

## The Priestly Society of Saint Pius X in Ireland

### Saint Pius X House

12 Tivoli Terrace South

Dún Laoghaire, County Dublin

Telephone: (01) 284 2206

Very Rev. Ramón Anglés, Superior

Rev. Régis Babinet

### Saint John's Presbytery

1 Upper Mounttown Road

Dún Laoghaire, Co. Dublin

Telephone: (01) 280 9407

Rev. Paul Biéer

### Corpus Christi Church

Connaught Gardens

Athlone, Co. Roscommon

Telephone: (090) 649 2439

Rev. Fabrice Loschi, Prior

Rev. David Nichols

Rev. Br. Gerard

### CONTACT

### Saint Pius V Chapel

78 Andersonstown Road

Belfast, Co. Antrim

Dún Laoghaire or

Mr. McKeown (028) 9445 3654

### Our Lady of the Rosary Church

Shanakiel Road

Sunday's Well, Co. Cork

Dún Laoghaire or

Mr. O'Connor (021) 437 1196

### Our Lady of Knock and St Patrick Chapel

Unit 5 Richbrook Business Park,

Mill Rd, Bessbrook, Newry, Co. Down

Dún Laoghaire or

Mr. McArdle (028) 3082 5730

### Saint Joseph's Mass Centre

Tralee, Co. Kerry

Dún Laoghaire or

Mrs. Dennehy (068) 43123

### Cashel Mass Centre

Co. Tipperary

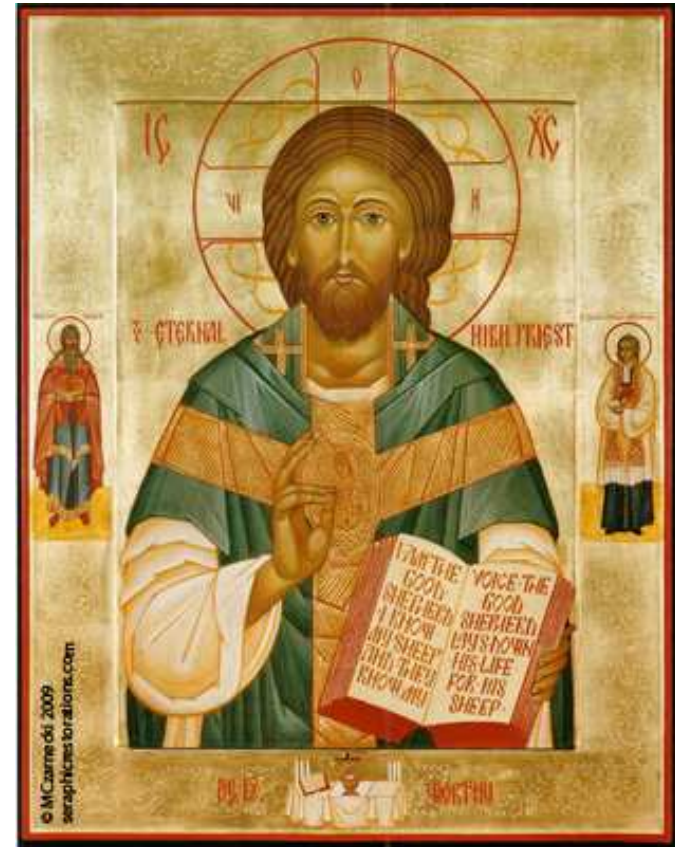
Dún Laoghaire or

Mr. Walsh (062) 61028

Website : [www.ireland.sspix.net](http://www.ireland.sspix.net)

## St John's Bulletin

### The Society of St Pius X in Ireland



© M. Carmichael 2009  
seraphimagesforall.com

In This Issue:

- Open Letter to Confused Catholics
- Life of Blessed Brian Bóru
- Litany of Jesus, Priest and Victim
- Plus all the activities and devotions in our priories and churches

**April 2010**  
**Month of**  
**the Blessed Sacrament**

## 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:** Benediction and Rosary after 11 am Mass  
**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:** See Schedule on church's notice board

## 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  
**Conference for Children and Teenagers:** Second Sunday after Mass  
**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  
**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

Be merciful! Spare us, O Jesus.  
 Be merciful! Graciously hear us, O Jesus.  
 By Thine eternal priesthood, **deliver us, O Jesus. For the following invocations**  
 By Thy holy anointing, Thou wert constituted Priest by God the Father,  
 By Thy priestly spirit,  
 By Thy ministry, Thou hast glorified Thy Father upon earth,  
 By Thy bloody immolation of Thineself made once upon the Cross,  
 By Thy same Sacrifice renewed daily upon the altar,  
 By Thy Divine power, which Thou dost invisibly exercises in Thy priests,  
 Graciously preserve the entire priestly order in holiness of life, **We beseech Thee, hear us. For the following invocations**  
 Graciously provide for Thy people pastors after Thine own heart,  
 Graciously fill them with the spirit of Thy priesthood,  
 Graciously grant that the lips of priests may hold knowledge,  
 Graciously send faithful laborers into Thy harvest,  
 Graciously multiply faithful stewards of Thy mysteries,  
 Graciously grant them persevering service in accordance with Thy will,  
 Graciously grant them meekness in the ministry, skill in action and constancy in prayer,  
 Graciously promote through them everywhere the worship of the Blessed Sacrament,  
 Graciously receive into Thy joy those who have served Thee well,  
 Lamb of God, who takest away the sins of the world, Spare us, O Lord.  
 Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.  
 Lamb of God, who takest away the sins of the world, Have mercy on us  
 Jesus our Priest, Hear us.  
 Jesus our Priest, Graciously hear us.  
 Let us pray:  
 O God, sanctifier and guardian of Thy Church, raise up in her by Thy Spirit worthy and faithful stewards of the sacred mysteries, that by their ministry and example, the Christian people may be directed along the way of salvation under Thy protection.  
 We ask this through Christ Our Lord. Amen.



## Intention of the Eucharistic Crusade for the month of April 2010 For the Sick and Persecuted Christians

DECEMBER 2009 RESULTS  
 The Intention was for spiritual retreats

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
29	822	206	194	569	1461	4309	41	62	623

## Devotion

### *The Litany of Jesus Christ, Priest and Victim*

*(For private devotion only)*



Lord, have mercy. Christ have mercy. Lord, have mercy.

Christ hear us. Christ graciously hear us.

God the Father of Heaven, Have mercy on us.

God the Son, Redeemer of the world, Have mercy on us.

God the Holy Ghost, Have mercy on us.

Holy Trinity, one God, Have mercy on us.

Jesus, Priest and Victim, **Have mercy on us. For the following invocations**

Jesus, Priest forever according to the order of Melchisedech,

Jesus, Priest Whom God sent to evangelize the poor,

Jesus, Priest Who at the Last Supper instituted the everlasting Sacrifice,

Jesus, Priest always living to intercede for us,

Jesus, High Priest anointed by the Father with the Holy Spirit and with power,

Jesus, High Priest taken from among men,

Jesus, High Priest appointed on behalf of men,

Jesus, High Priest of our confession of faith,

Jesus, High Priest of a greater glory than Moses,

Jesus, High Priest of the true Tabernacle,

Jesus, High Priest of the good things to come,

Jesus, High Priest, holy, innocent and undefiled,

Jesus, High Priest, faithful and merciful,

Jesus, High Priest of God and on fire with zeal for souls,

Jesus, High Priest, perfect forever,

Jesus, High Priest, Who passed through the Heavens with Thy own Blood,

Jesus, High Priest, Who gave eternal life for us,

Jesus, High Priest, Who loved us and washed us from our sins in Thy Blood,

Jesus, High Priest, Thou hast offered Thyself as an oblation and victim to God,

Jesus, Victim of God and of men,

Jesus, Victim, holy and immaculate,

Jesus, appeasing Victim,

Jesus, peace-making Victim,

Jesus, Victim of propitiation and of praise,

Jesus, Victim of reconciliation and of peace,

Jesus, Victim in Whom we have confidence and access to God,

Jesus, Victim living forever and ever,

## ANNOUNCEMENTS

- ◆ **ROSARY CRUSADE** : Over 130 000 rosaries were said in Ireland!
- ◆ **EASTER COMMUNION** : From Ash Wednesday to Trinity Sunday.
- ◆ **EASTER DUES ENVELOPES** are available for you in the churches and chapels
- ◆ **CHOIR PRACTICES** at St John's in Dun Laoghaire on Saturdays after Mass. Please ask Fr. Biéer for next practice. All are welcome to come and join : "To sing well is to pray twice!"
- ◆ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year will be for the girls : July 16th to 25th and for the boys : July 25th to 31st. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biéer.
- ◆ **RETRATS IN BRISTOL IN 2010**: Please phone St Saviour's House : +44 117 977 5863  
 May 6th – 8th: Marian Recollection for Women  
 June 21th – 26th: Men's Ignatian Retreat  
 Aug. 16th - 21st Women's Ignatian Retreat  
 Sept. 16th – 18th: Recollection for Men on the Four Last Things  
 Oct. 4th - 9th: Women's Ignatian Retreat  
 Nov. 8th – 13th: Men's Ignatian Retreat

## 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

After the evening Mass of Maundy Thursday

The SSPX intentions are:

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

# Archbishop Lefebvre

## An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

*This year marks the 40th anniversary of the foundation of the Society of St Pius X by Archbishop Marcel Lefebvre. Therefore his great book Open Letter to Confused Catholics will be printed in this bulletin, one chapter every month to read again those lines which are still pertinent today!*



### Chapter 1 Why are Catholics Confused?

Who can deny that Catholics in the latter part of the twentieth century are confused? A glance at what has happened in the Church over the past twenty years is enough to convince anyone that this is a relatively recent phenomenon. Only a short time ago the path was clearly marked: either one followed it or one did not. One had the Faith--or perhaps had lost it--or had never had it. But he who had it--who had entered the Church through baptism, who had renewed his baptismal promises around the age of twelve and had received the Holy Ghost on the day of his confirmation--such a person knew what he had to believe and what he had to do.

Many today no longer know. They hear all sorts of astonishing statements in the churches, they read things contrary to what was always taught, and doubt has crept into their minds.

On June 30, 1968, at the close of the Year of Faith, His Holiness Pope Paul VI made a profession of the Catholic Faith, in the presence of all the bishops

in Rome and hundreds of thousands of the faithful. In his introductory remarks, he put us on guard against attacks on Catholic doctrine which, he said, "give rise, as we regret fully see today, to trouble and confusion in many faithful souls."

The same words crop up in an allocution of His Holiness Pope John Paul II on February 6, 1981: "Christians today, in large part, feel lost, perplexed, confused, and even deceived." The Holy Father summarized the underlying causes of the trouble as follows:

"We see spread abroad ideas contrary to the truth which God has revealed and which the Church has always taught. Real heresies have appeared in dogma and moral theology, stirring doubt, confusion, rebellion. Even the liturgy has been harmed. Christians have been plunged into an intellectual and moral illuminism, a sociological Christianity, without clear dogma or objective morality."

This confusion is seen everywhere--in conversations, in books, in newspapers,

Danes, leaving Brian unguarded. A fleeing Viking named Broder, came on the scene and killed Brian, who also fatally wounded his attacker. Brian's funeral was also indeed noteworthy. The funeral procession went in stages via the monasteries of Swords, Duleek and Louth to Armagh where the obsequies lasted a further 12 days and nights and he was buried on the right side of the altar of the Cathedral of Armagh. The Church had honoured him as much as was possible.

Not alone was Brian honoured and appreciated by his own people, but also even by his enemies. The Scandinavian sagas have it that; "King Brian thrice forgave all his outlaws the same fault. But if they transgressed oftener, he left them to be judged by the law. From this may be imagined what a great King he was". Ospac, a brother of Broder, so admired Brian that he went to Kincora to warn him of intended attacks on him by the Danes of Dublin and a great host of Vikings from near and far as well as the renegade and treacherous Leinstermen. Tradition indicates that Ospac supported Brian at Clontarf.

Brian was a model of Christian charity and he left a marvellous legacy for others, particularly rulers, to follow. He has been likened to Solomon, David and Moses, to Philip and Alexander and others. Not alone did he by his gifts of statesmanship emancipate the Irish people, but by his foresight and loyalty he helped incalculably to make the native Irish Church impervious to the later Danish designs of subordinating it to Canterbury.

Brian has been named by many among the saints of Ireland; many a panegyric has been written of him, matching him with some of the most noble and remarkable characters in the history of the world. Thus, for chastity and unostentatious devotion he has been likened to the brilliant and magnanimous Moses; for truthfulness, for worthiness and for the maintenance of his sovereignty, he was the faithful, fervent and honourable David of Erin; he is also called the happy, wealthy and peaceable Solomon of the Gaedhil. For his energy and dignity, for his battles and triumphs, he is called the strong and irresistible Alexander; for the prosperity and freedom of his country and his race, he is compared to the beautiful and ever-victorious Octavius Caesar. In addition to these ecomiums, he is classed among the three greatest men of his own country, who brought most prosperity to Erin. Furthermore, he is praised for having steadfastly contended against the foreigners and pirates, whom he banished or killed; while, he is also lauded for having released the men and women of Ireland from their bondage and from

iniquities practised against them. This great ruler was styled the "Irish Alfred", the "Solomon of the West", and other appreciative titles of distinction conferred on him, for the signal virtues and merits of his great and noble character.

As a valiant leader of high intellectual eminence, he had found in Ireland a defective political organisation, turbulence and divisions among chiefs and tribes, with a weak central authority and executive, in no sense having clearly defined national objectives and interests in view. He sought to establish a new principle of elective or of hereditary sovereignty, in the centre of the island, with the probability of continuity, and possibly vested in his own family. He desired to unite, in common efforts for his country's well-being, the chieftains and people of his own race; and, as he found the Scandinavians already settled in Ireland, he laboured to enlist their services, and to conciliate their obedience as subjects, while he endeavoured to roll back the tide of foreign invasion. The services of this great Emperor to Ireland were even greater as a civil administrator than as a military hero, owing to his sagacity and comprehensive projects. In the arts of peace, he was eminently successful. Ancient and venerable institutions were restored or reformed; laws of property for the common good, which had fallen into disuse or neglect in the general disorder, were restored and enforced. His munificence in founding churches and monasteries, his justice in ruling, his kindness and charity even to his rivals and enemies, and, the private virtues of his spotless life, made him be regarded as a model for a saintly king, and as such, he deserves to live in the recollection of all his countrymen - an example of greatness and goodness. But the destructive Battle of Clontarf proved disastrous to many of his projects. The death of the Statesman-King, and of his most competent sons and grandson, on the same day and field, prevented the perpetuation of the great principle of unity, upon which he had hoped to reform and control the old Irish Monarchy. It would take more than one generation and it would require the continuation by means of practical and political successors of the same mind, energy and ability. However, it was not to be.



Brian Bóru Harp

(Maelsheachlainn) was High King and Brian more or less forced him into submission about 1002 without bloodshed and assumed the High Kingship. Ireland had a history of electing the best man for leadership, independent of primogeniture or other considerations. However, Brian was able to pull off the diplomatic coup of getting Maelsheachlainn to hand over the High Kingship to himself without any killing. Malachy perhaps recognised some of his own weaknesses and also Brian's ability and superiority as a leader and that resisting him might only cause his own death. Malachy thus became Brian's ally and supporter against the Vikings. [Matters worked out well for him eventually, for after Brian's death at Clontarf, Malachy again assumed the High Kingship.]

Thus was Brian called upon to govern his country and emancipate his people. He had a bare 12 years to do it. He quickly extended his sovereignty over the whole island with almost no bloodshed – again, no mean feat in those unruly times. Then he set about the works of peace, even with the Viking threat hanging over him. Brian's governance in peace was as brilliant as his military skills. He visited Armagh and had his spiritual director make the historic entry in the Book of Armagh of subordinating secular power to the ecclesiastical power in Ireland. This loyalty and obedience to Armagh was a feature during all of his career. He further decreed full freedom for the Church and frequently endowed monasteries, churches and schools with silver, gold, other valuables and goods. [At this time his brother Marcan was head of the clergy in Munster]. Brian was always supportive of the Church in all ways, whether material or politically. He endowed and funded churches, monasteries and schools; he funded and sent abroad agents to procure books and other religious goods to replace as far as possible all that had been destroyed by the Vikings and to nullify and obliterate, as far as possible, all their depredations and oppression. An indication of the peace and harmony of his rule is afforded by the confiding lady; "Whose maiden smile in safety, lighted her all around the green isle". Further he promoted the spirit of the most exalted patriotism and proceeded to foster education and all the arts and crafts of living, civil and social justice, and also the institutions and general resources of the country. One of his innovations was to introduce the use of surnames (patronymic) for the first time. Thus, we get the O'Briens from himself, the McMahons from his brother Mahon and the Kennedys from his father Ceinnéroe. He conciliated and consolidated the clans of Ireland and emanci-

pated and enobled his people. From his palace at Kincora near Killaloe, he directed the affairs of the nation with signal success.

And during all this time Brian evinced every consideration for the feelings of Maelsheachlainn, whom he had deposed, even to the extent of forgiving some transgressions which might justifiably have brought retribution. Indeed, it was mainly to defend and assist Malachy against attack that Brian set out on the expedition that culminated in the Battle of Clontarf. There on Good Friday, 23<sup>rd</sup> of April, 1014 he vanquished and destroyed the Viking power of Western Europe and shattered forever the ambitions of Sweyn Forkbeard of overlording and robbing all Western Europe. Viking power was never the same afterwards. Brian's victory at Clontarf was of a similar magnitude and importance for the Catholic North and West of Europe as was the victory at Lepanto for the South and East some 550 years later. [Note 1: It is a signal coincidence that Brian was martyred on the same day as his Saviour was crucified. Note 2: This was at a time when Great Britain was completely subjugated by the Vikings]. It is said that over 16,000 Vikings (and their renegade Irish allies, the Leinstermen), were killed. Due to his age, Brian himself spent the day praying in his tent. Towards the end of the day his personal guard joined the pursuit of the fleeing



**The Viking kills Brian**

in radio and television broadcasts, in the behavior of Catholics, which shows up as a sharp decline in the practice of the faith as statistics reveal, a dissatisfaction with the Mass and the sacraments, a general relaxation of morals.

We naturally ask, therefore, what brought on this state of things? For every effect there is a cause. Has faith been weakened by a disappearance of generosity of soul, by a taste for enjoyment, an attraction to the pleasures of life and the manifold distractions which the modern world offers? These cannot be the real reasons, because they have always been with us in one way or another. The rapid decline in religious practice comes rather from the new spirit which has been introduced into the Church and which has cast suspicion over all past teachings and life of the Church. All this was based on the unchangeable faith of the Church, handed down by catechisms which were recognized by all bishops.

The faith was based on certitudes. The certitudes have been overturned and confusion has resulted. Let us take one example: the Church taught--and the faithful believed--that the Catholic religion was the one true religion. It was, in fact, established by God Himself, while other religions are the work of men. Consequently, the Christian must avoid all contact with false religions and, furthermore, do all he can to bring adherents of false religions to the religion of Christ.

Is this still true? Indeed it is! Truth cannot change--else it never was the truth. No new fact, no theological or scientific discovery--if there can be such a thing as a theological discovery--can ever make the Catholic religion any less the

only means of salvation.

But now we have the Pope himself attending religious ceremonies in false religions, praying and preaching in the churches of heretical sects. Television conveys to the whole world pictures of these astonishing events. The faithful no longer understand.

Martin Luther--and I shall return to him later in these pages--cut entire nations off from the Church, pitched Europe into a spiritual and political turmoil which destroyed the Catholic hierarchy over wide areas, invented a false doctrine of salvation and a false doctrine of the sacraments. His revolt against the Church became the model for all revolutionaries after him who would throw Europe and the whole world into disorder. It is impossible to make Luther, as they want to do now after five hundred years, into a prophet or doctor of the Church, since he is not a saint.

If I read La Documentation Catholique I or the diocesan papers, I find there, from the Joint Catholic-Lutheran Commission, officially recognized by the Vatican, statements like this:

"Among the ideas of the Second Vatican Council, we can see gathered together much of what Luther asked for, such as the following: description of the Church as 'the people of God' (a main idea of the new Canon Law--democratic, no longer hierarchic, idea); accent on the priesthood of all baptized; the right of the individual to freedom of religion. Other demands of Luther in his time can be considered as being met in the theology and practice of the Church today: use of the common language in the liturgy, possibility of Communion under two species, a renewal of the theology and celebration of the Eucha-

rist.”  
Quite a statement! Meeting the demands of Luther, who declared himself the resolute and mortal enemy of the Mass and of the pope! To gather together things requested



ved in the hand. The Body of Christ is treated with a lack of reverence which casts doubt on the truth of transubstantiation.

The Sacraments are administered in a manner which varies from place

to place; I will cite as examples the age for baptism and confirmation, variations in the nuptial blessing, introduction of chants and readings which have nothing to do with the liturgy--but are borrowed from other religions or a purely secular literature, sometimes simply to express political ideas.

Latin, the universal language of the Church, and Gregorian Chant have generally disappeared. All the hymns have been replaced by modern songs in which it is not uncommon to find the same rhythms as in places of entertainment.

Catholics have been surprised also by the sudden disappearance of religious garb, as if priests and religious were ashamed of looking like what they are.

Parents who send their children to catechism discover that the truths of the Faith are no longer taught, even the most basic: the Holy Trinity, the mystery of the Incarnation, Original Sin, the Immaculate Conception. Hence the feeling of profound disorientation: is all of this no longer true, out-of-date, passé? Christian virtues are no longer even mentioned. Where can you find a catechism speaking of humility, chastity, mortification? The Faith has become a fluid concept, charity a kind of univer-

by a blasphemer who said: “I declare that all brothels, murders, thefts, adulteries, are less evil than this abominable Mass!” From such an extravagant summary, we can draw only one conclusion: either we must condemn the Second Vatican Council which authorized it, or we must condemn the Council of Trent and all the popes who, since the sixteenth century, have declared Protestantism heretical and schismatic.

It is understandable that Catholics are confused by such a turn of events. But there are so many others! In a few years they have seen a transformation in the heart and substance of religious practices which adults have known from early childhood. In the churches, the altars have been demolished or replaced by tables, which are often portable and disappear when not in use. The tabernacle no longer occupies the place of honor: most of the time it is hidden, perhaps perched on a post, to one side. When it remains in the center, the priest turns his back to it during the Mass. Celebrant and faithful face each other and dialogue. Anyone may touch the sacred vessels, which are often replaced by breadbaskets, platters, ceramic bowls. Laity, including women, distribute Communion, which is recei-

offerings to the holy places, monasteries, churches and schools for works and repairs. His conduct earned him the zealous support of the general clergy and of the monasteries. He spent much of his revenues on the founding, building or repairing of many institutions, both clerical and lay. He sent abroad for replacements for what had been destroyed by the pirates and others. This enlightened sovereign strengthened Ireland by cultivating the arts of peace even though he was continually enmeshed in the toils of war. He restored and promulgated good laws which were impartially applied and so he inspired his subjects with the spirits of honesty, integrity and virtue. Peace and public order descended on the whole country.

The culmination and zenith of Brian's career came at the Battle of Clontarf in 1014. This battle was of crucial importance not alone for Ireland but for the North of Europe and all of Catholic Europe as well. It can be ranked in importance

and significance with the Battle of Lepanto some 5½ centuries later; the enemy was similar, having pagan Vikings (pirates) in one case and pagan/Mohammedan Turks (again pirates) on the other; and each of these threatening deliberate and total destruction of Catholic Europe. At Clontarf, the Vikings had specially gathered their forces from Scandinavia, Britain, the

islands, indeed from their ‘colonies’ all over Europe, for a final showdown with the Irish. Fortunately, each battle resulted in marvellous victories against the marauders. Clontarf broke the power and dominance of the Vikings forever. Even though the cost was very high on the Irish side, the foreigners were massacred. They were not completely finished and still retained enclaves around Dublin, Waterford and Limerick but their power and dominance were gone. Henceforward, their attacks were more spasmodic and ended completely after 1103 when the Viking king Magnus tried to invade Ireland but his army was routed and he himself killed in Ulster. The Vikings apparently were ‘big men’ when beating up and robbing and murdering defenceless civilians such as monks, old men, children and women. Typical was Broder who boasted of killing Brian

– as an 88 year old man. Still, the aged Brian was able to mortally wound Broder. However, the Vikings did not show up so well when faced by soldiers, particularly the fighting men of the Gael. One should not expect much different of robbers.

Brian Bóru or Bóroimhe got his second name, or nickname, for his skill and expertise of driving cattle and other tribute from his enemies and subject kings. It was a way of collecting for unpaid taxes in those days. His elder brother Mathghamhain (Mahon) became king of Cashel and Munster so Brian had to make his way up through the ranks where he excelled all others in military prowess and strategy. At the time, the Vikings, particularly the Danes were continuously ravaging and robbing all over Ireland (and Europe), including Munster. Brian determined to put a stop to this and to throw the invaders out eventually as otherwise, he saw there could be no peace or prosperity in the land. He started in small ways attacking and



wiping out small parties of Danes, in fact, a type of guerrilla warfare, and built up experience to tackle greater numbers. He joined with his brother Mahon to fight a pitched battle against a large army of Danes at Sulcoíd (Solohead) near Tipperary town as early as 968. The Irish had a great victory and followed it up by sacking and burning Viking Limerick and later,

with numerous other victories. [It is an unusual coincidence that Solohead, the scene of this first great victory over the Vikings, was also the location of the first successful Irish action against the English in the War of Independence on January 21, 1919.] Unfortunately, a few years later, in 976 Mathghamhain was treacherously killed by the connivance of some jealous Irish chieftains.

Brian was elected to the Kingship of Cashel in Mathghamhain's place in 976 (Thus he was to rule Munster for 38 years.) and soon after consolidated with further victories against the foreigners, and indeed, often renegade Irish who aided and abetted Brian's enemies. Thus, he first cleared them from most of Munster and within 8 years had driven them from South Leinster as well so that he commanded the whole Southern half of the country (for 30 years). At this time Malachy II

## Irish Saints

### Blessed Brian Bóru (Bóromhe).

Commemoration: 23<sup>rd</sup> April

At the beginning of the 11<sup>th</sup> century a number of saintly kings ruled in Europe – Otto in Germany, Henry II in France, Rupert in Austria and Stephen in Hungary. To these may be added Brian Bóru in Ireland. Not everyone might think of him in this way, but that is probably because all we generally are taught about him mostly relate to military matters – all else is generally ignored. However, many Irish hagiographers such as; Marianus Scotus as well as Archdeacon John Lynch of Tuam, Fr Stephen White, Fr John O'Hanlon and others, include Brian among the martyrs and his various merits and continuous services to religion warrant him the highest admiration and veneration.

Father O'Hanlon, in his comprehensive "Lives of the Irish Saints" (one very large volume for each month), includes Brian among the Blessed and certainly rates him worthy of being ranked with the greatest of those from the other countries. Indeed, Fr O'Hanlon devotes more space to Brian than to 99.9% of the more than 3,000 other saintly lives he writes about! Only Saints Patrick, Brigit and Colmcille have substantially more written about them. He devotes almost 1/3<sup>rd</sup> of the April volume to Brian. Note: Before the 11<sup>th</sup> century Saints were rarely canonised formally – even Saints Patrick, Brigit and Colmcille!

Brian had noble parents on both sides, tracing back through the generations (68 of them) to the earliest Milesians, and was a younger son to Kennedy (Ceinnéroe), king of the Dál gCas, who ruled over most of Thomond, which corresponded to the present Diocese of Killaloe and who reigned from Kincora (near Killaloe) in the 10<sup>th</sup> century. Some 600 years earlier the extreme Eastern parts of Thomond, in South-West Offaly and Western Laois, had been part of Ossory, which is why St Kieran of Saighir (March 2008 Bulletin) could found his monastery in South-West Offaly, a small part of which is still part of the Diocese of Ossory even though the area is now an enclave in the Diocese of Killaloe. [There are a number of such 'anomalies' around the country for similar reasons.] Brian's mother was Bóerbionn Cianós,

daughter of Archadh (Archad), who ruled part of Connaught. Tradition says Brian was born in 925 but some scholars argue for 941. Primarily, we know him as a great military leader and conqueror, especially of the Vikings. He is credited with being; "the hero of 100 fights and the victor of 25 battles against the foreigners".

However, his name and character become more truly admired and illustrious because of his patriotic and statesmanlike conduct as detailed in the Annals of Ireland. Apart from the military aspects, his most significant services to Ireland included civil, social, educational and religious ones as well. He was one of Ireland's greatest heroes as well as being one its greatest, wisest and holiest rulers. His personal ambition he always subordinated to the sense of duty. It was said of him, that he had no peer anywhere for "Manhood, Manners, Fortune, Laws, Liberality, Religion and many other Virtues." He was also ranked as a poet and musician and he is credited with composing the song "Thugamar féin an Samhradh linn". Religious in character and disposition, his example was most edifying in all his family, social and official affairs. Even his great enemies, the Vikings, honoured him exceptionally. Their Sagas speak highly of him. As High King for 12 years, he freed his country from oppression, died a Martyr at the end and left a wonderful legacy and example for future kings and rulers.

Under Brian's kingship, the common people of the kingdom were endowed with immunities against the more powerful. Through the munificence of this prince any lands, property or wealth recovered from various robbers, Viking or other, was, wherever possible, restored to the original legal owners. He fixed the boundaries of every chieftain, lord or king and had such registered formally to preserve the rights of property. Bishops, priests and monks were restored to their places of worship. Thus, he wisely regulated all national affairs. He was pre-eminent of the greatest men of his age. He made continuous gifts and



sal solidarity, and hope is, above all, hope for a better world.

Novelties like these are not the kind which, in the human situation, appear at a certain moment in time, so that we get accustomed to them and assimilate them after an initial period of surprise and uncertainty. In the course of a human life, ways of doing things change. If I were still a missionary in Africa, I would go there by plane and no longer by boat--if, indeed, you could find a steamship company still in operation. In this sense, we can say that one should live in one's own time; one is really forced to do so.

But those Catholics on whom they tried to impose novelties in the spiritual and supernatural order, on the same principle, realized it was not possible. You do not change the Holy Sacrifice of the Mass, the Sacraments founded by Jesus Christ; you do not change the truth revealed once and for all; you do not replace one dogma with another. The pages which follow try to answer the questions you are asking yourselves, you who have known another face of

the Church. I shall try also to enlighten the young people born after the Council and to whom the Catholic community does not offer what they have a right to expect from it. I would like to address myself, finally, to the unconcerned and the agnostics, whom the grace of God will touch some day or another, but who by then may find the churches without priests, and a teaching which does not correspond to the needs of their souls.

Then there is a question which, by all evidence, interests everyone, if I can judge by the attention it gets in the general press, especially in France. (The journalists are also showing some confusion.) A few headlines: "Is Christianity Dying?" "Will Time Work Against the Religion of Jesus Christ?" "Will There Still Be Priests in the Year 2000?" These questions I hope also to answer, not with any new theory of my own, but relying on unbroken Catholic Tradition--unbroken, yet so neglected in recent years that to many readers it will seem no doubt like something entirely new.

### The Month of April sanctified

#### Month dedicated to the Blessed Sacrament

Follow with devotion the Mission and ceremonies of Holy Week  
Offer Good Friday Communion to the Sacred Heart of Jesus - First Friday Communion  
Offer Easter Vigil Communion in honour of the Immaculate Heart of Mary - First Saturday Communion  
On the 23rd starts the Novena of St Joseph  
On the 25th Feast of St Mark, Litany of the Saints before the Mass  
On the 25th starts the Novena of the Holy Cross  
On the 26th starts the Novena of St Monica

#### Suggested resolution for the month :

Remembering the Passion and the Resurrection of Christ, I will accept with joy my daily discomforts, difficulties, pains, or trials by saying immediately in my heart "Deo gratias!"

## Liturgical calendar for April 2010

Thursday	1	HOLY THURSDAY, I class		1
Friday	2	GOOD FRIDAY, I class	<i>Fast &amp; abstinence</i>	2
Saturday	3	HOLY SATURDAY, VIGIL OF EASTER, I class		3
<b>Sunday</b>	<b>4</b>	<b>RESURRECTION OF OUR LORD JESUS CHRIST, I class</b>		<b>4</b>
Monday	5	In the Octave of Easter, I class		5
Tuesday	6	In the Octave of Easter, I class		6
Wednesday	7	In the Octave of Easter, I class	<i>St Finan of Kintitty</i>	7
Thursday	8	In the Octave of Easter, I class		8
Friday	9	In the Octave of Easter, I class	<i>Abstinence</i>	9
Saturday	10	In the Octave of Easter, I class		10
<b>Sunday</b>	<b>11</b>	<b>Low Sunday, I class</b>	<i>St Maedhog of Clonmore</i>	<b>11</b>
Monday	12	Ferial, IV class		12
Tuesday	13	St Hermenegild, III class		13
Wednesday	14	St Justin, Sts Martyrs, III class		14
Thursday	15	Ferial, IV class	<i>St Rodan of Lothra</i>	15
Friday	16	Ferial, IV class	<i>Abstinence</i>	16
Saturday	17	Our Lady on Saturdays, St Anicetus, IV class		17
<b>Sunday</b>	<b>18</b>	<b>Second Sunday after Easter, II class</b>	<i>St Laserian of Leighlin</i>	<b>18</b>
Monday	19	Ferial, IV class		19
Tuesday	20	Ferial, IV class		20
Wednesday	21	St Anselm, III class		21
Thursday	22	Sts Soter & Caius, III class		22
Friday	23	Ferial, St George, IV class	<i>Blessed Brian Bóru Abstinence</i>	23
Saturday	24	St Fidelis of Sigmaringen, III class		24
<b>Sunday</b>	<b>25</b>	<b>Third Sunday after Easter, II class</b>	St Mark, Major Litanies	<b>25</b>
Monday	26	Sts Cletus & Marcellinus, III class		26
Tuesday	27	St Peter Canisius, III class	<i>Sts Asicus of Elphin &amp; Assan</i>	27
Wednesday	28	St Paul of the Cross, III class	<i>St Cronan of Roscrea</i>	28
Thursday	29	St Peter of Verona, III class		29
Friday	30	St Catherine of Siena, III class	<i>Abstinence</i>	30
May	Saturday	<b>St JOSEPH the Worker, I class</b>	<b>FIRST SATURDAY</b>	1
<b>Sunday</b>	<b>2</b>	<b>Fourth Sunday after Easter, II class</b>		<b>2</b>

### Times on which Holy Mass is celebrated in Ireland

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
6.30 pm	6.30 pm					
6 pm	6 pm					
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	
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					
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		<b>5 pm</b>
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					
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
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					
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	