Thus we get 'Mo-aedh-óg', which, when said quickly is contracted into 'Mogue', which is how he is still known in the Ferns area. The same 2 additions also occur with St Mo-Cheall-óg of Kilmallock, Co Limerick and St Mo-am-óg of Port-marn-ock, Co Dublin and Kilmarnock in Scotland. C and g are the guttural consonants and they are regularly substituted for one another in Gaelic, e.g. the Gaelic word for school can be written scoil or sgoil. Thus Maidoc can be derived from Mo-aedh-óg. Other scribes went a different way and used Aedh-án, meaning 'little-red' which resulted in Aidan. In these latter instances the lenition is removed from the d and its power is restored. Further, to Latinise, -us was sometimes added at the end. Then, when adding in extra misspellings, we get many variations coming from different scribes using different languages in different countries in different centuries so that we now have: Aedh, Aedhan, Aidan, Aiden, Aidanus, Aidnus, Aedan, Eadan, Edus, Eda and Mo-aedh-óg, Maidan, Maidoc, Maidock, Maidoic, Maedoc, Moedoc, Meadoc, Madoc, Madocus, Madog, Madogus, Modoc, Modog, Moeg and Mogue. This is a remarkable list but this man was indeed remarkable. Now there were many Irish Saints with the same name; it appears that there were some 226 Colmans, 33 Cellachs, 20 Columbas, 12 Molaggas, etc., so that it was useful to be able to distinguish between them, and thus authors used different spelling variations or possibly second names or particular attributes for differentiation.

Note: Our St Maidoc/Aidan here must also be distinguished from another very famous St Aidan (3rd August), Bishop and Patron of Lindisfarne, Northumbria and Southern Scotland. Their careers overlapped and both were alive in the first quarter of the 7th century. They had differing areas of mission and they do not appear to have met. Our St Maidoc must also be differentiated from St Maidoc (1st April), Abbot of Cluainmór-Maedhóg, now Clonmore, Co Carlow.




St Maidoc's father was named Sedna whose father was descended from an Irish King. His mother was call Eithne, descended from Amalgud who was a king in Connaught in St Patrick's time. His parents had no children for a long time and so they prayed, gave alms and went to the monastery at Drumlane, near Belurbet, Co Cavan to obtain the intercession of the monks. The parents conceived Aedh and while in the womb there were many signs and wonders observed and many predictions made of a holy, great and glorious future. The majority view is that Aedh was born about 555, although scholars differ widely on the matter, on an isle in Lough Bracky, Co Cavan and the birth was accompanied by miraculous events; an extraordinary illumination lit the place and the flagstone on which the baby was placed for Baptism afterwards was used as a ferry-boat on the lake. Another legend says that during the pregnancy, his mother leaned against dead wood and it immediately sprouted leaves and growth. St Maidoc had a special love of the Trinity and he became a source of edification for others. The fame of his

when the Word became incarnate He bent down in order to restore the primitive order, the original harmony, and even to raise this primitive order far above its original level by uniting Himself personally to human nature and thus manifesting to us in the most perfect manner possible His omnipotence and His goodness. [Since the Incarnation is superior to our redemption, it would be perverse to order the former to the latter.]



God permits evil only for a greater good, and He would not have permitted the immense evil which is Original Sin if He did not have in view the greater good which is the redemptive Incarnation. Thus it is that Divine mercy, far from subordinating to us the Word made incarnate for us, is the highest manifestation of the power and goodness of God. It sings the glory of God more loudly than all the stars in the firmament.

The Word made flesh, our Saviour, is infinitely greater than the first innocent man. Making necessary allowances, Mary is also incomparably superior to Eve. And when Mass is celebrated in the poorest village church, a worship is offered to God which is infinitely superior to that offered to Him by the first innocent man in the Garden of Eden.



Intention for the Eucharistic Crusade
for the month of January 2009
For the SSPX missions and missionary spirit

OCTPBER 2008 RESULTS
 The Intention was for peace in the world

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
38	1093	251	223	790	1723	5123	92	141	1272

Liturgical calendar for January 2009				St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Thursday	1	Octave Day of the Nativity, I class	FIRST THURSDAY	1	11 am & 6.30 pm	11 am				
Friday	2	Ferial, IV class <i>St Munchin, 1st Bp of Limerick</i> Abstinence	FIRST FRIDAY	2	11 am & 6.30 pm	11 am				
Saturday	3	Our Lady on Saturday, IV class	FIRST SATURDAY	3	11 am	11 am				
Sunday	4	The Most Holy Name of Jesus, II class		4	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm
Monday	5	Ferial, St Telesphorus, IV class		5	11 am & 6.30 pm	11 am				
Tuesday	6	Epiphany, I class Holy Day of Obligation		6	11 am & 6.30 pm	11 am				
Wednesday	7	Ferial, IV class		7	11 am & 6.30 pm	11 am				
Thursday	8	Ferial, IV class	<i>St Albert, Bishop of Cashel</i>	8	11 am & 6.30 pm	11 am				
Friday	9	Ferial, IV class	<i>Abstinence</i>	9	11 am & 6.30 pm	11 am				
Saturday	10	Ferial, IV class		10	11 am	11 am				
Sunday	11	Feast of the Holy Family, II class		11	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm
Monday	12	Ferial, IV class		12	11 am & 6.30 pm	11 am				
Tuesday	13	Baptism of Our Lord, II class		13	11 am & 6.30 pm	11 am				
Wednesday	14	St Hilary, St Felix, III class		14	11 am & 6.30 pm	11 am				
Thursday	15	St Paul the Hermit, St Maur, III class	<i>St Ita, Virgin</i>	15	11 am & 6.30 pm	11 am				
Friday	16	St Marcellus, III class	<i>Abstinence</i> <i>St Fursey, Abbot</i>	16	11 am & 6.30 pm	11 am				
Saturday	17	St Anthony the Hermit, III class		17	11 am	11 am				
Sunday	18	Second Sunday after the Epiphany, II class		18	9 am & 11 am	11 am	11 am	11 am	8.30 am	
Monday	19	Ferial, St Marius & Companions, St Canute, IV class		19	11 am & 6.30 pm	11 am				
Tuesday	20	Sts Fabian & Sebastian, III class		20	11 am & 6.30 pm	11 am				
Wednesday	21	St Agnes, III class		21	11 am & 6.30 pm	11 am				
Thursday	22	Sts Vincent & Anastasius, III class		22	11 am & 6.30 pm	11 am				
Friday	23	St Raymund of Penafort, St Emerentiana, III class	<i>Abstinence</i>	23	11 am & 6.30 pm	11 am				
Saturday	24	St Timothy, III class		24	11 am	11 am				
Sunday	25	Third Sunday after the Epiphany, II class		25	9 am & 11 am	11 am	11 am	11 am	8.30 am	
Monday	26	St Polycarp, III class		26	6.30 pm	11 am				
Tuesday	27	St John Chrysostom, III class		27	6.30 pm	11 am				
Wednesday	28	St Peter Nolasco, St Agnes, III class		28	6.30 pm	11 am				
Thursday	29	St Francis de Sales, III class		29	6.30 pm	11 am				
Friday	30	St Martina, III class	<i>Abstinence</i>	30	6.30 pm	11 am				
Saturday	31	St John Bosco, III class	<i>St Edan, Bishop of Ferns</i>	31	11 am	11 am				
Sunday	1	Fourth Sunday after the Epiphany, II class		1	9 am & 11 am		11 am	11 am	8.30 am	5 pm