

The Priestly Society of Saint Pius X in Ireland

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The Society of Saint Pius X in Ireland

Saint John's Bulletin



Vicente López, Vergine del Rosario in gloria con i SS. Domenico e Caterina da Siena, 1800, Coll. privata

In This Issue:

- Letter from Father Morgan
- Open Letter to Confused Catholics
- Life of St Fiacc of Sletty
- Summer Camps
- Plus all the activities and devotions
in our priories and churches

October 2010
Month of the
Most Holy Rosary

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. Biérer
Youth Group: Contact Fr. Sherry
Third Order of the SSPX: Contact Fr. Sherry
St Philomena's Rosary Association: Contact Fr. Gallagher

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



ner of that history; we can only apply to ourselves Christ's merits by our faith in His death and resurrection. Contrarily, the Church maintains that this Sacrifice is realized mystically upon our altars at each Mass, in an unbloody manner by the separation of the Body and the Blood under the species of bread and wine. This renewal allows the merits of the Cross to be applied to the faithful there present, perpetuating this source of grace in time and in space. The Gospel of St. Matthew ends with these words: "And behold, I am with you all days, even until the end of the world." The difference in conception is not slender. Efforts are being made to reduce it, however, by the alteration of Catholic doctrine of which we can see numerous signs in the liturgy.

Luther said, "Worship used to be addressed to God as a homage. Henceforth it will be addressed to man to console and enlighten him. The sacrifice used to have pride of place but the sermon will supplant it." That signified the introduction of the Cult of Man, and, in the Church, the importance accorded to the "Liturgy of the Word." If we open the new missals, this revolution has been accomplished in them too. A reading has been added to the two which existed, together with a "universal prayer" often utilized for propagating political or social ideas; taking the homily into account, we often end up with a shift of balance towards the "word." Once the sermon is ended, the Mass is very close to its end.

ANNOUNCEMENTS

♦ **OCTOBER DEVOTIONS** : Rosary, Litany of Our Lady and Prayer to St Joseph with Benediction of the Blessed Sacrament every day : at St John's, weekdays at 6 pm; Saturdays after 11 am Mass in Athlone, weekdays at 6 pm; Saturday at 10.25 am.

♦ **EUCCHARISTIC CRUSADE MEETING** :

Saturday 30th October 2010 : ALL SAINTS' PARTY in Athlone Holy Mass at 11 am (Confessions during Mass). Lunch BYO. Children from all over Ireland are welcome to participate in the All Saints' Party that will take place in the Parish Hall of Corpus Christi Church in the afternoon. Please contact Fr. Sherry or Fr. Biéer. Rosary and Benediction around 4 pm.

♦ **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!"

♦ **HOLY SOULS**: The indulgences start on November 1st with the visit of a cemetery and the prayers for the Holy Souls. Plenary indulgence to be gained under the usual conditions.

♦ **RETREATS IN BRISTOL IN 2010:**

Please phone St Saviour's House : +44 117 977 5863
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


Every First Thursday

Apostolate of Prayer for Priest

After the 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



**Intention for the Eucharistic Crusade
for the month of October 2010**
For the Missions and the Conversion of the Pagans

MAY 2010 RESULTS
The Intention was for the triumph of the Immaculate Heart of Mary

| Treasure Sheets returned | Morning Offering | Masses | Communions | | Sacrifices | Decades of the Rosary | Visits to Blessed Sacrament | 15 mins of meditation | Good Example |
|--------------------------|------------------|--------|------------|---------|------------|-----------------------|-----------------------------|-----------------------|--------------|
| | | | Sac. | Spirit. | | | | | |
| 40 | 1132 | 308 | 280 | 801 | 2013 | 4959 | 66 | 130 | 1376 |

JUNE 2010 RESULTS
The Intention was for Priests and priestly vocations

| Treasure Sheets returned | Morning Offering | Masses | Communions | | Sacrifices | Decades of the Rosary | Visits to Blessed Sacrament | 15 mins of meditation | Good Example |
|--------------------------|------------------|--------|------------|---------|------------|-----------------------|-----------------------------|-----------------------|--------------|
| | | | Sac. | Spirit. | | | | | |
| 31 | 836 | 260 | 236 | 658 | 1521 | 3966 | 72 | 105 | 983 |

Letter from Fr. Morgan

The Papal Visit

My dear brethren,



The historic papal state-visit to Britain took place as planned from 16-19th September and was generally regarded as a success, with large numbers turning out to greet Benedict XVI in Edinburgh, Glasgow, London and Birmingham. The occasion is esteemed to have raised the profile of the Catholic Church in this country, with national newspapers acknowledging that the pope 'emerged from this trip looking statesman-like, looking successful and - most unlikely of all - looking popular.' [Independent on Sunday, 19/09/10] 'It was clear yesterday that a huge number of Britons were proud that the pope had bestowed such an honour upon the nation,' wrote The Sunday Telegraph on the final day of the visit.

The editorial in the same broadsheet stated that 'His Holiness has shown a clarity of thought to shame the woolly utterances of Britain's politicians, throwing down the gauntlet to our overly secularised society and insisting that religion still has a role to play within our culture.' Indeed, the Pontiff insisted in his speech to Parliament that political and economical policies need a moral underpinning if they are to work. At the same occasion he also called for greater tolerance for Christians in this country which pays lip-service to tolerance and yet fails to tolerate Christianity.

When faced with protests and critics, and

indeed there were more of these than on any other of the pope's seventeen foreign trips, he 'conducted himself on tour with a measure of grace not visible in his opponents.'

As one Catholic parent rightly stated, who waited patiently at the gates of for the pope's arrival at the Apostolic Nunciature in Wimbledon with her six children, the visit was not just about the pope, 'but more than that it's about the papacy, about supporting it and what it stands for.'

In spite of the positive reactions to the papal visit however, the media however was not slow to point out that most Catholics in this country support abortion and contraception, and that Benedict XVI is 'seriously out of step with his followers on key issues.'

Numbers of our own faithful are to be commended for having made the most of the papal events in Glasgow and London so as to distribute various leaflets dealing with such topics as Fatima, media distortion and sexual abuse figures, and the Society. Indeed some 10,000 flyers were given out at Hyde Park following a generous response to the local appeals for this intention. An interesting account of the event is to be found at the integrityandaction.blogspot.com

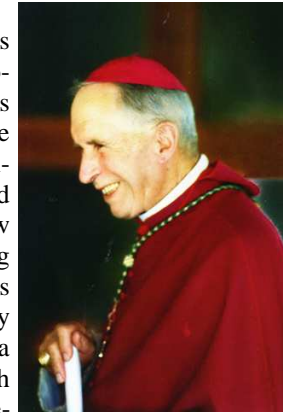
Whilst August is generally the month for new assignments within the Society in the

among them."

To that every Catholic is obliged to reply in a categorical manner, "NO! the Mass is not that!" It is not the continuation of a meal similar to that which Our Lord invited Saint Peter and a few of his disciples one morning on the lakeside, after His Resurrection. "When they came to land they saw a charcoal fire there and a fish laid thereon and bread. Jesus said to them, come and dine. And none of them durst ask Him, 'Who art thou?,' knowing that it was the Lord. And Jesus cometh and taketh the bread and giveth them, and fish in like manner" (John 21: 9-13).

The communion of the priest and the faithful is a communion to the Victim Who has offered Himself up on the altar of sacrifice. This is of solid stone; if not it contains at least the altar stone which is a stone of sacrifice. Within are laid relics of the martyrs because they have offered their blood for their Master. This communion of the Blood of Our Lord with the blood of the martyrs encourages us also to offer up our lives. If the Mass is a meal, I understand the priest turning towards the congregation. One does not preside at a meal with one's back to the guests. But a sacrifice is offered to God, not to the congregation. This is the reason why the priest as the head of the faithful turns toward God and the crucifix over the altar.

At every opportunity emphasis is laid on what the New Sunday Missal calls the "Narrative of the Institution." The Jean-Bart Centre, the official centre for the Archdiocese of Paris, states, "At the



center of the Mass, there is a narrative." Again, no! The Mass is not a narrative, it is an action.

Three indispensable conditions are needed for it to be the continuation of the Sacrifice of the Cross: the oblation of the victim, the transubstantiation which renders the victim present effectively and not symbolically, and the celebration by a priest, consecrated by his pries-

thood, in place of the High Priest Who is Our Lord.

Likewise the Mass can obtain the remission of sins. A simple memorial, a narrative of the institution accompanied by a meal, would be far from sufficient for this. All the supernatural virtue of the Mass comes from its relationship to the Sacrifice of the Cross. If we no longer believe that, then we no longer believe anything about Holy Church, the Church would no longer have any reason for existing, we would no longer claim to be Catholics. Luther understood very clearly that the Mass is the heart and soul of the Church. He said: "Let us destroy the Mass and we shall destroy the Church."

Now we can see that the Novus Ordo Missae, that is to say, the New Order adopted after the Council, has been drawn up on Protestant lines, or at any rate dangerously close to them. For Luther, the Mass was a sacrifice of praise, that is to say, an act of praise, an act of thanksgiving, but certainly not an expiatory sacrifice which renews and applies the Sacrifice of the Cross. For him, the Sacrifice of the Cross took place at a given moment of history, it is the priso-

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 4

The Mass of All Times versus the Mass of Our Time

In preparation for the 1981 Eucharistic Congress, a questionnaire was distributed, the first question of which was: "Of these two definitions: 'The Holy Sacrifice of the Mass' and 'Eucharistic Meal', which one do you adopt spontaneously?" There is a great deal that could be said about this way of questioning Catholics, giving them to some extent the choice and appealing to their private judgment on a subject where spontaneity has no place. The definition of the Mass is not chosen in the same way that one chooses a political party.

Alas! The insinuation does not result from a blunder on the part of the person who drew up the questionnaire. One has to accept that the liturgical reform tends to replace the idea and the reality of the Sacrifice by the reality of a meal. That is how one comes to speak of eucharistic celebration, or of a "Supper"; but the expression "Sacrifice" is much less used. It has almost totally disappeared from catechism handbooks just as it has from sermons. It is absent from Canon II, attributed to St. Hippolytus.

This tendency is connected with what we have discovered concerning the Real Presence: if there is no longer a sacrifice, there is no longer any need for a

victim. The victim is present in view of the sacrifice. To make of the Mass a memorial or fraternal meal is the Protestant error. What happened in the sixteenth century? Precisely what is taking place today. Right from the start they replaced the altar by a table, removed the crucifix from it, and made the "president of the assembly" turn around to face the congregation. The setting of the Protestant Lord's Supper is found in *Pierres Vivantes*, the prayer book prepared by the bishops in France which all children attending catechism are obliged to use: "Christians meet together to celebrate the Eucharist. It is the Mass... They proclaim the faith of the Church, they pray for the whole world, they offer the bread and the wine. The priest who presides at the assembly says the great prayer of thanksgiving."

Now in the Catholic religion it is the priest who celebrates Mass; it is he who offers the bread and wine. The notion of president has been borrowed directly from Protestantism. The vocabulary follows the change of ideas. Formerly, we would say, "Cardinal Lustiger will celebrate a Pontifical Mass." I am told that at Radio Notre Dame, the phrase used at present is, "Jean-Marie Lustiger will preside at a concelebration." Here is how they speak about Mass in a brochure issued by the Conference of Swiss Bishops: "The Lord's Supper achieves firstly communion with Christ. It is the same communion that Jesus brought about during His life on earth when He sat at table with sinners, and has been continued in the Eucharistic meal since the day of the Resurrection. The Lord invites His friends to come together and He will be present

Northern hemisphere, occasionally changes do occur at other times, and so it was that September saw a number of developments which affect the Society both in Great Britain and in Ireland.

The superior in Ireland, Reverend Father Ramon Angles, who is an expert in Canon Law, has just recently been appointed by Bishop Fellay to be the Society's official judicial counsellor. This means that whilst continuing to reside at St Pius X House in Dun Laoghaire, Dublin, he will now depend directly on the General House in Menzingen. Please God this respite from the duties incumbent upon the superior will also allow Father Angles to regain his health which has rather suffered these past few years.

As a consequence of the above, the Superior General has confided yours truly with the responsibility for the Society's work in Ireland, in addition to that in Great Britain, but only on an interim basis. So it was that I was able to make a short visit to Dublin and Athlone just recently and there had the pleasure of experiencing a warm Irish welcome from the faithful. As one individual remarked, Irish and British Catholics have fought and suffered over the centuries for their Faith, and in this common cause for the Faith and Catholic Tradition we remain united. I much appreciated the kind hospitality of Father Angles and the Fathers, and I look forward to another visit there in due course. Our prayers and good wishes go to Father Angles in his new appointment, with gratitude for his seven years of work as superior in Ireland.

Given this new state of affairs my letters will henceforth be destined for our faithful in both countries, as well as those in Scandinavia, and, as is proper, will endeavour to include news relevant to all concerned. Hence the following details about the changes in Ireland and Britain:

* Father David Sherry has been appointed prior of the Athlone house in County Ros-

common after three fruitful years of apostolate in London and Carluke respectively. He assumed his new position on 18th September.

The new assistant priest there is fellow Irishman Father Francis Gallagher, who has spent the past nineteen years at St Mary's, Kansas, and who replaces Fr David Nichols. Fr Nichols has now been appointed to a new foundation in Orlando, Florida and we trust he will continue to do well back in his home country. We wish both Fathers in Athlone every happiness and blessing as they settle into their new posts.

* Father Fabrice Loschi, formerly prior in Athlone, will be sorely missed by the faithful there, but has been named to the Society's house in Rimini. However, as he is to replace Fr Sherry in Carluke until the 11th October, we shall be happy have him in Scotland for a few weeks.

* The permanent replacement to Fr Sherry at Saint Andrew's House, Carluke, is Father Mauro Tranquillo from Italy, who has been stationed in Rimini on the Adriatic coast since his ordination at Ecône in 2002. We extend a warm welcome to Father Tranquillo who will be joining us on October 18th.

Looking ahead to later this year we are tentatively planning to have Confirmations in Ireland in the month of December and further details should be announced in the next newsletter. Meanwhile we offer prayers of thanksgiving for the twenty-fifth anniversary of St John's Church in Dun Laoghaire which was blessed by Archbishop Marcel Lefebvre on 29th September 1985-Deo Gratias!

I am happy to say that the Irish newsletter, St John's Bulletin, will continue to appear in its usual format, and that the Irish website is to be found at: www.ireland.sspj.net

It is my pleasure to announce that the Society has been able to acquire a property on

the Orcadian island of Stronsay which will allow Fr Nicholas Mary CSSR to consolidate his apostolate to the local faithful. Saint Columba's House is dedicated to the great apostle of the Picts and the Scots, whose influence dominated the Church in Scotland, Ireland, and Northumbria, and whose monastic rule influenced western Europe for long after his death, which took place in 597. Father Nicholas and Brother Gerard Mary CSSR took up residence in the four-bedroom stone-built property situated on the sea-front on 10th September, and in due course it is hoped that the various outbuildings and adjoining cottage will be renovated and put to good use.

Please note that the frequency of Masses in our Norwich Mass-centre will be changed to one per month, with Holy Mass being offered on the fourth Sunday of each month. This change takes effect following the clock-change at the end of October. Meanwhile our prayers are with the local coordinators,

Mr and Mrs Robin Knowles, as the former undergoes treatment for cancer.

Also, please note that our regular visits to Scandinavia are now taking the form of a longer monthly trip, of some ten days in duration, which will replace the twice-monthly visits at least on an experimental basis. The Fathers in London, but primarily Fr Lindstrom, will undertake these visits, with occasional trips being made by Fr Sandmark from Bristol.

In this month of the Holy Rosary we should renew our resolutions to pray the Rosary daily in our families, thereby heeding the request of Our Lady of Fatima, and invoking the blessings of Almighty God on our undertakings.

With every good wish and blessing,

Father Paul Morgan
Superior

The Month of October sanctified

Month dedicated to Our Lady of the Rosary

- Offer 1st Friday Communion to the Sacred Heart of Jesus
- Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary
- During the month of the Rosary, try to say 15 decades in spirit of reparation
- On the 7th starts the Novena of St Teresa of Avila
- On the 9th starts the Novena of St Margaret Mary Alacoque
- On the 13th, Anniversary of the last apparition of Our Lady at Fatima
- On the 15th starts the Novena of St Anthony Mary Claret
- On the 16th starts the Novena of St Raphael
- On the 20th starts the Novena of St Jude and
- On the 23rd starts the Novena to Christ the King
- On the 24th starts the Novena of All Saints
- On the 25th starts the Novena of the Souls in Purgatory
- On the 26th starts the Novena of St Malachy of Armagh

Suggested resolution for the month : During the month of the Rosary, I will try to say at least one extra decade everyday, and I will repeat often during the day the prayer taught by Our lady at Fatima:

« O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven especially those who are in most need of Thy mercy. »

of grace. He was eminent in his life for learning, sanctity and miracles. He was renowned for his talent for poetic compositions in both Latin and Irish. He wrote a Latin poem beginning, "Christus in nostra insula..." and a Hymn in praise of St Patrick in Gaelic and many other works. His Hymn to St Patrick comes with Latin translations for some of the difficult Old Irish words. Some scholars think it may have been composed after his death, possibly by Aedh a Bishop and anchorite at Sletty who died in 698, or others. This is because of some intrinsic evidence, but this may be because of newer recensions at later times by different scribes. He is also said to have written and abecedarian hymn to St Brigid, but some scholars attribute this to St Ultan, Bishop of Ardbraccan. St Fiacc is listed among the 60 great authors who wrote about St Patrick before 530.

Tradition tells us that because of our Saint's fasts and other austerities he developed weaknesses and infirmities which caused him difficulty when traversing his Diocese. Therefore, St Patrick sent him a chariot. St Secundinus was also in much the same state and thought he should have been given the chariot instead. St Patrick left it to the Angels; he had a horse harnessed to the chariot and set it free without a driver. The first night the horse stayed with St Secundinus on the second night it stayed with another Saint, and on the third and all subsequent nights it stayed with St Fiacc.

St Fiacc is said to have lived to an old age and that he died about 500; others think he lived longer; to 510, 520, even 530, but these are not substantiated. His burial place is not agreed

either, most favour Sletty but others think Muinebeg. Most probable is that he died at Sletty but that his relics were divided mainly between the two monasteries. St Fiacc is treated by many hagiographers in most of the Calendars of Ireland and also in the Scottish Kalendar of Drummond. His feastday is commemorated in a number of places.

There can be little doubt that this Saint of the early Irish Church had full knowledge of all the pagan lore, customs, traditions and literature of his race and time; but that he made all these subservient to the interests and glory of Christianity when his talents were absorbed in the discharge of his ministerial duties and writings. It is well known that St Thomas Aquinas admired Aristotle and was well aware of the pagan Philosophy of Greece and used it in his great work. St Francis of Assisi also collected certain luminous passages of pagan writers with equal care as those treating solely of sacred subjects. On being questioned on this matter by a disciple, he responded; "My son, it is because I find in those the glorious name of God. Whatever excellence happens to be in those fragments belongs, not to paganism or humanity, but to God alone, who is the Author of everything that is good". Commenting on this, the great Catholic writer, Frederic Ozanam said; "That through all literature, sacred and profane, God has written His name on the mind of man, and it is written in Heaven among the stars. So the Christian writer, like the industrious bee, should have the instinct and skill to cull, sieve out and store up the sweetest honey, which may be extracted from the most bitter and disagreeable plants".

CONFIRMATIONS

All candidates for Confirmation must send or give their name and address, with a Baptismal Certificate, to their priest :

To Father Biérer if you are to be confirmed in Dublin or in Cork

To Father Sherry if you are to be confirmed in Athlone

The Fathers will test the candidates in due time. There are some leaflets available. Please ask your priest.

Irish Saints

St Fiacc

Bishop at Sletty, Co Laois.

6th century. Feastday: 12th October

St Fiacc, or Fiac, had two distinguishing names, viz. Find, modern Gaelic *Fionn*, meaning white or Fair, and Sletty (*sléib ce*), meaning of the mountains. The Acts of his Life are available and they are mainly found in the various Lives of St Patrick.

He whom the Almighty predestines for a distinguished career in the Church is often favoured with special marks of distinction, pre-deliction and many gifts of grace. St Fiacc was born about 418 and his father was *Erc(ha)*, son to *Bregan* of the house of *Hy-Bairrche* in Leinster and thus of the race of the High King, *Cathair Mór*. His father ruled the *Slevemargy* (from *ΣΛΙΛΒ-ΘΛΙΚΚΡΕ*) territory in modern Co Laois and his mother was a sister of *Dubhthach Mac Ua Lugair*, chief poet of Ireland. When young he became a pupil of *Dubhthach's* who had been baptised by Patrick as one of his converts. *Dubhthach* actually broke protocol at Tara by rising before the King *Laoghaire* to Patrick when he came. Some years later, about 444, St Patrick visited *Dubhthach* at his home in *Hy-Kinsella* (now Co Wexford) to get his recommendation of someone he knew who would be suitable to become a cleric, such a person to be of high morals and not having more than one wife, as such was acceptable in those days.

This incident would seem to imply that St Patrick was seeking someone who was not known to his own companions and missionaries, as he would naturally have enquired of these first; but that he sought someone that had been taught by someone outside his direct authority. Such a person could have been taught by his predecessor, St *Palladius* or by St *Ibar* of Wexford or their priests. He would also want someone of standing in the community.

In any event, *Dubhthach* recommended his nephew *Fiacc* who by then was a young married man with one wife and one son, *Fiachra*. *Fiacc* was said to be docile of disposition, subtle of wit, exceedingly eloquent and beautiful

of form and was reputed to be the second best poet in Erin. *Fiacc* was also a Catechumen at that time, so St Patrick baptised him and took him for training. St *Fiacc* is said to have mastered, including memorisation, the complete Psalter in 15 days and that he understood the Scriptures thoroughly so that St Patrick soon ordained him and later made him Bishop, probably about 448. St Patrick gave him all he needed to fulfil his duties as a Bishop and founded a monastery and Church with disciples for him at *Domhnach Fiacc*, possibly East of the Barrow near *Shilelagh*, Co Wicklow or between *Clonmore* and *Aghold* or near the present *Muinebeg* (meaning; Little Wood) (now *Bagenalstown*), Co Carlow. Near this latter town is a knoll and a "Chapel Well" and this could have been the site of the original monastery. A renowned school developed from the monastery which catered for both Irish and foreign students and postulants. St *Fiacc* is said to have remained at the monastery for quite some time before then going to found another Church and monastery at *Sletty* in Co Laois about 480 on a grant of land from King *Criomhthainn*. *Sletty* itself is thought to have been located slightly West of the Barrow River about 4 miles South of *Athy*, Co Kildare.

St *Fiacc* is regarded as the first native Leinster Bishop consecrated by St Patrick and many writers state that he held jurisdiction over a number of other Bishops and Abbots and was therefore styled; Bishop of *Lagenia* (=Leinster, which meant the Southern half of today's modern Leinster), although this could also be interpreted as being the greatest or most eminent of the Bishops of Leinster of the period. At the time, there was no strict hierarchical structure in Ireland due to the restrictions of place and circumstance which precluded such. Generally, the Faith was spread via the monasteries and their schools, which were part seminaries, and the residing Abbot or Bishop spread Christianity and his authority over the surrounding district. Later, these small units were amalgamated into Dioceses.

St *Fiacc* practised severe penances and austerities, particularly during Lent when it was his custom to retire in solitude to a cave at a place called *Drom-Cobhlach* or *Dún-Gabhla* or *Clopook*, about 7 miles North-West from *Sletty*, and only take 5 barley loaves with him for sustenance. St *Fiacc* naturally acquired gifts

Devotion

INDULGENCES

From the Secret of the Rosary

By St Louis-Marie Grignion de Monfort

THIS IS THE right time to say a little about Indulgences which have been granted to Rosary Confraternity members so that you may gain as many as possible.

Briefly, an Indulgence is a remission or relaxation of temporal punishment due to actual sins, by the application of the superabundant satisfactions of Jesus Christ, of the Blessed Virgin Mary and of the Saints----which are contained in the Treasury of the Church.

A Plenary Indulgence is a remission of the whole punishment due to sin; a partial indulgence of, for instance, one hundred or one thousand years [in Montfort's time----the Web Master] can be explained as the remission of as much punishment as could have been expiated during one hundred or one thousand years, if one had been given a corresponding number of the penances prescribed by the Church's ancient Canons.

Now these Canons exacted seven and sometimes ten or fifteen years' penance for one single mortal sin, so that a person who was guilty of twenty mortal sins would probably have had to perform a seven year penance at least twenty times, and so on.

Rosary Confraternity members who want to gain the Indulgences must

1. be truly repentant and must go to Confession and Holy Communion, as the Bull of Indulgences teaches;
2. they must be entirely free from affec-

tion for venial sin, because if affection for sin is left the guilt is left too, and since the guilt is there, the punishment cannot be lifted;

3. they must say the prayers and carry out the good works designated by the Bull. If, in accordance with what the Popes have said, one can gain a partial Indulgence (for instance, of one hundred years) without gaining a Plenary Indulgence, it is not always necessary to go to Confession and Holy Communion in order to gain it. Such partial Indulgences are many of those attached to the Rosary (five or fifteen decades) to processions, blessed Rosaries, etc.

Be sure not to neglect these Indulgences. *Flammin* and a great number of other writers tell the story of a young girl of noble station by the name of *Alexandra*, who had been miraculously converted and enrolled by Saint *Dominic* in the Confraternity of the Most Holy Rosary. After her death she appeared to him and said that she had been condemned to seven hundred years of Purgatory, because of her own sins and those that she had made others commit by her worldly ways. So she implored him to ease her pains by his prayers and to ask the Confraternity members to pray for the same end. Saint *Dominic* did as she had asked.

Two weeks later she appeared to him, more radiant than the sun, having been quickly delivered from Purgatory through the prayers that the Confraternity members had said for her. She also told Saint *Dominic* that the Holy Souls in Purgatory had given her a message to beg him to go on preaching the Holy Rosary and to beg their relations to offer their Rosaries for them, and that they would reward them abundantly when they came into their glory.

