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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Letter from Bishop Fellay
- Devotions for November
- Life of St Livinus
- Plus all the activities and devotions
in our priories and churches

November 2009
Month of
the Holy Souls in Purgatory

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

Novena to the Immaculate Conception Prayer of St Pius X

To be said from 29th November

O MOST HOLY Virgin, who wast pleasing to God and didst become His Mother. Immaculate in your body, in your soul, in your faith and in your love, we beseech thee to look graciously upon the wretched who implore thy powerful protection. The wicked serpent, against whom the primal curse was hurled, continues none the less to wage war and to lay snares for the unhappy children of Eve. Ah, do thou, our blessed Mother, our Queen and Advocate, who from the first instant of thy conception didst crush the head of our enemy, receive the prayers that we unite single-heartedly to thine and conjure thee to offer at the throne of God, that we may never fall into the snares that are laid for us, in such wise that we may all come to the haven of salvation; and in the midst of so many dangers may holy Church and the fellowship of Christians everywhere sing once more the hymn of deliverance, victory and peace. Amen.

you wish to obtain.) In asking this favour, I am fully resigned to the Divine Will. I pray and desire only to obtain that which is most conducive to the greater glory of God and the greater good of my soul.
V. Pray for us, Saint Francis Xavier.
R. That we may be made worthy of the promises of Christ. Let us pray:
 O God, Who didst vouchsafe, by the preaching and miracles of Saint Francis Xavier, to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example. Through Jesus-Christ Our Lord. Amen.

The Miraculous
Novena of
Grace
Prayer to
Saint Francis
Xavier

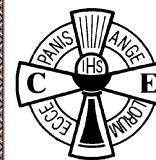
November 25th
- December 3rd



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

Intention for the Eucharistic Crusade for the month of November 2009

That God may grant final perseverance to the dying



JULY 2009 RESULTS

The Intention was for governments to obey God's Commands

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	753	261	253	413	967	4112	65	90	457

Devotions



DE PROFUNDIS - PSALM 129

An indulgence of 5 years every day in November

Out of the depths I have cried unto Thee O Lord, Lord hear my voice!
 Let Thine ears be attentive to the voice of my supplication.
 If Thou, O Lord, wilt mark iniquities, O Lord, who shall stand it?
 For with Thee there is mercy, and by reason of Thy law I have waited on Thee, O Lord.
 My soul hath relied on His word; my soul hath hoped in the Lord.
 From the morning watch even unto night, let Israel hope in the Lord.
 For with the Lord there is mercy, and with Him is plentiful redemption.
 And He shall redeem Israel from all its iniquities.

Eternal rest grant unto them, O Lord.
 And let Thy perpetual light shine upon them.
 May they rest in peace. Amen.

O Lord hear my prayer;
 And let my cry come unto Thee.

Let us pray:
 O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through our pious supplications they may obtain that pardon which they have always desired, Thou who livest and reignest world without end. Amen.

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.

♦ **DEAD LIST ENVELOPES** are to be given to your priests in the churches and chapels. The names of the deceased members of your family and friends will be put on the altar and remembered at every Mass during the month of November.

Indulgences for the Poor Souls in Purgatory

2nd November :

Plenary Indulgence for the Poor Souls by visiting a church and reciting the Our Father and the Creed.

From 1st to 8th November:

Plenary Indulgence every day by visiting a cemetery and praying even mentally for the dead.

The usual conditions for a plenary indulgence are:

- Confession and Communion (8 days before or after)
- Prayer for the intentions of the Pope (Pater or Ave or other prayers)
- Visit of a church reciting the Our Father and the Creed
- Being detached from all affection to sin, even venial

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

Letter from Bishop Fellay

LETTER TO FRIENDS AND BENEFACTORS # 75



Dear Friends and Benefactors,

The enthusiastic response to the Rosary Crusade we encounter throughout the world fills us with consolation and prompts us to take up this theme once again with you. If we are petitioning Heaven with this multitude of Aves, it is because the hour is indeed grave. We are sure of Our Lady's victory because she herself foretold it, but the events that have been unfolding for nearly a century—since this triumph was announced at Fatima—oblige us to suppose that all kinds of other woes could yet befall mankind before this victory.

Yet the rules given at Fatima by the Mother of God were quite simple: if the world does not convert, it will be punished: "There will be a second war, more terrible than the first." The world did not convert. And God's answer was not long in coming. Since the Second World War, the world still has not converted. And if people think Russia has converted, they will have to explain to us in what it has converted, and to whom—economic liberalism?

Almost one hundred years later, we observe that the world has surely not become better; quite the contrary. The war of the unbelievers rages harder than ever, but it has taken an unexpected turn: the demolition of the Church is being carried out especially by subversion, by infiltrating the Church. Our holy Mother the Church is in the process of being transformed into a pile of spiritual ruins while the exterior façade remains more or less intact, thus deceiving the multitude about its real condition. And it has to be admitted that this subversion acquired an unexpected increase of efficacy on the occasion of the Second Vatican Council. It doesn't take an advanced degree in theology to figure this out; today it is an historical fact. What part of the responsibility should be attributed to the Council itself? This is a difficult question, but it is clear that this Council was not without effect, and its consequences have been well and truly disastrous. Because of it, the Church fell in step with the world. "We, too, in fact, we more than any others, honour mankind," said Paul VI at the

ing martyrdom, so he called his disciples together and gave them his final admonitions and blessing. He then went to a village called Esca or Esche to preach where he was again attacked, beaten with clubs, killed and beheaded. The date generally given for his martyrdom is 12th November 656, although some hagiographers give slightly different years, before or after, e.g. 663. His disciples gathered his remains and also those of Crophaildis and her son, who had accompanied him and were killed at the same time, and placed them in a new monument which had been formed by angels. The local Bishop Theoderic of Hauten was told of these events and learned that many more miracles occurred after St Livinus' death, and therefore he

had the relics removed to a more prominent location. In later times some relics were translated to Ghent in 1007 with great ceremony and many miracles occurred. Further translations occurred in 1083 and 1173 by the Bishop of Tournay. In 1566 the relics were moved to a fortress by the Emperor Charles V for safekeeping against some demonic fanatics. A year later they were returned to the Collegiate Church of St Bavo at Ghent. Many shrines were built to St Livinus in Churches and religious houses in Belgium down through the centuries. There was a magnificent one in the Cathedral at Ghent. The memory of St Livinus is still greatly revered in Belgium as one of her martyrs and also in other territories.

Quotes from St John of the Cross

Feastday : November 24th



- Deny your desires and you will find what your heart longs for. For how do you know if any desire of yours is according to God?
- One human thought alone is worth more than the entire world, hence God alone is worthy of it.
- The very pure spirit does not bother about the regard of others or human respect, but communes inwardly with God, alone and in solitude as to all forms, and with delightful tranquility, for the knowledge of God is received in divine silence.
- If you wish to attain holy recollection, you will do so not by receiving but by denying.
- Although you perform many works, if you do not deny your will and submit yourself, losing all solicitude about yourself and your affairs, you will not make progress.
- Love consists not in feeling great things but in having great detachment and in suffering for the Beloved.
- Not all the faculties and senses have to be employed in things, but only those that are required; as for the others, leave them unoccupied for God.
- The soul that desires God to surrender himself to it entirely must surrender itself entirely to him without keeping anything for itself.
- Strive to preserve your heart in peace; let no event of this world disturb it; reflect that all must come to an end.
- Whoever flees prayer flees all that is good.
- Live as though only God and yourself were in this world, so that your heart may not be detained by anything human.

Archbishopric in the 18th century but not in St Livinus' time. In the 7th century, quite a number of major monasteries had been founded near Dublin, such as Swords by St Colmcille, Glasnevin by St Moibhi, Clondalkin by St Cronan but more important centres of the time in Leinster would have been Kildare, Glendalough, Saighir, Clonard, Trim, Ferns, Sletty, Ardagh, Aghaboe, Kells, Durrow, Clonmacnoise and others.

Dublin itself was hardly more important than a village in today's terms. The first Bishopric of Dublin would not come until about the 11th century when the Norse of Dublin were converted. St Livinus was most likely to have been attached to some monastery in what is now the County Dublin area (There were no Counties in St Livinus' time either! That would come with the Normans in the 12th century).

St Livinus continued to work miracles; he healed a man who had suffered for nine years with leprosy and a total paralysis; he quieted a storm and was said to have walked over water to save a ship in danger and a sailor from drowning. He was a great lover of virtue, the flower of humility, the lamp of justice, a jewel of chastity, an example of sobriety, in all things a leader and a model of virtue to everyone in his charge. He was constantly engaged in prayer, in watching and fasting. His mortifications were most austere. He lived mostly on herbs and fruit and mixed ashes with his coarse bread. He would perform the meanest offices in serving others with the greatest humility, whether monks or visitors. He did everything for the greater glory of God and the extension of his kingdom on earth. He relieved the needy and fed the poor. He wore a hair-shirt under his Pontifical garments. He ate coarse bread and drank only water. In matters of sanctity he was truly an Apostle. It is impossible to enumerate all who were restored to health by him. Filled with the Spirit he became all things to all men – humble towards the poor, mild to his subjects and conciliatory with the powerful – so that he might gain all to Christ.

St Livinus was signally favoured in appearance; his countenance and motions were distinguished by a peculiar grace and his limbs were elegantly formed. His fame spread abroad and many flocked to him from Ireland, Britain and other



countries. He refreshed all with spiritual food and many were restored to health – in body, mind and soul. The foundations of all his actions rested on his sanctity, humility, meekness, patience, chastity, temperance, justice and holy charity. He disliked and feared the applause of men; he was always solicitous of the things of God.

After some time, he was inspired to spread the light of Faith to other needful nations abroad and he there-

upon resigned his See. He emigrated and traversed many territories, teaching and spreading the Gospel and healing many with numerous miracles until he came to Ghent in Belgium where he found an existing monastery presided over by an Abbot Florent or Floribert with whom he became very friendly. He then built a Cenobium nearby and collected a group of monks and placed an Abbot over them and so founded a monastery. Later, he decided to go into wilder and more pagan territory, but before doing so he spent 30 days in retreat at the shrine to St Bavo at Ghent; in prayer, meditation, watching and austerities. He is said to have composed a poetical epitaph to this saint, whom he greatly revered.

Afterwards he travelled into the Brabant, to Hautem, district of Alost, which was then a hotbed of paganism, immorality and savagery. Here, he was welcomed by two pious sisters, Berna and Crophaildis whose son he restored from blindness. He went about teaching, converting many and healing many as well. He exorcised a devil and cured many others of various afflictions. However, the majority in those places had hardened hearts and refused to listen and convert. And they killed some of his disciples. He preached words of cheer to the good but the bad and evil winced under the fire of his denunciations. These began to inflame public opinion with lies, calumnies, reproaches and murmurings and motivated some to strike him with clubs and leaden thongs. A possessed man attacked him, cut out his tongue and threw it among the people. Thereupon, an avenging flame issued forth and destroyed that man and 16 accomplices. The saint's tongue was miraculously restored to him and he became even more distinguished with further miracles.

However, his enemies persisted to raise tumults against him. One Sunday evening, Our Lord appeared to St Livinus and advised him of his com-

Council's conclusion. And the man-centered orientation of Vatican II was harped on by John Paul II. But this orientation is indeed odd for the Church of God, supernatural in its essence, having received from Our Lord Jesus Christ not only its constitution and means, but first and foremost its end, which is nothing else than the continuation of His own redemptive and salvific mission: "Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned." (Mk. 16:15-16).

And now, here is the tragedy: the divine mission of the Church has been replaced by a purely human one. It is a great mystery that leaves one astounded. Salvation now comes second, to say the least.

Few men—very few men, unfortunately—understand that the terrible crisis of the Church since the Second Vatican Council is a chastisement more terrible than any other, for this time the catastrophe is spiritual: what is wounded, what is noiselessly killed in the midst of an indifference worse than death, are souls. The loss of grace in a soul is the most terrible harm that can happen to it because it makes no noise, it is not felt. And the voice of the watchmen has fallen silent. The call to conversion, to penance, to the flight from sin, temptations and the world has given way, if not to indulgence, then at least to sympathy with the world. There is a real will to make peace with the modern world.

The mission of salvation has given way to a new sort of humanitarian mission; it is a matter of helping men of every condition and religion to live well together on earth.

There is no doubt that everything connected in the message of the Blessed Virgin of Fatima, what is referred to as the Secret of Fatima, has not yet come to an end. Certainly, what we are living is per force part and parcel of the events that will end one day, eventually, with the triumph of Mary. What will happen? How will we recognize it? In any case, it will at least entail the conversion of Russia according to the very words of the Blessed Virgin Mary.

In 1917 at Rome, the foes of God were celebrating the 200th anniversary of Freemasonry and the 400th anniversary of Protestantism with parades of special violence against the Holy See. The demonstrators boisterously proclaimed the reign of Satan over the Vatican and the Sovereign Pontiff. Maximilian Kolbe, still a seminarian, witnessed these painful events and said:

This mortal hatred of the Church, of Christ, and of His Vicar on earth is not just an outburst of misguided individuals, but rather a systematic action that proceeds from the principle of Freemasonry: the destruction of all religion, but especially the Catholic religion. [Pisma Ojca Maksymiliana Marii Kolbego franciszkanina, Niepokalanow, maszynopsis, 1970; English tr. from *The Immaculata Our Ideal*, by Fr. Karl Stehlin (Warsaw, 2005), p. 39]....

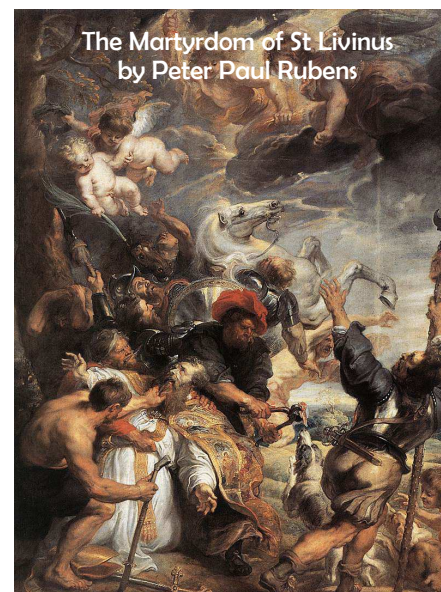
Is it possible that our enemies should deploy so much activity so as to attain

superiority while we stay idle, or at best apply ourselves to prayer without getting to work? Might we not have more powerful arms—the protection of Heaven and of the Immaculate Virgin? The Immaculata, victorious and triumphant over all heresies, will not yield to the advancing enemy if she finds faithful servants obedient to her command: she will bring off new victories even greater than can be imagined. We have to put ourselves like docile instruments into her hands, employing all lawful means, getting the word out everywhere by the diffusion of the Marian press and the Miraculous Medal, and enhancing our action by prayer and good example. [Testimony of Fr. Pignalberi reported during the process of canonization].

He founded the Militia of the Immaculata just a few days after the October 13th apparition of Our Lady at Fatima, when the great miracle of the sun took place. It was in fact on October 16, with six fellow seminarians, that he consecrated himself to the Immaculate Heart of Mary for the purpose of leading the whole world to God by the Immaculata. One cannot but be struck by the affinity between the message of Fatima and the response of the Polish Franciscan while reading his act of consecration: O Immaculata, Queen of heaven and earth, Refuge of sinners, our most loving Mother, to whom God deigned to entrust the entire order of mercy, behold I, N., an unworthy sinner, cast myself at Thy feet and humbly ask Thee to deign to accept me completely and utterly as Thy property and possession; and do with me as it pleases Thee: all the faculties of my soul and body, my entire life, my death and my eternity. Dispose of

me as Thou wilt, so that what has been said of Thee might be fulfilled: 'She will crush the head of the serpent,' and also, 'Thou alone hast vanquished all heresies throughout the world.' Make of me an instrument in Thy immaculate and merciful hands, which serves Thee, in order to increase reverence for Thee as much as possible in so many fallen-away and lukewarm souls. Thus the benevolent reign of the Sacred Heart of Jesus will spread more and more. For whatever place Thou enters, Thou shalt implore upon it the grace of conversion and sanctification, for all graces come to us from the Sacred Heart of Jesus only through Thy hands. [Scritti di Massimiliano Kolbe, new ed. (Rome: ENMI, 1997), Vol. I; Eng. version, *The Immaculata Our Ideal*]

Very dear faithful, it is in this same spirit that we launched the Rosary Crusade. But prayer is only a part of it: let us not forget the other two very important elements, penance and devotion to the Immaculate Heart of Mary. By mortification, we wish to make reparation for the insults given to Mary, and in union with her sorrowful Heart we wish to associate ourselves as closely as possible to the sacrifice of the Cross of our Lord, because by it our salvation is effected. Thus we are at the heart of the message of Fatima: "God wishes to introduce devotion to my Immaculate Heart." Perhaps not enough emphasis is given to this aspect, which seems to us even more important than the consecration of Russia and which is the second condition indicated by Mary to the pope for her triumph: consecrate Russia and promote devotion to her Immaculate Heart.



St Livinus grew up in the practice of every virtue and in the acquisition of heavenly knowledge. Although physically of weakly disposition, his ardour of soul was directed at attaining the greatest end of his creation, namely, heavenly life. He was covered with the purity of Divine fervour and impenetrable faith. He was filled with a great desire for holy warfare. When he was only nine, he began to oppose the tyranny of the world and its deadly influences with unflinching courage. His victories even then began to be marked by miracles. By public prayer he exorcised demons from two men who then became his disciples. Thus he shone as a light among men. He selected a very holy and humble Irish Saint, St Benignus as his teacher, trainer and instructor for all religious matters also lay knowledge. He was offered high position, riches and wealth by kings and nobles but rejected them all lest he should lose his way and become estranged from his religious objectives. He became a very skilful scribe and the fame of his learning spread throughout Ireland and abroad. His nurse, Sylvia died in difficulty but he raised her back to life and cleansed her of demons. He distributed all he had to the poor. Later, St Livinus sought out the solitude of the desert with three disciples; Foillan, Kilian and Helia. At this time, he is said to have transcribed a number of holy books with help from his disciples. Before printing was developed, books were very rare and valuable, and much prized. Mostly books were in the hands of monks, who had writ-

ten and preserved them, or of the very rich who had probably acquired them from monks who had produced them. Contrary to the scandalous and malicious lies and calumnies continuously put forth by enemies of Catholicism, the monks used the books in their schools, from which most Universities later developed, to teach all the people the knowledge they had acquired. The Catholic Church was the Mother of almost all knowledge and education in the Middle Ages. Further, the highest knowledge and schooling was only available in Ireland. The Continent was a desert, as regards knowledge for centuries. Thus, students came from all over the Continent, and even further afield from Egypt and the Middle East, to learn in the Irish schools (whether in Ireland itself or in Irish schools on the Continent). Effectively, Irish monks and nuns reconverted, re-educated and recivilised Western Europe by means of their monasteries.

After some time his teacher, St Benignus, died and St Livinus received an angelic vision which instructed him to go abroad to St Augustine for further instruction and he and his companions were accompanied by an angel and all are said to have passed over the water on dry feet and without a boat. [St Augustine, Apostle of England and founder of Canterbury would have been well dead (c. 604) by this time so this reference by hagiographers either could refer to another St Augustine or merely a successor at his foundation at Canterbury]. St Livinus remained at St Augustine's for 5 years and 3 months and made great progress in religious perfection and all learning. He was then ordained and the four Irishmen returned home. Some time after this, Bishop Menalchius died and St Livinus was chosen to succeed him. At his consecration a golden crown was seen over his head and a voice from Heaven was heard to proclaim; "Behold a great priest who hath pleased God in his days and is found just", and the place was suffused with a fragrant odour. The crown is said to have presaged his future martyrdom. St Livinus took up his duties as Bishop with great humility and most sincere devotion and love. With discrete piety he admonished, taught and corrected, and he nourished his flock with the bread of Life. It is not defined where he was consecrated in Ireland or where he had his See. This is thought to have been located near Dublin, but at that time Dublin was not a Bishopric per se and would not become one for a number of centuries. In a decree by Pope Benedict XIV (reigned 1740-1758), which granted confirmation of the Offices of Irish Saints, St Livinus is referred to as Martyr and Bishop of Dublin. Now, Dublin was the

Irish Saints

SAINT LIVINUS

Archbishop & Martyr.

Ghent and Flanders, Belgium.

7th century. Feastday: 12th November.

It is greatly to the honour and glory of Ireland, particularly of pagan Ireland, that her conversion to Christianity was achieved without the shedding of one martyr's blood. It is hard for a people to abandon long established rites, beliefs and ceremonies, particularly when they reverence them with religious veneration. Indeed the ancient Irish Druids or Magi were the acknowledged experts of the day; they advised the King about the seasons and times of the year for planting, preserved the magic fire and foretold eclipses of the sun and moon. They were the holders of all wisdom, and, there were no people in pagan times so deeply attached to their pagan forms of worship as the Druids. This is not to be wondered at, when we consider how the senses could be fascinated by their mysterious rituals and ceremonies. There was something solemn and attractive in the white-haired Druid tending the holy fire, or eagerly watching form some hilltop to proclaim to throngs of worshippers and adores that the sun had risen. There was a fascinating mystery about them and their gods, that it is not surprising that a pagan people would then bow their heads and hearts at the altar of Baal. But what is to be most wondered at is, that a proud warlike people, who were even then remarkable for their zealous worship of Druidic religion, should so readily and immediately bow their heads and knees at the shrine of Christianity and calmly submit to having their cherished idols destroyed and trampled in the dust. The very priests of Baal soon submitted to a religion that taught austerity, charity and brotherly love; and the bards whose harps had sung pagan praise, soon tuned their lyres to a nobler theme, and songs and hymns to Jehovah soon filled the vales and sacred groves. It was a proud, glorious and complete transmutation, such as no other country can claim.

The most powerful and honoured persons in Irish society were the Kings and Chiefs, Druids, Brehons and Poets and Bards. Indeed, relations were so friendly and respectful between St Patrick and some of the highest in society, that the former asked the chief Poet to recommend a candidate as a Bishop, he recommended his own nephew, also a master Poet, who became St Fiacc. Also, the Committee set up by St Patrick to revise the History and Laws of the country was comprised of 3 Bishops, 3 Brehons and 3 Poets. It made the Irish, as it were, the 'Chosen People' of the New Testament. Rome, pagan Rome, deluged her streets with the blood of Christian martyrs; and through Italy, France and Germany, the seed of Christianity was watered from the same sacred fount. It remained for Ireland alone to welcome the disciples of Christ wholeheartedly, to reverence their mission and to wholeheartedly embrace their doctrines.

There is something so purely grand in this, and so evident are the traces of Divine interposition, that we are

not surprised that the children of Erin have not only clung to that Old Faith, despite unheard-of persecutions and tortures, but have sent missionaries to spread it all over the world, even down to our own days. And, though Ireland can proudly boast of having never shed a drop of one martyr's blood – leaving it to the English Protestants to martyr Irish priests, which they ruthlessly did under Henry VIII, Elizabeth I and the Commonwealth – many of her sons and daughters sealed their Faith with their blood in foreign lands. One of these is the sainted subject of this essay.

There are several Manuscript Lives of St Livinus extant in various Libraries and numerous hagiographers have written about him. However, it appears that accounts disagree on a number of points and the first substantial Life was published in the late 17th century at Mainz. He was born in Ireland, it is said, during the reign of the Irish king Colman Rimhe who reigned 599-605. His father was named Theagnius or Theagamis who was a great Irish nobleman who excelled his peers for his greatness, power, bravery, and particularly, wisdom. His mother was called Agalmia or Angelmia who was daughter of another Irish King, Ephigenius, and she was celebrated for her virtues and her own illustrious birth. Theagnius and Agalmia were united in every virtue and some time after their marriage, on a Sunday evening, when they had retired, a white dove, surrounded by a heavenly light, descended to rest on top of their bed and regarded them with a serene look. It then flew over them and seemed to distil from its mouth some pure drops of milk into Agalmia's mouth. Then it mounted towards Heaven and presently a wonderful brightness and a most aromatic odour diffused through the whole house. Livinus, the infant in Agalmia's womb seemed to rejoice at this wonderful manifestation of supernal grace which appeared to have been infused into him before birth. On hearing of these events, the local holy Bishop, Menalchius, foretold a magnificent future for the child. His birth was accompanied by great joy and signs of peace and many notables, including Bishop Melachius, St Augustine of Canterbury who happened to be visiting the place, the local King and Queen, attended his Baptism which was marked by a wondrous prodigy – a pillar of fire, brighter than the sun, seemed to descend from Heaven and settle on the child's head. From the fire, a right hand, brighter than gold, appeared and thrice made the sign of the Cross over the child. At the same time a voice was heard pronounce a heavenly sentence – "He is beloved by God and man; his memory is in benediction", and then the vision faded.

In this month of October we are going to enter into a new phase in our relations with the Vatican, that of the doctrinal discussions. What is at stake is very important, and we recommend them to your prayers. Undoubtedly that also is a part of our Crusade, and obviously this intention is included in the triumph of the Immaculate Heart of Mary we all desire. That also completely outstrips all our own powers, and it would be folly pure and simple to undertake such an enterprise were it not sustained by the power of the supernatural means such as prayer and penance.

We do not want to conclude this letter without also thanking you for your generosity, which enables our work to develop throughout the world. There is one thing, though, that slows us down: the harvest is abundant, but workers for the harvest are lacking. Our Lord has already said it and has shown the rem-

edy: pray for vocations! How we should like to come to the aid of all the faithful who only have the Mass once a month, or only on Sundays, unable to benefit from normal pastoral care... Yet the good Lord has gratified us this year with 27 new priests, and we expect an even slightly larger number next year. But even that is not enough, so great is the demand worldwide.

You are deeply thanked for all your efforts. May God reward you with the abundant graces and blessings we implore on you all, your families, your children. May Our Lady of the Rosary, the Immaculate Heart of Mary, protect you.

On the Feast of the Maternity of the Blessed Virgin Mary, October 11, 2009.

+ Bernard Fellay
Superior General

The Month of November sanctified

Month dedicated to the Holy Souls in Purgatory

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 1st at Midday starts the Jubilee for the Poor Souls
On the 2nd make a pious visit to the Cemetery to pray for the Poor Souls
On the 13th starts the Novena of Our Lady's Presentation in the Temple
On the 16th starts the Novena of St John of the Cross
On the 19th starts the Novena of the Miraculous Medal
On the 25th starts the Novena of Grace to St Francis Xavier
On the 30th starts the Novena of the Immaculate Conception of Our Lady

Suggested resolution for the month : I will say often during the day the invocation:
« Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.
May they rest in peace. Amen. »

Indulgence of 300 days, applicable only to the Holy Souls

Liturgical calendar for November 2009

				St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Sunday	1	Feast of All Saints, I class	HOLY DAY OF OBLIGATION	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	2	All Souls' Day, I class		11 am & 6.30 pm	11am & 6.30pm					
Tuesday	3	Ferial, IV class	<i>St Malachy, Bishop of Armagh</i>	11 am & 6.30 pm	11 am					
Wednesday	4	St Charles Borromeo, Sts Vitalis & Agricola, III class		11 am & 6.30 pm	11 am					
Thursday	5	Ferial, IV class	FIRST THURSDAY	11 am & 6.30 pm	11 am					
Friday	6	Ferial, IV class	<i>Comm. of all the Saints of Ireland</i> Abstinence FIRST FRIDAY	11 am & 6.30 pm	11 am					
Saturday	7	Our Lady on Saturday, IV class	FIRST SATURDAY	11 am	11 am					
Sunday	8	Twenty-third Sunday after Pentecost, II class		9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	9	Dedication of St John Lateran, St Theodore, II class		11 am & 6.30 pm	11 am					
Tuesday	10	St Andrew Avellino, St Tryphon, Respicus and Nympha, III class		11 am & 6.30 pm	11 am					
Wednesday	11	St Martin of Tours, St Mennas, III class		11 am & 6.30 pm	11 am					
Thursday	12	St Martin I, III class	<i>St Livinus</i>	11 am & 6.30 pm	11 am					
Friday	13	St Didacus, III class	<i>Abstinence</i>	11 am & 6.30 pm	11 am					
Saturday	14	St Josaphat, III class	<i>St Laurence O'Toole, Bishop of Dublin</i>	11 am	11 am					
Sunday	15	Twenty-fourth Sunday after Pentecost, II class		9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	16	St Gertrude, III class		11 am & 6.30 pm	11 am					
Tuesday	17	St Gregory the Wonderworker, III class		11 am & 6.30 pm	11 am					
Wednesday	18	Dedication of the Basilicas of Sts Peter and Paul, III class		11 am & 6.30 pm	11 am					
Thursday	19	St Elisabeth of Hungary, III class		11 am & 6.30 pm	11 am					
Friday	20	St Felix of Valois, III class	<i>Abstinence</i>	11 am & 6.30 pm	11 am					
Saturday	21	Presentation of the Blessed Virgin Mary, III class		11 am	11 am					
Sunday	22	Last Sunday after Pentecost, II class		9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	23	St Clement, St Felicity, III class		11 am & 6.30 pm	11 am					
Tuesday	24	St John of the Cross, III class	<i>St Colman, Bishop of Cloyne</i>	11 am & 6.30 pm	11 am					
Wednesday	25	St Catherine of Alexandria, III class		11 am & 6.30 pm	11 am					
Thursday	26	St Sylvester, St Peter of Alexandria, III class		11 am & 6.30 pm	11 am					
Friday	27	Ferial, Our Lady of the Miraculous Medal, IV class	<i>St Virgil</i> <i>Abstinence</i>	11 am & 6.30 pm	11 am					
Saturday	28	Our Lady on Saturday, III class	<i>St Columban, Abbot</i>	11 am	11 am					
Sunday	29	First Sunday of Advent, II class		9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	30	St Andrew, II class		11 am & 6.30 pm	11 am					
Tuesday	1	Ferial, III class		11 am & 6.30 pm	11 am					
Wednesday	2	St Bibiana, III class		11 am & 6.30 pm	11 am					
Thursday	3	St Francis Xavier, III class	FIRST THURSDAY	11 am & 6.30 pm	11 am					
Friday	4	St Peter Chrysologus, St Barbara, III class	<i>Abstinence</i> FIRST FRIDAY	11 am & 6.30 pm	11 am					
Saturday	5	Ferial, St Sabbas, III class	FIRST SATURDAY	11 am	11 am					

November 2nd: ALL SOULS DAY
The 3 Masses are celebrated consecutively starting at the time indicated.