

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



Adoration of the Magi
Fra Angelico

In This Issue:

- Discourse on the Name of Jesus
- Life of Sts Ethnea and Fidelma
- True Womanhood
- Plus all the activities and devotions
in our priories and churches

January 2010
Month of
the Holy Family

Devotions & Activities at St John's

Rosary daily at 6 pm; Saturday and Sunday at 10.30 am
Every Sunday: Exposition and Benediction of the Blessed Sacrament at 10.30 am
Every Thursday: Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)
First Thursday: Apostolate of Prayer for Priests. Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.
First Friday: Benediction after the 6.30 pm Mass
First Saturday: Monthly day of Recollection (April to November)
Confessions: 10.30 am on Saturdays and Sundays, and after 11am Sunday Mass
Missa Cantata: Fourth Sunday of the month
Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm
Catechism for children: Every Sunday between Masses
Catechism for teenagers: Second Saturday of each month at 11.45 am
St John's Schola and Choir: 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
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. Anglès

St John's Circle: Contact Fr. Anglès

Youth Group: Contact Fr. Loschi

Third Order of the SSPX: Contact Fr. Anglès

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

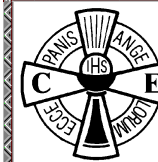
1 Mass intention: 16 € / £ 15
 Novena of Masses: 160 € / £ 150
 Gregorian: 640 € / £ 600

world. And He made all His human virtues bloom in the carpenter's home at Nazareth, in order that the poorest labourer might know that there is not one sweet virtue practised by the God-Man, Jesus, which the last and hardest driven of the sons and daughters of toil may not cultivate in their own homes, though never so poor, so naked, or so narrow.

So, dear reader, standing on the shore of the calm and beautiful lake of

Galilee, near which our Lord was reared, let us see His humble home and His home-life reflected therein, as in a most beautiful mirror; and with that Divine image compare our own home, and the life with which we study to adorn it.

There is nothing here below more sacred in the eyes of that good God Who governs all things, and will judge all men in due time, than the family home.



Intention for the Eucharistic Crusade for the month of January 2010

For the Unity of the Church and the Return of Rome to Tradition
Especially for the success of our discussions with Rome

SEPTEMBER 2009 RESULTS

The Intention was for Catholic schools and families

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
32	869	245	241	486	1003	4335	96	94	513

The Month of January sanctified

Month dedicated to the Holy Family

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, Plenary Indulgence for the public singing of the Veni Creator
 On the 9th starts the Novena of St. Anthony the Hermit
 On the 10th, Consecration of the family to the Holy Family
 On the 12th starts the Novena of St Sebastian
 On the 13th starts the Novena of St Agnes, Patroness of Christian Modesty
 On the 25th starts the Novena of the Purification of Our Lady.
 On the 26th starts the Novena of St Blaise
 On the 28th starts the Novena of St Agatha

Suggested resolution for the month :

To spend our day mindful of the company of the Holy Family in all our activities

Holy Family

The Mirror of True Womanhood

by Fr. O'Reilly

"Who is not struck with beholding your lively faith, your piety full of sweetness and modesty, your generous hospitality, the holiness wh ich reigns within your families, the serenity and innocence of your conversation?" St. Clement, Pope and Martyr, First Epistle to the Corinthians

We are about to describe the sacred sphere within which God has appointed that true women should exercise their sway, that most blessed kingdom which it is in their power to create, and over which the Author of every most perfect gift will enable them to reign with an influence as undisputed as it may be boundless for all good. The home of the Christian family, such as the Creator wills it to be, and such as every true woman can make it, is not only the home of the wealthy and the powerful, but more especially still that of the poor and the lowly; for these constitute the immense majority of mankind, and must ever be the chief object of His care, Who is Father and Lord over all. From Him spring the laws which regulate all the sweet duties of family life, and the graces which enable the members of



a household to make of their abode a paradise.

Hence it is, that when the Author of our nature deigned to become man, and to subject Himself to these same laws and duties, He chose not a palace for His abode, nor a life of wealthy ease while upon earth, but the poor home of an artisan, and the life of toil and hardship which is the lot of the multitude. It was a most blissful design worthy of the infinite wisdom and goodness. The human parents He chose were of royal blood, that the highest on earth might learn from Joseph and Mary how holiness can exalt princes to nearness to God, and how the most spotless purity can be the parent of a regenerated

To all the faithful, benefactors and friends of the Society of St Pius X in Ireland, our sincerest wishes of a Holy and Happy Christmastide in the company of Jesus, Mary and Joseph.

May your fidelity, generosity and support be rewarded with abundant blessings throughout the New Year.

*Fathers Anglés, Babinet and Biérer
from Dun Laoghaire
Fathers Loschi and Nichols, and Brother Gerard
from Athlone*

ANNOUNCEMENTS

- ◆ **ROSARY CRUSADE** : 12 Million Rosaries for the Consecration of Russia to the Immaculate Heart of Mary. Pledges may be given to your priest or sent to Father Anglés.
- ◆ **CHRISTMAS DUES ENVELOPES** are available in all the chapels and churches.

DECEMBER 31st

Masses: 11 am & 6.30 pm

Plenary Indulgence to be gained (under the usual conditions) by the public singing of the Te Deum after the Masses.

JANUARY 1st

Masses: 11 am & 6.30 pm

Plenary Indulgence to be gained (under the usual conditions) by the public singing of the Veni Creator before the Masses.

SPIRITUALITY

Discourse On the Name of Jesus

by Saint Alphonsus de Liguori

Vocatum est nomen ejus Jesus.

"His Name was called Jesus."----St. Luke,
2:21.

This great name of Jesus was not given by man, but by God himself; "The name of Jesus," says St. Bernard, "was first preordained by God." It was a new name: A new Name, which the mouth of the Lord shall name. A new name, which God alone could give to Him Whom He destined for the Saviour of the world. A new and an eternal name; because, as our salvation was decreed from all eternity, so from all eternity was this name given to the Redeemer. Nevertheless this name was only bestowed on Jesus Christ in this world on the day of His circumcision: And after eight days were accomplished that the Child should be circumcised, His name was called Jesus. The Eternal Father wished at that time to reward the humility of His Son by giving Him so honorable a name. Yes, while Jesus humbles Himself, submitting in His circumcision to be branded with the mark of a sinner, it is just that His Father should honor Him by giving Him a name that exceeds the dignity and sublimity of any other name: God hath given Him a Name which is above all names. And He commands that this

name should be adored by the Angels, by men, and by devils: That in the Name of Jesus every knee should bow of those that are in Heaven, on earth, and under the earth. If, then, all creatures are to adore this great name, still more ought we sinners to adore it, since it was in our behalf that this name of Jesus; which signifies Saviour, was given to Him; and for this end also He came down from Heaven, namely, to save sinners: "For us men and for our salvation He came down from Heaven, and was made Man." We ought to adore Him, and at the same time to thank God Who has given Him this name for our good; for it is this name that consoles us, defends us, and makes us burn with love. This will form the three points of our discourse. Let us consider them; but first let us beg for light from Jesus and Mary.

In the first place, the name of Jesus consoles us; for when we invoke Jesus, we find relief in all our afflictions. When we have recourse to Jesus, He wishes to console us, because He loves us; and He can do so, because He is not only man, but He is also the Omnipotent God; otherwise He could not properly have this great name of Saviour. The name of Jesus signifies that the bearer of it is of an infinite power, infinite wisdom, and infinite love; so that if Jesus Christ had not united in Himself all these perfections, He could not have saved us: "If anyone of these," says St. Bernard, "had been wanting, Thou couldst not call Thyself Saviour." Thus, when speaking of the circumcision, the Saint says: "He was circumcised as being the Son of Abraham, He was called Jesus as being the Son of God." He

to mitigate the great ardor with which he was burning for the love of Jesus. St. Francis Xavier, who for the same cause unclosed his bosom, saying, "Lord, it is enough; no more," in this way declaring himself unable to bear the great flame that was burning in his heart.

Let us also try as much as we can to keep Jesus in our hearts by loving Him, and to keep Him on our lips by often calling on Him. St. Paul says that the name of Jesus cannot be pronounced (that is, with devotion) except by the operation of the Holy Spirit: And no man can say the Lord Jesus but by the Holy Ghost. So that the Holy Spirit communicates Himself to all those who devoutly pronounce the name of Jesus.

The name of Jesus is strange to some, and why is it? Because they love not Jesus. The Saints have always on their lips this name of salvation and love. There is not a page in all the epistles of St. Paul in which he does not name Jesus many times. St. John also names Him often. The blessed Henry Suso, the more to increase his love for this holy name, one day, with a sharp iron, engraved the name of Jesus on his bosom over his heart; and being all bathed in his blood, he said, Lord, I desire to write Thy name on my heart itself, but I cannot; Thou Who canst do everything, imprint, I pray Thee, Thy sweet name on my heart, so that neither Thy name nor Thy love may ever be effaced from it. St. Jane of Chantal imprinted the name of Jesus on her heart with a hot iron.

Jesus Christ does not expect so much from us; He is satisfied if we keep Him in our hearts by love, and if we often

invoke Him with affection. And as whatever He did and said during His life, He did it all for us, so it is but just that whatever we do, we should do it in the name of Jesus Christ, and for His love, as St. Paul exhorts us: All whatsoever you do, in word or in work, all things do ye in the name of the Lord Jesus Christ. And if Jesus has died for us, we ought to be ready willingly to give our lives for the name of Jesus Christ, as the same Apostle declared he was ready to do: For I am ready, not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.

Let us now come to the conclusion. If we are in affliction, let us invoke Jesus, and He will console us. If we are tempted, let us invoke Jesus, and He will give us strength to withstand all our enemies. If, lastly, we are in aridity, and are cold in Divine love, let us invoke Jesus, and He will inflame our hearts. Happy are they who have this most tender and holy name always on their lips! A name of peace, a name of hope, a name of salvation, and a name of love. And oh! happy shall we be if we are fortunate enough to die pronouncing the name of Jesus! But if we desire to breathe out our last sigh with this sweet name on our tongue, we must accustom ourselves to repeat it often during our life.

Let us also always add the beautiful name of Mary, which is also a name given from Heaven, and is a powerful name which makes Hell tremble; and is besides a sweet name, in that it reminds us of that Queen who, being the Mother of God, is also our Mother, the Mother of mercy, the Mother of love .

Continues from page 7

this Divine pastor dies on this infamous tree in order to save you, His sheep. Therefore it was said in the sacred Canticles, His name is as oil poured out. St. Bernard explains this, saying, "that is, the effusion of the Divinity." In the redemption God Himself, out of the love which He bore us, gave Himself and communicated Himself entirely to us: He hath loved us, and hath delivered Himself for us. And, that He might be able to communicate Himself to us, He took upon Himself the burden of suffering the pains due by us. He hath borne our infirmities, and carried our sorrows. By this title, says St. Cyril of Alexandria, He desired to cancel the original decree of condemnation which had already been passed against us poor sinners: "By this title affixed to His Cross He blotted out the decree issued against the human race." According to the word of the Apostle, Blotting out the handwriting of the decree that was against us. Our loving Redeemer wished to deliver us from the malediction we, had deserved, by making Himself the object of the Divine curse in taking all our sins upon Him: Christ hath redeemed us from the curse of the law, being made a curse for us.

Therefore it is not possible for a soul that is faithful to pronounce the name of Jesus, and to remember all that He has done to save us, and not to be inflamed with love towards one Who has loved us so much. "When I utter the name of Jesus," says St. Bernard, "I see before me a man of meekness, humility, kind-



ness, and mercy, Who at the same time is the Almighty God, Who heals and strengthens me." When we say Jesus, we should imagine to ourselves that we see a man, meek, benignant, kind, and full of all virtues; and then we must think that He is our God, Who, to cure our wounds, chose to be despised, wounded, and even to die of pure grief on a Cross. St. Anselm, therefore, exhorts all who call themselves Christians to cherish the beautiful name of Jesus, to have it always in their hearts, that it may be their only food, their only consolation. "Let Jesus be ever in thy heart. Let Him be thy food, thy delight, thy consolation." Ah, says St. Bernard, it is He alone Who experiences it, that can know what sweetness, what a paradise even in this valley of tears, it is truly to love Jesus.

"The love of Jesus, what it is, None but His lov'd ones know."

Well did St. Rose of Lima know this happiness, from whose mouth came out such a burning flame of love, after she had received Holy Communion, that it burned the hands of those that gave her water (as was the custom) to drink after Communion. As also did St. Mary Magdalene of Pazzi, who, with a crucifix in her hand, cried out, burning with love, "O God of love! O God of love! even mad with love." And St. Philip Neri, whose ribs were forced out to give room for his heart, which was burning with Divine love, to beat more freely. St. Stanislaus Kostka, who was obliged to have his breast bathed with cold water

is branded as man with the mark of sin, having taken upon Himself the burden of atoning for sinners; and from His very infancy He began, to satisfy for their crimes, by suffering and shedding His Blood; but He is called Jesus, He is called the Saviour, inasmuch as He is the Son of God, because to God alone does the office of salvation belong.

The name of Jesus is said by the Holy Spirit to be like oil poured out: Thy name is as oil poured out. And so indeed it is, says St. Bernard; for as oil serves for light, for food, and for medicine, so especially the name of Jesus is light: "it is a light when preached." And how was it, says the Saint, that the light of faith shone forth so suddenly in the world so that in a short time so many Gentile nations knew the true God, and became His followers, if it was not through hearing the name of Jesus preached? "Whence, think you, shone forth in the whole world, so bright and so sudden, the light of faith, except from the preaching of the name of Jesus?"

Through this name we have been happily made sons of the true light, that is, sons of the Holy Church; since we were so fortunate as to be born in the bosom of the Roman Church, in Christian and Catholic kingdoms,---a grace which has not been granted to the greater part of men, who are born amongst idolaters, Mahometans, or heretics. Further, the name of Jesus is a food that nourishes our souls. "The thought of it is nourishment." This name gives strength to find peace and consolation even in the midst of the miseries and persecutions of this world. The holy Apostles rejoiced when they were ill treated and reviled, being

comforted by the name of Jesus: They went from the presence of the council rejoicing that they were counted worthy to suffer for the name of Jesus. It is light, it is food, and it is also medicine to those who invoke it: "When pronounced, it soothes and anoints." The holy Abbot says: "At the rising of the light of this name, the clouds disperse, the calm returns." If the soul of anyone is afflicted and in trouble, let him pronounce the name of Jesus, and immediately the tempest will cease and peace will return. Does anyone fall into sin? Does he run in despair into the snares of death? Let him invoke the name of Life, and will he not at once return to life? If anyone has been so wretched as to fall into sin, and feels diffident of pardon, let him invoke this name of Life, and he shall immediately be encouraged to hope for pardon, by calling on Jesus, Who for this end was destined by the Father to be our Saviour,---namely, to obtain pardon for sinners. Euthymius says that if when Judas was tempted to despair, he had invoked the name of Jesus, he would not have given way to the temptation: "If he had invoked that name, he would not have perished." Therefore, he adds, no sinner can perish through desperation, however lost he may be, who invokes his Holy Name, which is one of hope and salvation: "Despair is far off where this name is invoked."

But sinners leave off invoking this saving name, because they do not wish to be cured of their infirmities. Jesus Christ is ready to heal all our wounds; but if people cherish their wounds, and will not be healed, how can Jesus Christ heal them? The Venerable [now Bles-

sed) Sister Mary of Jesus Crucified, a Sicilian nun, once saw the Saviour, as it seemed, in a hospital, going round with medicines in His hand, to cure the sick people who were there; but these miserable people, instead of thanking Him and begging Him to come to them, drove Him away. In like manner do many sinners, after they have of their own free-will poisoned their souls with sins, refuse the gifts of health, that is, the grace offered them by Jesus Christ, and thus remain lost through their infirmities.

But, on the other hand, what fear can that sinner have who has recourse to Jesus Christ, since Jesus offers Himself to obtain our pardon from His Father, having paid the penalty due from us by His death? St. Laurence Justinian says: "He Who had been offended, appointed Himself as intercessor, and Himself paid what was owing to Him." Therefore, adds the Saint, "if thou art bound down by sickness, if sorrows weary thee, if thou art trembling with fear, invoke the name of Jesus." poor man, whoever thou art, if thou art weighed down by infirmity or by grief and fear, call on Jesus, and He will console thee. It is enough that we pray to the Father in His name, and all we ask will be granted to us. This is the promise of Jesus Himself, which He repeated many times, and which cannot fail: If you ask the Father anything in My name, He will give to you: ... that whatsoever you shall ask of the Father in My name, He may give it you.

In the second place, we said that the name of Jesus defends us. Yes, it defends us against all the deceits and as-

saults of our enemies. For this reason the Messiah was called the Mighty God; and His name was called by the wise man a strong tower: The name of the Lord is a strong tower; that we may know that he who avails himself of this powerful name will not fear all the assaults of Hell. St. Paul writes thus: Christ humbled Himself, becoming obedient unto death, even to the death of the Cross. Jesus Christ during His life humbled Himself in obeying His Father, even to die on the Cross; which is as much as to say, as St. Anselm remarks, He humbled Himself so much that He could humble Himself no more; and therefore His Divine Father, as a reward for this humility and obedience of His Son, raised Him to such a sublime dignity that He could have no higher: For which cause God hath given Him a name which is above all names ... that every knee should bow, of those that are in Heaven, on earth, and under the earth. He has given Him a name which is so great and powerful that it is venerated in Heaven, on earth, and in Hell. A name powerful in Heaven, because it can obtain all graces for us; powerful on earth, because it can save all who invoke it with devotion; powerful in Hell, because this name makes all the devils tremble. These rebel Angels tremble at the sound of that most sacred name, because they remember that Jesus Christ was the Mighty One Who destroyed the dominion and power they had before over man. They tremble, says St. Peter Chrysologus, because at that name they have to adore the whole majesty of God: "In this name the whole majesty of God is adored." Our Saviour Himself said, that through this powerful name His disciples should cast

St Patrick who he was and what it all meant. Thereupon, the saint instructed them, telling them of God, Jesus Christ and the Catholic Faith and told them that they should aspire to the Heavenly kingdom rather than to any transitory earthly joys. The princesses were converted and Baptised immediately at the fountain. They then asked and received the Holy Spirit and sought the veil of virginity as spouses of the Most High and then asked to see God. After receiving

the Holy Sacrament they slept in the Lord as St Patrick had advised them.

These events caused grief and mourning among the kindred of the princesses and in all the royal houses of Ireland. They were mourned for three days according to custom and were buried near the well of their Baptism. St Patrick then had a Church built in that place in their honour. Tradition tells us that their relics were later transferred to Armagh (which was not established until about 10 years later).

In particular, the two Druids were sorely grieved at the deaths and also probably feared that they had failed in their responsibilities of protecting their fosterlings. Therefore, they reproached and remonstrated strongly with St Patrick in bitterness and anger. Not only had he caused the deaths of the princesses but also caused them to renounce all their traditions and even their families. Caplait first presented their case and St Patrick explained the Faith to him also and the Druid was moved to a sincere conversion and desired to become a monk and follow Patrick. Maol next railed against the further loss of his companion Druid as



Ogulla Well near Tulsk
where our saints were baptised

well as the princesses, but again, in turn, he too was converted and received the tonsure of a monk.

Eithne and Fidelma are listed in the Martyrology of Tallaght at the 11th of January. Some hagiographers commemorate Fidelma at the same date but list an Eithne on the 28th of February (but this may refer to another Ethnea). However, Fr John Colgan, our foremost hagiographer, considers January 11th as the correct date for both. He also states that they are well deserv-

ing of being considered national saints, as (i) they are included in the Acts of St Patrick, (ii) a Church was built by St Patrick in their honour – indicating his reverence for them, (iii) their relics were revered and thought important enough to have been transferred to Armagh.

The path of these two holy virgins was very different to the paths of most saints, whether men or women. Comparing with other Irish female saints such as; Sts Brigid, Ita, Atracta, Gobnait, Fanchea, Dympna, Bega, etc.; most of these lived long lives working in the vineyard of the Lord, teaching others by precept and example, building convents, monasteries and Churches, being instrumental in the formation of many other saints, etc. Thus it may appear at first sight that Sts Eithne and Fidelma did very little in comparison. But that is not to understand the Divine economy as exemplified by Our Lord himself in the Gospels where the story of Mary having chosen the better part being praised in contrast to Martha, and secondly, His parable of the Kingdom of Heaven where the workers who were hired at the eleventh hour getting a full reward.

Irish Saints

**SAINT ETHNEA/Eithne and
SAINT FIDELMA/Fedelma**
5th century. Feastday: 11th January.

Among the most poetical and edifying incidents of early Irish ecclesiastical history, we read nothing worthier of our attention than that Providential guidance, which brought these pure-minded maidens mentioned to hold an unexpected interview with the great messenger of salvation, when engaged on his wonderful progress through this island. The Almighty rules not the affairs of His universe, nor of men, by any blind chance; nor are we to deem as romantic and idle stories and various narratives of miraculous conversations, or the marvellous effects procured on holy converts. The manifestations of God's grace are mysterious, even to those who experience them. The noble virgins, commemorated on this day were like exquisite flowers, which bloom in beauty, cast fragrance around them, and perish on earth, while their odours are exhaled to higher regions. Ranked with the foremost to embrace the faith, and to long for the coming of their Heavenly Bridegroom, they were early votaries among the distinguished daughters of Erin, who at once went forth, having their lamps trimmed and brightly gleaming. The first fruits of native sanctity, eagerly they imbibed the spirit of those Divine words spoken to them. As spouses of Our Lord Jesus Christ, they hastened in a transport of zeal and love, to be united with Him forever in the Kingdom of His Heavenly glory.

Laoghaire was High King of Ireland when St Patrick came in 432. He was son to Niall of the Nine Hostages and ascended the throne in 428 when his predecessor, King Daithi, was killed by lightning at the foot of the Alps when allied with the Romans to fight the barbaric German tribes. King Laoghaire had two daughters named Eithne, called the

Fair, and Fidelma, called the (red-) Rosed, and both were renowned for their beauty as well as for their goodly dispositions and intellectual capacities. The grew up, as the ancient writer has it, like roses flourishing in a rosebed. It appears

that they were not present at their father's court at Tara when St Patrick first preached there before the King and nobles at Easter in 433. Rather it seems that they were away being educated according to the customs of the time in Ireland, whereby the children of the noble were given to foster-parents of the highest morality and education to bring them up far away from the temptations and abuses of the courts of kings. On this occasion the princesses had been sent to the two wisest and most ethical Druids in the land, namely, Maol and Caplait who had charge of their education. All these were at (Rath) Croghan/Cruachain, the royal residence of the Kings and Queens (e.g. Maeve), of Connaught which was located near Tulsk in North Roscommon, in today's terms. Near Cruachain was a fountain and well called CLIAÐRAĆ, and St Patrick journeyed there during his mission to Connaught. St Patrick and his clerics were one day singing the Divine praises there. The princesses came upon them and, struck with wonder, enquired of



out devils: In My name they shall cast out devils. And, in fact, the Church in her exorcisms always makes use of this name in driving out the infernal spirits from those who are possessed. And priests who are assisting dying persons call to their aid the name of Jesus, to deliver them from the assaults of Hell, which at that last moment are so terrible. If we read the life of St. Bernardine of Siena, we shall see how many sinners the Saint converted, how many abuses he put an end to, and how many cities he sanctified, by trying when he preached to induce the people to invoke the name of Jesus. St. Peter says that there is no other name given to us by which we can find salvation but this ever-blessed name of Jesus: For there is no other name under Heaven given to men whereby we must be saved. Jesus is He Who has not only saved us once for all, but He continually preserves us from the danger of sin, by His merits, each time we invoke Him with confidence: Whatsoever you shall ask the Father in My name, that will I do.

In temptations, then, I repeat with St. Laurence Justinian, "whether you are tempted by the devil, or are attacked by men, invoke the name of Jesus." If the devils and men torment you and urge you to sin, call on Jesus, and you will be delivered; and if temptations do not cease to persecute you, continue to invoke Jesus, and you will never fall. Those who practice this devotion have experienced that they keep themselves safe, and that they always come off victorious.

Let us always add also the name of Mary, which is likewise terrible to Hell,

and we shall always be secure. "This short prayer---Jesus and Mary---is easy to remember," says Thomas à Kempis, "and powerful to protect; is strong enough to deliver us from all the assaults of our enemies."

In the third place, the name of Jesus not only consoles us and preserves us from all evil, but it also inflames with holy love all those who pronounce it with devotion. The name of Jesus, that is, of Saviour, is a name which expresses in itself love, for it recalls to us how much Jesus Christ has done and suffered to save us. "The name of Jesus," says St. Bernard, "places before thee all that God has done for the salvation of the human race." So that a pious author said, with all the affection of his heart "O my Jesus, how much did it cost Thee to be Jesus, that is, my Saviour!"

St. Matthew writes, when speaking of the Crucifixion of Jesus Christ, And they put over His head His cause written: This is Jesus the King of the Jews. The eternal Father then so ordained that on the Cross on which our Redeemer died should be written, This is Jesus, the Saviour of the world. Pilate wrote this, not that he had judged Him guilty because Jesus Christ took to Himself the title of King; for Pilate made no account of this accusation: and at the same time that he condemned Him he declared Him innocent, and protested that he had no part in his death: I am innocent of the blood of this just man. Why, then, did he give Him the title of king? He wrote it by the will of God, Who thereby wished to say to us men, Do you know why My innocent Son is dying? He is dying because He is your Saviour;

Liturgical calendar for January 2010

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