

## 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



In This Issue:

- Letter from Father Morgan
- Life of St Ronan
- Letter to Confused Catholics
- Spirituality
- Plus all the activities and devotions  
in our priories and churches

**December 2011**

**Month of the  
Holy Infant Jesus**

## 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 Tuesdays at 7.30 pm  
**Catechism for children:** Sunday between Masses

## Devotions & Activities in Athlone

**Rosary** daily at 7 pm  
**First Friday:** Holy Hour at 6.30 pm  
**First Saturday:** Confessions at 10.30 am, Benediction and Rosary after 11 am Mass  
**Every Thursday:** Mass at 6 pm followed by Rosary and Benediction  
**Every Saturday:** Catechism for adolescents and altar serving practice at 9 am  
**Missa Cantata:** Second and Fourth Sundays of the month

## Devotions & Activities in Cork

**First Friday:** Benediction after 7 pm Mass  
**First Saturday:** Benediction and Rosary after 11 am Mass  
**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

**Third Order of the SSPX :** Contact Fr. Sherry

**Eucharistic Crusade :** Contact Fr. Biérer

**Archconfraternity of St Stephen for Altar Boys :** Contact Fr. Sherry

**Youth Group :** 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



## The Month of December sanctified

Month dedicated to the Holy Child Jesus

Offer 1<sup>st</sup> Friday Communion to the Sacred Heart of Jesus

Offer 1<sup>st</sup> Saturday Communion in honour and reparation to the Immaculate Heart of Mary

On the 5<sup>th</sup> starts the Novena of St Lucy

On the 8<sup>th</sup>, Great Feast of the Immaculate

Conception, Patroness of the SSPX

On the 10<sup>th</sup> starts the Novena of the Expectation of Our Lady

Ember Days of Advent on the 14<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup>

On the 17<sup>th</sup> starts the Major Antiphons and the Novena of Christmas

On the 24<sup>th</sup>, Vigil of the Nativity

On the 25<sup>th</sup>, Nativity of Our Lord and Saviour Jesus Christ

On the last day of the year, Plenary Indulgence for the public chant of the Te Deum

**Suggested resolution for the month :** Keep Christ in Christmas!



tion, the "Catholic collection of key documents of the Faith" entitled *Pierres Vivantes* (Living Stones), and the accompanying flood of "catechetical studies." These works ought, out of respect for the word "catechesis" used in all of them, to proceed on a question-and-answer method. However, they have abandoned this form, which allowed the content of the faith to be studied systematically, and they hardly ever give answers. *Pierres Vivantes* avoids affirming anything, except new and unusual propositions that have nothing to do with Tradition.

When dogmas are mentioned, they are spoken of as the particular beliefs of a section of mankind which this book calls "the Christians," putting them on a level with the Jews, the Protestants, the Buddhists, and even the agnostics and atheists. In several courses the cate-

chists are invited to ask the child to choose a religion, no matter which. It will also be for his good to listen to unbelievers, who have much to teach him. What matters is to "belong to the team," to help one another as classmates and to prepare for the social struggles of tomorrow in which one will have to take part, even alongside communists, as is seen in the edifying story of Madeleine Delbrel. Her story is sketched in *Pierres Vivantes* and told at length in other courses. Another "saint" put forward as an example to children is Martin Luther King, while Marx and Proudhon are vaunted as "great defenders of the working class" who "appear to come from outside the Church." The Church, you see, would have liked to have taken up this fight, but did not know how to set about it. She contented herself with "denouncing injustice." This is what children are being taught.

**ANNOUNCEMENTS**

- ◆ **ROSARY CRUSADE** : 12 millions Rosaries to be offered to the Holy Father, a Crusade of prayer and penance for the freedom of the Church, the Consecration of Russia and the Triumph of the Immaculate Heart!
- ◆ **CHRISTMAS DUES ENVELOPES** are available in all the chapels and churches. May God reward your generosity!
- ◆ **CHOIR PRACTICES** at St John's in Dun Laoghaire on Saturdays after Mass. Please ask Fr. Biéer for next practice. All are welcome to join : Saint Augustine says "To sing well is to pray twice!"
- ◆ **RETREATS IN BRISTOL IN 2012** :  
Please phone St Saviour's House : +44 117 977 5863

**CHRISTMAS MASSES**

St John's - 24th: Carols & Rosary at 11 pm followed by Holy Mass  
Day Masses : 9 am & 11 am  
Athlone - 24th: Carols at 11.30 pm followed by Holy Mass  
Day Masses : 9 am & 11 am  
Cork - Midnight & 8 am -- Tralee - 11.30 am  
Newry - 8.30 am -- Belfast - 11 am

**ALL-DAY ADORATION of the Blessed Sacrament**



St John's Church in Dun Laoghaire  
every First Thursday  
Apostolate of Prayer for Priests  
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 December 2011  
For the Holiness of Priests**



**AUGUST 2011 RESULTS**

The Intention was for the Spirit of Poverty in the Hearts of Men

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
38	1122	348	323	997	2148	4877	95	179	1571

**SEPTEMBER 2011 RESULTS**

The Intention was for the Conversion of the Enemies of the Church

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
24	658	171	155	614	1060	2519	32	117	540

## Letter from Father Morgan

### Letter to Friends and Benefactors

My dear brethren,

With regard to the Rosary Crusade for the needs of the Church and the Consecration of Russia, Menzingen released the following communique in October: 'During this month of the Rosary and, in particular, on the occasion of the feast of Our Lady of the Rosary, on October 7<sup>th</sup> when the superiors of the Society of St. Pius X will meet to study the recent proposals from Rome, Bishop Bernard Fellay asks all priests and faithful to intensify their generous participation in the Rosary Crusade that began on Easter of 2011 and ends on Pentecost of 2012.

On September 29th, in an interview given in Stuttgart, Germany, Fr. Niklaus Pfluger, First Assistant of the Society, recalled, "We are not that concerned about any advantage of our own. We want to make the treasure that Archbishop Lefebvre entrusted to our safekeeping available again for the whole Church. . . . We are concerned [instead] about the Catholic Church. Together with the Archbishop we too would like to say [the words of St. Paul; cf. I Corinthians 11:23], "*Tradidi quod et accepi*"—We hand on what we ourselves have received."

During the conference he gave on October 1st at Villepreux, France, Bishop Fellay stated, "Sr. Lucy confided to Fr.



Fuentes that the Blessed Virgin has put in this prayer [the Rosary] a particular efficacy, such that it is able to solve all problems. Sr. Lucy said it at Fatima—all problems. Listen well: All! You must believe it. . . ."

"Our Lord said: 'if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove (Matt. 17:19).' Ask for this faith, the faith of a grain of mustard seed."

"In addition, we are counting on you to escalate this Rosary Crusade. There should be absolutely no doubt that the prayer of any part of the Church that comes together to ask for great graces, is pleasing to the Good Lord, honours Him and honours the Blessed Virgin."

"So, let us go forth! Let us carry on this Crusade with faith and confidence in the Good Lord."

Menzingen, October 6, 2011

#### Father Pfluger and Scandinavia

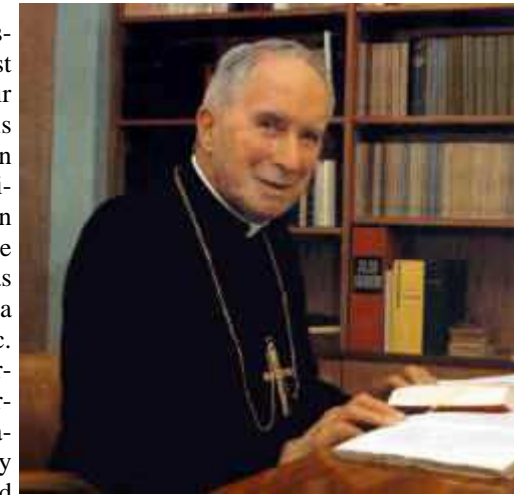
The First Assistant, Father Niklaus Pfluger, was able to make his first visit to Scandinavia recently, and I was happy to have accompanied him to our five Mass-centres in Sweden, Norway and Denmark. In addition to giving several talks on the Society's contacts with

sin was not transmitted by our first parents to all their descendants but is contracted by men through their living in the human community, where evil reigns, as though it were a sort of epidemic. There is no affirmation of the virginity of Mary. Nor does it say that Our Lord died

for our sins, being sent for this purpose by His Father, and that this was the price by which divine Grace was restored to us. Consequently, the Mass is presented not as a sacrifice but as a banquet. Neither the Real Presence or the reality of Transubstantiation are clearly affirmed.

The Church's infallibility and the fact that she is the possessor of the truth have vanished from this teaching, likewise the possibility for the human intellect to "declare and attain to revealed mysteries": thereby one arrives at agnosticism and relativism. The ministerial priesthood is minimized. The office of the bishops is considered as a mandate entrusted to them by the "people of God," and their teaching authority is seen as a sanctioning of the belief held by the community of the faithful. And the Pope no longer has his full, supreme and universal authority.

Neither is the Holy Trinity, the mystery of the three divine Persons, presented in a satisfactory manner. The commission



also criticized the explanation given of the efficacy of the sacraments, of the definition of a miracle, and of the fate of the souls of the just after death. It found a great deal of vagueness in the exposition of the laws of morality, and the "solutions to cases of conscience" put

a low price on the indissolubility of marriage.

Even if all the rest of the book is "good and praise-worthy"—which is not surprising, since Modernists, as St. Pius X firmly pointed out, have always mixed truth and falsehood together—nevertheless, we have seen enough to be able to describe it as a perverse production particularly dangerous to faith. Yet without waiting for the commission's report, on the contrary going full tilt ahead, the promoters of the operation had the book published in several languages. And the text has never since been altered. Sometimes the commission's statement is annexed to the list of contents, sometimes not. I shall refer later on to the problem of obedience. Who is being disobedient in this affair? And who denounces this "catechism"?

The Dutch set the pace. We have quickly caught them up. I shall not relate the history of the French catechism, but will pause to consider its latest manifesta-

## Archbishop Lefebvre

### *An Open Letter to Confused Catholics*

By His Grace Archbishop Marcel Lefebvre

#### Chapter 8

#### The New Catechisms - Part 1

When they began to take fewer precautions, and the bolder ones among them began to make admissions, in little groups of like-minded people and even publicly. One Father Cardonnel went round preaching a new Christianity in which “that precious transcendence that makes God into a Universal Monarch” would be challenged. He openly adopted Loisy's modernism: “If you were born into a Christian family, the catechisms you learnt are mere skeletons of the faith.” And, “Our Christianity would seem to be neo-Capitalist at best.” And Cardinal Suenens, after reconstructing the Church to his own liking, called for “an opening up to the widest theological pluralism” and for the setting up of a hierarchy of truths, with some that must be strongly believed, others that must be believed a little, and others of no importance.

In 1973, on the premises of the Archbishop's house at Paris, Fr. Bernard Feillet gave a course of lectures of a thoroughly official kind, under the banner of “Adult Christian Formation.” In it he repeatedly affirmed, “Christ did not conquer death. He was put to death by death. On the level of life, Christ was conquered, and we shall all be conquered: the fact is that faith is not justified by anything; it must be a cry of protest

against the universe which ends, as we said just now, in the perception of absurdity, in the consciousness of damnation, and in the reality of nothingness.”

I could quote an impressive number of cases of this kind, which caused various degrees of scandal and were repudiated more or less --some of them not at all. But it passed over the heads of the Catholic people as a whole. If they learnt of these things in the newspapers they thought of them as abuses that were exceptional and did not affect their own faith. But they began to be worried when they found in their children's hands catechisms which no longer set out Catholic doctrine as it had been taught from time immemorial.

All the new catechisms that draw their inspiration to a greater or lesser degree from the Dutch Catechism published in 1966 were so spurious that the Pope appointed a commission of cardinals to examine it. They met in April 1967 at Gazzada in Lombardy. Now this commission raised ten points regarding which it advised the Holy See to demand modifications. It was a way of saying, in conformity with the post-conciliar style, that on these points there was disagreement with the teaching of the Church. A few years earlier they would have been forthrightly condemned and the Dutch Catechism put on the Index. The errors or omissions concerned did, in fact, touch upon essentials of the faith.

What do we find in it? The Dutch Catechism ignores the angels, and does not treat human souls as being directly created by God. It insinuates that original

Rome to date, Father was able to see the need of consolidating our apostolate there. This could be achieved in part by acquiring a property to serve as a base for the visiting Fathers from London who continue to spend ten days per month in Scandinavia. May I recommend this intention to your prayers whilst commending those loyal souls there who have continued to support the Society's work over the course of these past thirteen years?

#### Allegations from Papa Stronsay

In last month's news letter I was happy to mention the generous legacy of the late Mrs Kingon-Rousse of Herne Bay. Subsequently this gave rise to allegations of wrong-doing against us as made on the blog page of the Sons of the Most Holy Redeemer of Papa Stronsay, Orkney.

Let it be known that this good lady's wishes to support the traditional Redemptorists were certainly taken into consideration when, after consultation with the General House, and following legal advice, a good deal more than the original sum of money was used to purchase St Columba's House on Stronsay for the benefit of the faithful Redemptorists who remained following the 2008 split, as well as the local faithful.

#### Saint Michael's School

After the joys of Saint Michael's School's twentieth anniversary celebrations came the 'trials' of an official Offsted inspection which acknowledged our good ethos, teaching standards, and positive achievements, whilst raising the usual questions of modern educational methods, sex-education, and “equality legislation,” boarding house

“requirements,” and various “elf and safety” matters... However, as the school continues to stand out by its fidelity to the true principles of Catholic education, it would truly merit the description of “outstanding!”

#### Advent

In spite of the mixed origins of the Advent wreath, it has become for many homes a cherished custom providing the opportunity for special family prayers. ‘Daily at a certain time (usually in the evening), the family gathers together where only the gentle glow of the lighted candle(s) illuminates the darkness. After some prayers which are recited for the grace of a good and holy Christmas, one of the traditional Advent hymns is sung, or a hymn in honour of Our Lady.

Its traditional symbolism reminds the faithful of the Old Testament when humanity was “sitting in darkness and in the shadow of death” (Luke 2,79); when the prophets, illumined by God, announced the Redeemer; and when the hearts of men glowed with the desire for the Messiah. The wreath, an ancient symbol of victory and glory, symbolizes the ‘fulfilment of time’ in the coming of Christ and the glory of His Birth.

In these “post-Christian” times of darkness in which we live, epitomised by the use of the term “C.E.” (Common Era) which replaces “A.D” (Anno Domini, Year of the Lord), the Advent season takes on a whole new significance for us.

With every good wish and blessing

Father Paul Morgan  
Superior

## Spirituality

### HOW CHRIST BEGAN HIS SACRIFICE FROM THE MOMENT OF HIS BIRTH

By Dom Marmion

**T**he sacrifice of this one Pontiff is on a par with His priesthood: it was likewise from the moment of His Incarnation that Jesus inaugurated it.

You know that in Christ, the soul, created like ours, was not, however, subject to the progressive development of the corporal organism for the exercise of the faculties proper to it, intelligence and will: His soul had, from the first moment of its existence, the perfection of its own life, as befitted a soul united to the Divinity.

Now, St. Paul reveals to us the first movement of the soul of Jesus at the instant of His Incarnation

In one and the same glance, it beholds the ages past, the abyss wherein humanity lies powerless to liberate itself, the multiplicity and fundamental insufficiency of all the sacrifices of the Old Law; for no creature, however perfect, can worthily repair the injury committed by sin against the Creator. Christ beholds the programme of immolation that God demands of Him in order to work out the world's salvation.

What a solemn moment for the soul of Jesus! What a moment too for the human race. What does His soul do? With a move-

ment of intense love, it yields itself to perfect the work, both human and Divine, alone can render glory to the Father in saving humanity. O Father, "sacrifice and oblation Thou wouldst not," they are not sufficiently worthy of Thee, "but a body Thou hast fitted to Me": *Corpus autem aptasti mihi*. And wherefore hast Thou given it to me? Thou requirest that I should offer it to Thee in sacrifice. "Behold I come. In the head of the book [of My life] it is written of Me that I should do Thy will, O God": *Ecce venio, in capite libri scriptum est de me ut faciam, Deus, voluntatem tuam*.

With a perfect will, Christ accepted that sum of sorrows which began with the lowliness of the manger only to be ended by the ignominy of the Cross. From His entrance into this world, Christ offered Himself as Victim: the first action of His life was a sacerdotal act.

What creature is able to measure the love that filled this sacerdotal act of Jesus? Who is able to know its intensity and describe its splendour? The silence of adoration can alone praise it in some degree.

Never has Christ Jesus retracted this act, nor withdrawn anything from this gift.



of places, specifically, Lacronan, Quimper, Paris and others, and parts of the relics were retained and put in shrines in the places to which they were taken. The relics were also placed in a shrine at Névet; the veneration continued and it was continuously accompanied by many miracles there and at other places. To mark the great respect for the memory of St Ronan, the seigneurs of Bretagne, among other favours, granted the right of asylum to Lecronan hermitage and its environs. The Church of Lacronan was united to Quimper and its privileges were renewed down through the centuries and a new and most magnificent Church and shrine were built in the 15<sup>th</sup> century.

The tomb of St Ronan is at Lecronan and his figure is depicted on the flagstone of the tomb with his head on a pillow and a number of heraldic symbols. These were later defaced during the French Revolution. By 1900, Lecronan had only retained two ribs of the relics of our Saint and these were preserved in silver cases. Also nearby there was a bell and belfry which were typical of the Irish Saints. The Cathedral at Quimper obtained most of the relics and in 1219 Bishop Rainaud had a special shrine made for them. This shrine occupied a place of honour on a colonnade which dominated the high altar in the Cathedral of St Corentin. The shrine was replaced, renewed and then repositioned on 15<sup>th</sup> December 1687, which

gave rise to the celebration of that Translation on this day since.

In the Middle Ages a great Pilgrimage, called the Grand Troménie, meaning Tour of Refuge in Breton, was instituted in honour of St Ronan and his relics were taken in a hand-barrow on an immense procession over the rocky countryside for about 10 miles beyond the traditional boundaries of Lecronan. There is a local tradition that our Saint walked the route every 7<sup>th</sup> day in his bare feet, so the Grand Troménie is celebrated every 7 years. There is a Tradition that every Breton should do the "Grand Troménie" at least once in a lifetime. The Grand Troménie traverses 5 parishes and makes Stations at 12 Chapels along the route with Sermon, Gospel readings, chanting of Hymns and Canticles at each one. The celebration is said to be one of the greatest in France with its great pomp and éclat. Thousands, mostly Bretons,

come each time from all over France and Brittany, all devout in penance or necessity and all come to pray the penitential march. When they arrive back in Lacronan, a pageant that depicts the Life of St Ronan and a special Mass, conclude the Great Troménie. In the intervening years, a smaller procession in honour of St Ronan, called the Petit Troménie, is made each year, but these are confined to the parish of Lecronan itself. Many also make this short pilgrimage privately. The traditional time for the pilgrimages is in July.



## Irish Saints

### Saint Ronan

of **Renan**, Patron, Bishop and Hermit in Ireland and Brittany. 5/6<sup>th</sup> centuries.

*Main Feastday : 1<sup>st</sup> June*

*Secondary Feast : 15<sup>th</sup> December*

According to the *Quimper Breviary*, St Ronan came from Ireland to Brittany sometime in the 6<sup>th</sup> century. Shadowy and legendary though he may be, his name lives on as an Apostle of the area around Laon/Leon. There is a village named St Ronan in the Diocese of Laon, a Lecrenan or Lacroan, a St Ronan in Quimper, a Laurenan in the parish of Lan Renan in the Diocese of St Brieuc (another Irish Saint).

There are a number of Manuscript Lives of St Ronan some of which were published about 1900 in France. He was born, reared, educated, trained in religion, ordained and consecrated beginning in the end of the 5<sup>th</sup> century in Ireland but precise details of the times and places are not available. Throughout his life he performed many miracles and this of course drew much attention.

After some time as a Bishop in Ireland, St Ronan resolved to go abroad for God and become a hermit in France. Thus he

travelled to the district of Laon/Leon and Cornouaille, and set up his hermitage in the nearby forest of Névet. His holiness and sanctity became known and people and nobles thronged to him, as well as the local King Grellan and his court. He again fled from too much worldly attention and found solitude at Domnonée in Armorica (Brittany), denominated Hilion, which is some few miles from the present St Brieuc, where he continued his devotions and other works.

He is said to have died at Domnonée but that his body was miraculously re-



turned to Cornouaille and buried with great honour about a mile from the site of his original oratory and hermitage in the forest of Névet. In time, a town grew up there. Here the body remained for some 300 years and it was accompanied by great public veneration and was distinguished by the occurrence of numerous miracles. Conversely, other accounts indicate that the relics were not taken to Cornouaille until the 9<sup>th</sup> century. Around 878, the Normans overran

Brittany and the relics were removed to Paris for safety, together with those of Breton Saints. However, in later and safer times, the relics were returned to Névet. During the Middle Ages, further wars and invasions took place and the relics were moved around to a number

All His life was ordered in view of His sacrifice upon the Cross. Read the Gospel in this light and you will see how in every mystery and state of Jesus is found an element of sacrifice leading Him little by little to the height of Calvary, so much is the character of High Priest, Mediator and Saviour essential to His Person. We shall never grasp the true physiognomy of the Person of Jesus unless we constantly have in view His redeeming mission by the sacrifice and immolation of Himself. This is why when St. Paul said that he summed up everything in the knowledge of the mystery of Jesus, he immediately added: "and Him crucified": *Non enim judicavi aliquid scire inter vos nisi Jesum Christum, ET HUNC CRUCIFIXUM.*

The human nature of Jesus, the Son of God, is similar in everything to that of His brethren: *Debit per omnia fratribus similari*, says St. Paul, excepting sin: *Absque peccato*. Jesus has not known sin, nor that which is the source and consequence of sin---ignorance, error, sickness, all things unworthy of His wisdom, His dignity and His Divinity.

But our Divine Saviour willed, during His mortal life, to bear our infirmities, all those infirmities compatible with His sanctity. The Gospel clearly shows us this. There is nothing in the nature of man that Jesus has not sanctified; our labours, our sufferings, our tears. He has made all these His own. See Him at Nazareth: during thirty years He spent His life in the obscure toil of an artisan, so that when He began to preach, His compatriots were astonished, for up to this time they had only known Him as the son of the carpenter: *Unde huic omnia*

*ista? Nonne hic est fabri filius?*

Like us our Lord has felt hunger; after having fasted in the desert "He was hungry": *Postea esuriit*. He has suffered thirst: did He not ask the Samaritan woman to give Him to drink, *Da mihi bibere?* and upon the Cross did He not cry: "I thirst," *Sitio?* Like us He has felt fatigue; He was often fatigued by His long journeys throughout Palestine. When at Jacob's well, He asked for water to quench His thirst. St. John tells us that He was wearied; it was the hour of noon, and after having walked far and being wearied, He sat down on the side of the well: *Fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta.* Thus then, in the words of St. Augustine in the wonderful commentary he has given us on this beautiful evangelical scene, "He Who is the very Strength of God is overwhelmed with lassitude": *Fatigatur Virtus Dei*. Slumber has closed His eyelids; He slept in the boat when the tempest rose: *Ipse vero dormiebat*. He really slept, so the Apostles fearing to be engulfed by the angry waves, had to awaken Him. He wept over Jerusalem, His Own city which He loved despite its ingratitude; the thought of the disasters that, after His death, were to fall upon it drew tears from His eyes: "If thou hadst also known . . . the things that are to thy peace!" *Flevit super illam*. He wept at the death of Lazarus, as we weep over those we cherish, so that the Jews who witnessed this sight, said to one another: "Behold how He loved him!" Christ shed tears because His Heart was touched; He wept for him who was His friend; the tears sprang from the depth of His Heart. Several times too it is said of Him in the Gospel that His Heart was touched with compassion.

## Liturgical calendar for December 2011

Thursday	1	Ferial, III class		<b>FIRST THURSDAY</b>	1
Friday	2	St Bibiana, III class	<i>Abstinence</i>	<b>FIRST FRIDAY</b>	2
Saturday	3	St Francis Xavier, III class		<b>FIRST SATURDAY</b>	3
<b>Sunday</b>	<b>4</b>	<b>Second Sunday of Advent, I class</b>			<b>4</b>
Monday	5	Ferial, III class			5
Tuesday	6	St Nicholas, III class			6
Wednesday	7	St Ambrose, III class			7
<b>Thursday</b>	<b>8</b>	<b>Immaculate Conception, I class</b>		<b>Holy Day of Obligation</b>	<b>8</b>
Friday	9	Ferial, III class	<i>Abstinence</i>		9
Saturday	10	Ferial, St Melchiades, III class			10
<b>Sunday</b>	<b>11</b>	<b>Third Sunday of Advent, Gaudete Sunday, I class</b>			<b>11</b>
Monday	12	Ferial, III class	<i>St Finnian of Clonard</i>		12
Tuesday	13	St Lucy, III class			13
Wednesday	14	Ember Day, II class			14
Thursday	15	Ferial, III class	<i>St Ronan</i>		15
Friday	16	Ember Day, St Eusebius, II class	<i>Abstinence</i>		16
Saturday	17	Ember Day, II class			17
<b>Sunday</b>	<b>18</b>	<b>Fourth Sunday of Advent, I class</b>	<i>St Flannan of Killaloe</i>		<b>18</b>
Monday	19	Ferial, II class			19
Tuesday	20	Ferial, II class			20
Wednesday	21	St Thomas, Apostle, II class			21
Thursday	22	Ferial, II class	<i>St Evin, Abbot of Monasterevin</i>		22
Friday	23	Ferial, II class	<i>Abstinence</i>		23
Saturday	24	Vigil of the Nativity, I class	<i>Fast and abstinence</i>		24
<b>Sunday</b>	<b>25</b>	<b>Nativity of Our Lord Jesus-Christ, I class</b>		<b>Holy Day of Obligation</b>	<b>25</b>
Monday	26	St Stephen, II class			26
Tuesday	27	St John the Evangelist, II class	<b>(I class in St John's Church)</b>		27
Wednesday	28	The Holy Innocents, II class			28
Thursday	29	Within the Octave of Christmas, St Thomas of Canterbury, II class			29
Friday	30	Within the Octave of Christmas, II class	<i>Abstinence</i>		30
Saturday	31	Within the Octave of Christmas, St Sylvester, II class			31
<b>Sunday</b>	<b>1</b>	<b>Octave of the Nativity, I class</b>			<b>1</b>
Monday	2	The Holy Name of Jesus, II class			2

*Ember Days are  
traditionally days of  
fast and abstinence*

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

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	6.30 pm	7 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 & 6.30 pm	11 am	7 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>	Enniscorthy 5 pm
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	11 am	11 am	Midnight Mass in St John's, Dun Laoghaire, Corpus Christi, Athlone and in Cork			
<b>9 am &amp; 11 am</b>	<b>9 am &amp; 11 am</b>	<b>8 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>11.30 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>	
11 am & 6.30 pm	11 am	11 am				