

The Priestly Society of Saint Pius X in Ireland

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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Letter from Bishop Fellay
- Life of St Carthage
- Devotion to Our Lady
- Plus all the activities and devotions in our priories and churches

May 2009
Month dedicated
to Our Lady

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. 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

two-edged sword of God's word all those against whom they are sent by Almighty God.

They will be true apostles of the latter times to whom the Lord of Hosts will give eloquence and strength to work wonders and carry off glorious spoils from his enemies. They will sleep without gold or silver and, more important still, without concern in the midst of other priests, ecclesiastics and clerics. Yet they will have the silver wings of the dove enabling them to go wherever the Holy Spirit calls them, filled as they are with the resolve to seek the glory of God and the salvation of souls. Wherever they preach, they will leave behind them nothing but the gold of love, which is the fulfillment of the whole law.

Mary is the safest, easiest, shortest and most perfect way of approaching Jesus

Lastly, we know they will be true disciples of Jesus-Christ, imitating his poverty, his humility, his contempt of the world and his love. They will point out the narrow way to God in pure truth according to the holy Gospel, and not according to the maxims of the world. Their hearts will not be troubled, nor will they show favour to anyone; they will not spare or heed or fear any man, however powerful he may be. They will have the two-edged sword of the word of God in their mouths and the blood-stained standard of the Cross on their shoulders. They will carry the crucifix in their right hand and the rosary in their left, and the holy names of Jesus and Mary on their heart. The simplicity and self-sacrifice of Jesus will be reflected in their whole behaviour.

Such are the great men who are to come. By the will of God Mary is to prepare them to extend his rule over the impious and unbelievers. But when and how will this come about? Only God knows. For our part we must yearn and wait for it in silence and in prayer: "I have waited and waited."

The Month of May sanctified

Month dedicated to Our Lady

Offer 1st Friday Communion to the Sacred Heart of Jesus
 Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary
 On the 13th starts the Novena of the Ascension
 On the 14th starts the Novena of St Rita
 On the 18th starts the Novena of St Philip Neri
 On the 22nd starts the Novena of the Holy Ghost for Pentecost
 Every day in May, Rosary and Benediction at 6 pm except Saturday and Sunday at 10.30am
 Every Sunday at St John's after 11am Mass, Marian Procession with Rosary and Litany of Loreto

Suggested resolution for the month : learn and repeat often during the day the prayer taught by Our Lady to St. Catherine Labouré "O Mary conceived without sin, pray for us who have recourse to Thee."

Spirituality

Devotion to Mary is especially necessary in the latter times.

by St Louis-Marie Grignon de Montfort

God, in these latter times, wishes his Blessed Mother to be more known, loved and honoured than she has ever been. This will certainly come about if the elect, by the grace and light of the Holy Spirit, adopt the interior and perfect practice of the devotion which I shall later unfold. Then they will clearly see that beautiful Star of the Sea, as much as faith allows. Under her guidance they will perceive the splendours of this Queen and will consecrate themselves entirely to her service as subjects and slaves of love. They will experience her motherly kindness and affection for her children. They will love her tenderly and will appreciate how full of compassion she is and how much they stand in need of her help. In all circumstances they will have recourse to her as their advocate and mediatrix with Jesus Christ. They will see clearly that she is the safest, easiest, shortest and most perfect way of approaching Jesus and will surrender themselves to her, body and soul, without reserve in order to belong entirely to Jesus.



But what will they be like, these servants, these slaves, these children of Mary?

They will be ministers of the Lord who, like a flaming fire, will enkindle everywhere the fires of divine love. They will become, in Mary's powerful hands, like sharp arrows, with which she will transfix her enemies.

They will be as the children of Levi, thoroughly purified by the fire of great tribulations and closely joined to God. They will carry the gold of love in their heart, the frankincense of prayer in their mind and the myrrh of mortification in their body. They will bring to the poor and lowly everywhere the sweet fragrance of Jesus, but they will bring the odour of death to the great, the rich and the proud of this world.

They will be like thunder-clouds flying through the air at the slightest breath of the Holy Spirit. Attached to nothing, surprised at nothing, troubled at nothing, they will shower down the rain of God's word and of eternal life. They will thunder against sin, they will storm against the world, they will strike down the devil and his followers and for life and for death, they will pierce through and through with the

ANNOUNCEMENTS

- ◆ **EASTER COMMUNION TIME** : From Passion Sunday till Trinity Sunday
- ◆ **ROSARY CRUSADE** : 12 Million Rosaries for the Consecration of Russia to the Immaculate Heart of Mary. Please give your pledges to your priest or send them to Father Anglés. See Bishop Fellay's letter next page for more details.
- ◆ **MAY DEVOTIONS** :
At St John's : Weekdays : Rosary and Benediction at 6pm
Saturday and Sunday : Rosary and Benediction at 10.30 am.
Every Sunday after the 11 am Mass: PROCESSION with Rosary, Litany of Loreto and Hymns
- In Athlone : Weekdays : Rosary and Benediction at 6.30 pm
Saturday and Sunday : Rosary and Benediction at 10.30 am.
- In Cork : Rosary and Benediction before Sunday Mass
- ◆ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year are:
for the girls : Friday, July 10th at 5 pm to Sunday 19th at 11 am Mass,
for the boys : Sunday, July 19th for 11 am Mass to Saturday 25th at Noon.
They will take place, as usual, in Sandville House, Ballyconnell, Co. Cavan.
- ◆ **RETREATS IN BRISTOL**:
July 6th - 11th - Men's Ignatian Retreat
August 17th - 22nd - Women's Ignatian Retreat
September 14th - 19th - Men's Ignatian Retreat
October 19th - 24th - Women's Ignatian Retreat
Please contact Fr Boyle directly on +44 117 9775863

First Saturday Devotions

At St John's Church, Dun Laoghaire

- 10.30 am Rosary. Confessions
- 11 am Holy Mass followed by Rosary and Benediction

At Corpus Christi Church, Athlone

- 10.25 am Rosary and Benediction. Confessions
- 11 am Holy Mass

Letter from Bishop Fellay

+
Ave Maria!

LETTER TO FRIENDS AND BENEFACTORS #74 Spring 2009

Dear Friends and Benefactors,



When we launched a new Rosary crusade during our pilgrimage to Lourdes last October, we were certainly not expecting such a quick answer from Heaven to our petition! Indeed, as happened with our first petition, which our good Mother in heaven answered so effectively through the intermediary of the Vicar of Christ and his *motu proprio* on the traditional Mass, the Blessed Virgin was pleased to grant us a second grace even quicker: during the same visit to Rome in the month of January when I presented the bouquet of 1,703,000 rosaries for the Sovereign Pontiff's intentions, I received from the hands of Cardinal Castrillon Hoyos the decree remitting the "excommunications."

We had asked for that back in 2001 as a sign of the Vatican's good will towards the traditional movement. For ever since the Council anything that is or aspires to be traditional in the holy Church has been subjected to continual bullying and even exclusion. This treatment has obviously partially, and even totally, destroyed our confidence in the Roman authorities. So long as this trust is not partially re-established, I said then, our relations will be minimal. Trust is not only a good sentiment, it is the fruit that results naturally when we recognize in these authorities pastors who have the good of what we call Tradition at heart. And our preliminary requests were formulated with this in mind. In point of fact, our position and our attitude toward the Holy See cannot be understood unless the perception of the state of crisis in which the Church finds itself is taken into account. It is not a question of a superficial event or a personal outlook. It is a question of a reality that exists independently of our perception, is acknowledged from time to time by these same authorities, and is verified time and time again by the events. This crisis displays complex and changeable aspects, which are at times profound and sometimes circumstantial, nonetheless we all suffer from it.



SSPX Faithful in Dubai - January 2009



Dubai Towers (on the right, the tallest in the world)



Land near Noumea where the Society is building a church



St Patrick's Chapel, built by Clovis and his tribe in New Caledonia



Clovis inside the Chapel



Stained-glass window of St Patrick in the cathedral of Noumea in New Caledonia. Pray for the Missions!

to the monastery of the holy Abbot Barrin at Drumcullin, Co Offaly, where he remained overnight. Next stop was at the monastery of St Kieran of Saighir where his spiritual father, St Carthage the Elder, had been Bishop and Abbot many years previously (540-560). Then he went to the monastery of St Cronan of Roscrea, founded 606. These were short stages necessitated by the age of St Cronan and many of his monks. He then proceeded to Cashel where he met King Failbe who wished to give him a site locally for a monastery. St Carthage refused because he knew that Lismore was where God wished him to go. However, he cured the king's son of an eye defect. When the travellers reached the River Blackwater and its tidal estuary, the water was in full flood. St Carthach blessed the waters and they divided on either side to leave a dry passage across for all. Having reached his destination he built his monastery as well as an Abbey for the Canons Regular and a Hospital for the Lepers. St Fannaid, the Virgin, had also travelled from the Raithin area and she founded a convent nearby. A school, really in modern terms a University, was also set up and this became famous as one of the greatest schools in the country and indeed in all Europe for centuries. By 702 it was ranked as the highest in Ireland and, consequently in Europe. Five centuries later, St Malachy spent some years there. Students, rich or poor, prince or peasant, came there from many countries, including


King Alfred of Northumbria. And, like all the Irish schools of the time, tuition and even sustenance was free to those who could not afford to pay. It would soon have St Cathaldus, one of the leading lights of learning of the age. It was reputed to have had 3,000 students in attendance. After some time, the weaknesses of age affected St Carthage and he retired to a quiet valley hermitage with some of his older monks away from the hustle and bustle of an active monastery. He still continued to preach and teach and help his disciples. It was said that he was: a solace to the aged, safety for the infirm, consolation for the sorrowful, foundation for the despairing, abounding in faith for doubters, and a firm guide for the young. The Lord only gave him about 2 years at Lismore, a short span indeed, but longer than those of St Kieran at Clonmacnoise, St Columban at Bobbio or St Antony at Padua. St Carthage died in 636. At his death there was a vision of Angels ascending with him to Heaven. He was succeeded in Lismore by his uterine half-brother, St Cuanna. St Carthage's feastday is honoured in Ireland generally, particularly in the Lismore and Raithin/Rahan areas. There are dedications to him in his native Kerry, particularly at Castlemaine and Kiltullagh, and in Canada, USA and Australia. There are many Holy Wells named after St Carthage. Many pilgrims have visited his shrines.

The faithful are especially afflicted by the ceremonies of the new liturgy—alas! quite often scandalous—, by ordinary preaching which takes moral stances in complete opposition with the Church's centuries-old teaching and the example of the saints. Parents have very often had the profound sorrow to see their children lose the faith after having been confided to institutions of Catholic education, or to deplore their nearly total ignorance of Catholic doctrine for want of serious catechetical instruction. An incalculable number of religious have shown a loss of the evangelical spirit, especially that of renunciation, poverty, and sacrifice, after the revision of their constitutions and their post-conciliar re-education, which had as an almost immediate consequence such a drop in vocations that several orders and congregations have been closing their convents one after another when they have not simply disappeared altogether. The situation of many dioceses is equally dramatic.

All of this forms a coherent whole and has not happened by chance, but came in the wake of a council which meant to reform and bring the Church up to date. We are accused either of seeing a crisis where none exists or of falsely attributing to the Council the undeniably disastrous and extremely serious results everyone can see, or else of taking advantage of the situation to justify a wrong attitude of rebellion or independence.

Yet whether we take the writings of the Fathers of the Church, or of the Magisterium, or the liturgy, or theology through the ages, we find a unity to which we adhere with our whole heart. And this doctrinal unity is flagrantly contradicted, offended, and lessened in practice by current lines of conduct. We did not invent a rupture; it unfortunately exists, and one has only to see how some episcopates treat us even after the withdrawal of the excommunications to ascertain how deeply the moderns reject everything that savors of Tradition, to such a degree that it is impossible not to call this rejection a rupture with the past.

Truly, we were as surprised by the violence of the reaction of the progressivists and of the Left in general toward us as we were by the publication of the decree of January 21. It is true that they found a golden opportunity in the unfortunate words of Bishop Williamson, which enabled them by an unjust amalgamation to ill-use our Society, considered as a scapegoat. In fact, we were instrumentalized in a much more important battle: that of the Church, which rightly bears the name militant, against the wicked spirits in the high places, as St. Paul says. And, we do not hesitate to inscribe our own short history into the great history of the Church, the history of this titanic wrestling for the salvation of souls announced in Genesis and described so strikingly in St. John's Apocalypse. This contest often remains



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

For the Consecration of Russia and
the Triumph of the Immaculate Heart of Mary

JANUARY 2009 RESULTS

The Intention was for the Missions of the SSPX

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
28	777	251	243	530	1077	4262	54	104	518

on the spiritual plane, but from time to time it descends from the level of spirits and souls to the corporeal plane and becomes visible, as in times of open persecutions.

In what has happened over the last few months, we must discern a more intense period in this battle. It is quite clear that the one who is ultimately being targeted is the Vicar of Christ in his effort to begin a certain restoration in the Church. People fear to see the head of the Church drawing nearer our movement; they are afraid of losing what was gained by Vatican II, and they are doing their best to neutralize this. What does the pope really think? Where does he stand? The Jews and the progressivists demand of him to choose between Vatican II and us..., so much so that to reassure them the Secretariat of State found nothing better than to set as a necessary condition of our canonical existence that we fully accept what we consider the principal source of the current problems and to which we have always been opposed... Nevertheless, they, like us, are bound by the anti-modernist oath and all of the Church's condemnations. And so we do not agree to discuss Vatican II except in light of these solemn declarations (profession of faith, the anti-modernist oath) made before God and the Church. And if they seem incompatible, then obviously the novelties are wrong. We are relying upon the announced doctrinal discussions to bring about as much light as possible about these issues.

Taking advantage of the new situation after the decree on the excommunication, which did not change the Society's canonical status, many bishops have tried to make us square the circle by requiring us to obey Canon Law to the letter in every particular as if our situation were perfectly in order, while at the same time they were denying our canonical existence. A German bishop has already announced that before the end of the year the Society would once again be outside the Church... What a rosy future to look forward to! The only viable solution, which is also what we had asked for, is an intermediary situation, which is perforce incomplete and canonically imperfect, but would be accepted as such without our being constantly accused of disobedience or rebellion, without our being subjected to untenable prohibitions. For, all things considered, the abnormal state of the Church, which we call a state of necessity, is proven yet again by the attitude and speech of certain bishops with respect to the pope and Tradition.

How things will unfold, we have not the least idea. We maintain our proposal to accept our present imperfect situation as temporary while beginning at last the announced doctrinal discussions in the hope that they will bear good fruit.

became one of the great spiritual masters of Ireland and drew up a Constitution or Rule for his monasteries which he wrote in ancient Irish verse with 145 quatrains. He outlined the duties and made recommendations for everyone, e.g. for all Christians with specifics for Bishops, Abbots, priests, monks, hermits and nuns. His Rule is one of the 8 great Rules written in Ireland. From these, it is clear that Irish monks in various monasteries, e.g. Armagh, Clonmacnois, Raithin, Bangor, Clonenagh, Lismore, etc. sang the same Prime, Terce, Sext, None, etc. as in the modern Roman Divine Office. It is a most inspiring document of the early Irish Church. Disciples flocked to him from both Ireland and abroad. When he was eventually banished from Raithin, tradition says that 867 disciples went with him.

His recorded Acts contain many legends and accounts of numerous miracles, even from an early age. A Druid challenged him and he produced fresh leaves, blossoms and fruit on a dry apple branch in winter. He cured the sick and on one occasion he restored a man with deformed eyes and nose. He gets 2 wild deer to pull the plough for a poor man. He performs exorcisms. Robbers intend to kill him, but he is miraculously protected, they repent and become monks. He is miraculously transported by chariot across the country to give the Last Sacraments to a holy man and returns. A young boy is lost and drowned – he tells the parents where to find him and then restores him to life. His monks are refused apples – and no apples grow in that place anymore.

A number of chiefs and a queen are killed - he restores them all to life. The deaf and the blind are healed. A princess with a withered hand is healed when she takes and eats an apple the Saint found floating in the river of Lismore. She afterwards becomes a nun. He makes peace between fighting monks. Milk was banned in his monastery and he was

visited by St Lauchean who disapproved and brought cows and oxen as a gift. He asked for milk and St Carthage, as he didn't have any for his guest, turned some water into milk which St Laurean promptly turned back into water again. Once the harvest was too heavy for the monks and angels cut and prepared the corn. A monk was able to take bread out of a fiery oven without being burned.

St Carthage remained in Raithin for 40 years but at the end he was banished by the King of Meath due to some local clerics being jealous and envious of the success and glory of the monastery and also of St Carthage. Afterwards, many evils and misfortunes, even deaths, befell those who evicted him. One became blind, others were killed and discords arose among others. One officious chief refused to allow an old and sick monk to stay as he had a very bad pain in the foot and couldn't walk. The pain was miraculously taken from the monk and transferred to the chief who suffered it for the rest of his life. Another old monk wished to be buried at Raithin, so he received Holy Communion and departed to Heaven. The grave of a dead monk opened and he spoke to St Carthage who reassured him that he would come back on the day of Judgement and gather all his disciples together with himself. St Carthage had power over life and death. Scholars disagree on the time of departure from Raithin, although many consider 634 the most likely. In any event, he was driven out with many of his disciples and quickly

crossed into Munster, a friendly territory. St Carthage had lovingly cared for a large colony of lepers in Raithin and these he also brought with him to Lismore. A large oak tree had fallen across the road; the Saint ordered it to arise as it had been before falling; it did so and remained so for a long period afterwards. He first went



Carthage, St Catherine, St Patrick

Irish Saints

St Carthage the Younger

Bishop, Abbot, Patron of Lismore Diocese (West Waterford).

6/7th centuries Feastday: 14th May.

St Carthach was called the Younger, or Mochuda, Carthach/CÁRĈACĈ (modern McCarthy), to distinguish him from his first spiritual master, St Carthach the Elder, both of whom were natives of Kerry. He was noted for his learning, piety, and the spreading of the right rule of faith and discipline. He was a holy Superior, exact in all aspects of his sacred duties. He made prayer and contemplation a pleasure and a solace. By his wonderful example, he impressed and inspired his disciples to imitate him.

His birth was foretold by Angels to both St Comgall of Bangor and St Brendan the Navigator, to whom he was related. His father was Mochuda or Fingen of the tribe of Ciarraighe-Luachra in Munster and his mother was Mead of the Corca-Dhuibhne tribe who lived by the Laune at Killarney, although other sources name his father as Firauill descended from Fergus Mac Roigh from Ulster and his mother as Findmaith, daughter of another Fingen of the Corca-Dhuibhne – a very powerful chieftain. He was born in the early 550's, although some say 558. On the way to his Baptism he was met by a holy priest Aedan but there was no water available. Immediately, a fountain burst forth, which was used for the Baptism and it continued to flow afterwards. When a youth he tended his father's flocks and one day heard the monks of St Carthach the Elder pass by, singing the psalms. He followed them to their monastery near Slieve Mish at Castlemaine, and stayed overnight listening to them, whereupon he decided that religion would be his way of life. His father sought to give him worldly attractions but he refused all such

as well as many offers of marriage, saying that; 'he wanted no riches of the world, that he wanted but one thing, namely, to chant hymns with the saints of God'. He is said to have prayed that the ladies who sought him would develop instead a spiritual love of God and many of them later entered convents. His father accepted his decision and presented him to the monastery of St Carthage the Elder and there he remained for about 12 years, growing in sanctity and learning, after which he was ordained priest about 580. His Abbot gave him permission to build a cell of his own which grew into a monastery near his home place of Kitullagh shortly afterwards. Here many disciples flocked to him and many buildings were erected to the honour of God. He also wrought many miracles and was greatly honoured.

In those times, it was a common practice for young monks to go and train in different monasteries with different teachers and spiritual masters. Thus, he left Kerry and visited many holy men, one of whom, Bishop Hyeran prophesied his future life. Tradition says he went to the Deise country and saw his future and final home at Lismore. Then he went to St Congall at Bangor and stayed for a year. Afterwards, he went to Clonfert Molua near the foot of the Slieve Blooms at Kyle near the Offaly/Laois border, and, shortly afterwards to St Colman-Ely at Lynally near Tullamore. About 590, St Colman recommended he set up a monastery at Raithin, some 3 miles away, which happened to be across the border in the kingdom of Meath at that time, but is now near Eglis, Co Offaly. Raithin quickly grew to great fame as a centre of sanctity and learning. Even in his monastery he lived many aspects of the hermit's life. He



But on this difficult path, and confronted with such violent opposition, we ask you, dear faithful, once again to have recourse to prayer. It seems to us that the time has come to launch a broad offensive, deeply anchored in the message of Our Lady of Fatima, to which she promised a happy outcome since she announced that in the end her Immaculate Heart will triumph. We ask her for this triumph by the means she herself requested: the consecration of Russia to her Immaculate Heart by the Supreme Pastor and all the bishops of the Catholic world, and the propagation of the devotion to her Sorrowful and Immaculate Heart. That is why, to this end, we desire to offer her between now and March 25, 2010, a bouquet of 12 million [five-decade] rosaries as a crown of as many stars round her person, accompanied by an equivalently important number of daily sacrifices, which we will take good care to look for first of all in the faithful accomplishment of our duty of state, and with the promise to propagate devotion to her Immaculate Heart. She herself presented this as the purpose of her apparitions at Fatima. We are deeply convinced that if we carefully carry out what she asks of us, we shall obtain very much more than all we could ever dare to hope, and especially that our salvation shall be ensured if we profit from the graces she has promised us.

Consequently, we also ask from our priests a particular effort to facilitate this devotion for the faithful by emphasizing not only the Communion of reparation on the first Saturdays of the month, but by encouraging the faithful to live in close intimacy with our Lady through the consecration to her Immaculate Heart. It would also be good to make better known and to delve into the spirituality of the great herald of the Immaculata, Fr. Maximilian Kolbe.

Our Society was consecrated to the Immaculate Heart twenty-five years ago. We wish to renew this happy initiative of Fr. Schmidberger by putting into it all our soul and fostering this spirit in our hearts. It stands to reason that we have no intention of commanding Divine Providence what to do, but we have learned from the examples of saints and Holy Scripture itself that great desires can hasten quite strikingly the designs of the good Lord. Thus we make bold to lay this intention before the Immaculate Heart of Mary, asking her to take you all under her maternal protection.

May God bless you abundantly!

On the Feast of the glorious Resurrection of our Lord Jesus Christ,
Winona, Easter 2009

+ Bernard Fellay

Liturgical calendar for May 2009

Friday	1	St Joseph the Worker, I class	<i>Abstinence</i>	FIRST FRIDAY	1
Saturday	2	Our Lady, St Athanasius, III class		FIRST SATURDAY	2
Sunday	3	Third Sunday after Easter, II class		<i>St Conleth</i>	3
Monday	4	St Monica, III class			4
Tuesday	5	St Pius V, III class			5
Wednesday	6	Ferial, IV class			6
Thursday	7	St Stanislaus, III class		FIRST THURSDAY	7
Friday	8	Ferial, IV class	<i>Abstinence</i>		8
Saturday	9	St Gregorius Nazianzen, III class			9
Sunday	10	Fourth Sunday after Easter, II class		<i>St Catald and St Comgall</i>	10
Monday	11	Sts Philip & James, Apostles, II class			11
Tuesday	12	Holy Martyrs, III class			12
Wednesday	13	St Robert Bellarmine, III class			13
Thursday	14	Ferial, St Boniface, IV class		<i>St Carthage</i>	14
Friday	15	St John Baptist de la Salle, III class	<i>Abstinence</i>	<i>St Dympna</i>	15
Saturday	16	St Ubald, III class		<i>St Brendan</i>	16
Sunday	17	Fifth Sunday after Easter, III class			17
Monday	18	St Venantius, III class			18
Tuesday	19	St Peter Celestine, St Pudentiana, III class		<i>Dedication of Cathedral of Ardagh</i>	19
Wednesday	20	St Bernardine of Siena, III class			20
Thursday	21	The Ascension of Our Lord, I class			21
Friday	22	Ferial, St Rita, IV class	<i>Abstinence</i>		22
Saturday	23	Our Lady on Saturdays, IV class			23
Sunday	24	Sunday after the Ascension, II class			24
Monday	25	St Gregory VII, St Urban I, III class			25
Tuesday	26	St Philip Neri, St Eleutherius, III class			26
Wednesday	27	St Bede the Venerable, St John I, III class			27
Thursday	28	St Augustine of Canterbury, III class			28
Friday	29	St Mary Magdalen of Pazzi, III class	<i>Abstinence</i>		29
Saturday	30	Vigil of Pentecost, I class			30
Sunday	31	FEAST OF PENTECOST, I class			31
Monday	1	In the Octave of Pentecost, I class			1
Tuesday	2	In the Octave of Pentecost, I class			2
Wednesday	3	Ember Day in the Octave of Pentecost, I class		<i>St Kevin of Glendalough</i>	3
Thursday	4	In the Octave of Pentecost, I class		FIRST THURSDAY	4
Friday	5	Ember Day in the Octave of Pentecost, I class	<i>Abstinence</i>	FIRST FRIDAY	5
Saturday	6	Ember Day in the Octave of Pentecost, I class		FIRST SATURDAY	6

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
11 am & 6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am		
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am		
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am		
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	11 am					