

## The Priestly Society of Saint Pius X in Ireland

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Mr. McKeown (028) 9445 3654

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Mr. McArdle (028) 3082 5730

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Corpus Christi Church or

Mrs. Dennehy (068) 43123

### Cashel Mass Centre

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Corpus Christi Church or

Mr. Walsh (062) 61028

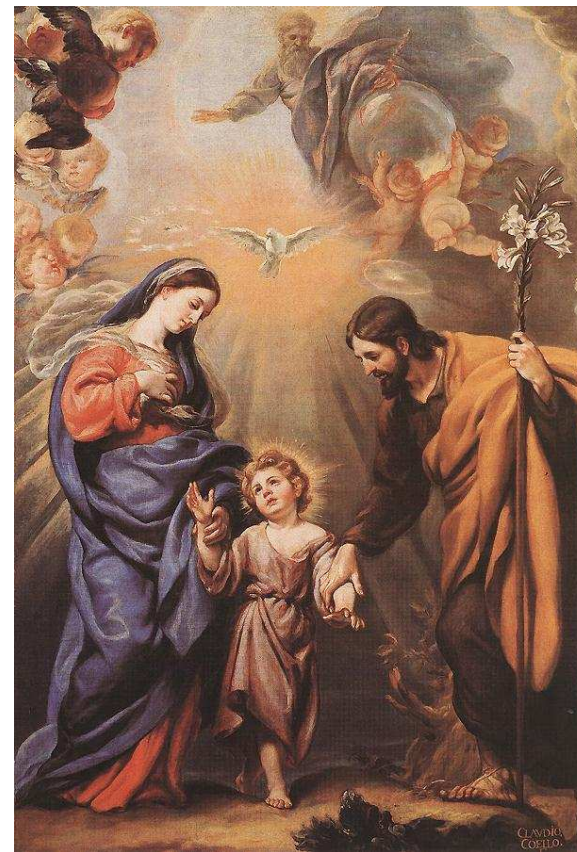
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The Society of  
Saint Pius X in Ireland



Saint John's Bulletin



In This Issue:

- Letter from Father Morgan
- Bishop Fellay's Letter
- Open Letter to Confused Catholics
- Life of St Ita
- Plus all the activities and devotions  
in our priories and churches

**January 2011**  
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:** 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

**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

Before her death, she blessed the people of Hy-Connell. She was buried at her convent cemetery at Killeedy (Cluain Credhaile) with great ceremony and to the accompaniment of numerous miracles. Miracles continued for a long time afterwards. She is listed in most Calendars and Martyrologies. She is thought to have died about 569 on the 15<sup>th</sup> of January.

St Ite has been held in great veneration by our ancestors generally. So great was her renown that she was affectionately known as the St Brigid of Munster. And justly was she so called, for she continued the wonderful works of the Lord performed by the Abbess of Kildare in her own province. Yet the two worked in completely different ways; while St Brigid went about and founded many convents and monasteries and was a great organiser, St Ite did the exact opposite, she went to one place, founded her convent, never left it, and worked spiritually there. In this, she can be likened to St Teresa, the Little Flower; both led simple lives that had one purpose, one direction throughout and were marked only by spiritual crises and tremendous episodes of grace. Besides her sister, St Fina, and other pious women in and outside her convent, she taught many holy Confessors such as St Brendan the Navigator, St Pulcherius, and the great St Cummian the Tall of Clonfert and Bobbio, he of the *Penitential* and *Easter Epistle*. She was especially venerated throughout the Hy-Connell country, particularly at her own Killeedy and at nearby Kilmeeady, also named after her and lying a mere 8 miles away to the East. She was also venerated at her native place, Rosmide in the Decies, and other areas. Some ancient ruins of the old Church and monastery were still discernable in the middle of the 19<sup>th</sup> century, but much of the original site had been

robbed by the Protestants and a Church of theirs sacrilegiously built upon it during the so-called reformation.

Several of the Irish Saints, celebrated in our records, were her contemporaries and a number of them visited her regularly; and in relation to their actions, the virtues and acts of St Ite are likewise commemorated. Thus she was intimate friends with the holy Abbot Congan of Glen-Oisín in South-East Limerick, (27<sup>th</sup> February), St Luchtig (h)ernus of Ennistymon, Co Clare (28<sup>th</sup> April), St Lasreanus (25<sup>th</sup> October), Abbot at Drumliag, Co Kerry, as well as her holy relatives and others mentioned already.

This holy woman, St Ite, suffered a martyrdom for God; in the sense that she bore with great patience a bodily affliction in a most resigned and exemplary spirit. She loved mortification and self-denial. She was the refuge and solace of sinners; ever compassionate towards the erring, and ever charitably disposed towards the poor. May her memory then be in perpetual benediction among the lowly and humble, as among the high-born and penitent, who implore her intercession. May the inhabitants of her parish and district never forget her admirable character, and her constant patronage over them, so that they may pay her deserved tributes of affection and grateful reverence on every recurring day of her festival. She holds an impregnable position in the traditional heroism of her race. Many young girls in Ireland, especially in Counties Limerick and Kerry are named after her in testimony of the Christian ideal of womanhood which she established. In the middle of the 19<sup>th</sup> century, Bishop Butler of Limerick secured from Pope Pius IX the privilege of a special Office and Mass for her feast. There was a convent dedicated to her in Brisbane, Australia.



## Intention for the Eucharistic Crusade for the month of January 2011

That the talks with Rome be fruitful for the Church

### SEPTEMBER 2010 RESULTS

The Intention was for Catholic Schools and the Education of the Youth

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
34	947	245	232	815	1567	4067	65	120	1089



transported to Clonmacnoise, received the Sacrament, and miraculously transported back, all within a short time. An Angel informed the holy men of Clonmacnoise of what had occurred, and a number of the clerics decided to visit St Ite to obtain her blessing. This they did and she also restored the sight to one of their number, a blind monk. St Ite then asked the priest who had previously given her the special Communion, to sing a Mass at her convent and the vestments used were donated to him.

Once a soldier killed his own brother, and moved with remorse, he came to St Ite, did penance and followed her instructions. She then told him he would not die a sudden death but would enjoy eternal life. Later however, he was slain in battle. St Ite was informed and instructed her servant to go and call the man from the field of slaughter in God's name. When done, the soldier rose and went to St Ite and died a peaceful death some time later. She knew of events in advance; a Bishop from Leinster arrived without notice, yet she had food and entertainment prepared for him and asked for his blessing before he had announced he was a Bishop.

On another occasion, a man came to St Ite, grieving the death of his unconfessed son and he asked the Saint to restore him to life, even for one day. St Ite responded that he would be restored to life by God and that he would live for a further 7 years, 7 months and 7 days, which occurred. A man named Fergus had a mortal malady of his eyes and body. Our saint cured him and he lived for many years. St Ite's uncle died in the Desies and she called his 8 sons to her. She told them that their father suffered the pains of Purgatory and that they should make recompense and offerings for his deliverance. She instructed them to give sustenance to the poor each day for a year. At the end of the year, she instructed them to continue for a 2<sup>nd</sup> year. Then, she instructed them to give alms of clothing for a 3<sup>rd</sup> year. These works were required as their father had neglected them during his life. At the end, she told them that their father now enjoyed peace and rest because of their alms, her own prayers, and especially, God's mercy. She also advised them to avoid the unlawful de-

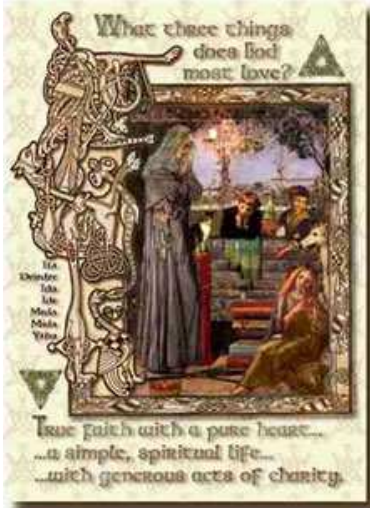
sires of the world for which their father had suffered. This story also shows that the doctrine of Purgatory and the efficacy of prayers and penances for the dead was known and practised in the early Irish Church of the 6<sup>th</sup> century. Another man murdered his brother and was judged to die. St Ite, in pity for his mother, decided to intercede with the King, who agreed and placed the responsibility on her. Our Saint's expectations were successful and there was a total change of heart in the unhappy man.

About 546, 555 according to others, a great attack was made on the Hy-Connaill people, who were our Saint's protectors and patrons. The defenders, being greatly outnumbered, applied to our Saint for Heavenly help, which was granted. The local army, with very few casualties, then routed the invaders with great slaughter. St Ite healed some of the wounded and then exhorted the people to do penance for their sins.

Once, one of St Ite's nuns fell into sin and failed to repent, and so she was dismissed from the convent and wandered abroad as a lost soul, becoming a slave to a magician in Connaught. After some time, St Ite, knowing her condition, prayed with her nuns for the fallen one and she

requested her great friend St Brendan to obtain the prodigal's freedom from the King of Connaught. St Brendan was successful and the woman returned to the convent, made penance and persevered in a blameless life thereafter.

St Ite was said to have suffered a great bodily affliction which she carefully concealed from others. Some kind of worm attacked her side, some say a very painful cancer, causing her great and constant pain and which eventually killed her. It was also said that she never laid down to rest and sleep. Having reached a great age, St Ite called her spiritual daughters around her and informed them of her impending departure. She prophesied that her friend, Abbot Ængus/Eneas of Clonmacnoise would die just before herself, which took place. Shortly after, she was seized by her last illness and when this became known abroad, many people came to be present at her holy death, a custom that has continued in the Irish countryside down through the centuries.



*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.*

*Reverend Father Paul Morgan, from London  
Fathers Anglés, Babinet and Biérier  
from Dun Laoghaire  
Fathers Sherry and Gallagher, and Brother Gerard  
from Athlone*

## ANNOUNCEMENTS

♦ **CONFIRMATIONS** will be given by Bishop Tissier de Mallerai in 2011 :

In Cork, on 4<sup>th</sup> February (First Friday) at 7pm, in Athlone, on 5<sup>th</sup> February at 11 am, and in St John's, Dublin on Sunday 6<sup>th</sup> February at 11 am. All candidates for Confirmation must send their application with a baptismal certificate (specifying which church they wish to be confirmed in) to Fr Biérier if Dublin, to Fr Sherry if Athlone or Cork.

♦ **CHRISTMAS DUES ENVELOPES** are available in all the chapels and churches. May God reward your generosity!

♦ **RETREATS IN BRISTOL IN 2011:**

Jan. 3<sup>rd</sup> - 8<sup>th</sup> : Women's Retreat

Jan. 31<sup>st</sup> - Feb. 5<sup>th</sup> : Mixed Retreat in Swedish

Feb. 21<sup>st</sup> - 26<sup>th</sup> : Priests' Retreat

Mar. 24<sup>th</sup> - 26<sup>th</sup> : Recollection for Men on the Four Last Things

May 12<sup>th</sup> - 14<sup>th</sup> : Marian Recollection for Women

May 26<sup>th</sup> - 28<sup>th</sup> : Marian Recollection for Men

July 18<sup>th</sup> - 23<sup>rd</sup> : Men's Retreat

Aug. 8<sup>th</sup> - 13<sup>th</sup> : Women's Retreat

Oct. 10<sup>th</sup> - 15<sup>th</sup> : Women's Retreat

Nov. 14<sup>th</sup> - 19<sup>th</sup> : Men's Retreat

Dec. 5<sup>th</sup> - 7<sup>th</sup> : Mixed Advent Recollection

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

## Letter from Father Morgan

### Letter to Friends and Benefactors



My dear brethren,

In a conference given by Bishop Tissier de Mallerais in Syracuse, New York almost two years ago, (which is now being serialised in the latest *Mater Dei* magazine), he summarised the three-point plan of the Revolution to undermine Christ's reign over society:

First step: the elimination in government of Christ the King by the secularisation of the State. Hence the civil law is no longer submitted to the Gospel and the State declares unable to give a judgement of truth about religion.

Second Step: the suppression of Mass though the separation of the Church from the State, with a resulting loss of Faith and the abandoning of the Church and the Holy Sacrifice.

Third step: to make souls become pagan by no longer living in the state of grace.

With the Second Vatican Council, these three points were effectively accepted by the men of the Church. Archbishop Lefebvre, however, imbued with the spirit of his Alma Mater, the French seminary in Rome under Fr Le Floch, and the great Father Denis Fahey, saw the answer to today's crisis of Faith as consisting in a reversal of those three points.

'Firstly, to give the Holy Mass back to the faithful, so that they receive the graces coming from the Sacrifice of the

Cross though the true Mass. This is what we are doing with our faithful. We see the fruits of sanctification. We see many families with many children, and many vocations.

Secondly, through the traditional Mass and sacraments, to have souls living in the state of grace. That is the situation of our faithful. I think that most of them are living in the state of grace. They come regularly to Confession in order to increase sanctifying grace or to recover if they have the unhappiness to lose it. They are living in the state of grace. Children are living in the state of grace. Children are taught how to fight against the occasions of sin.

Thirdly, with this group of Catholics living in the state of grace, they act so as to re-crown Our Lord Jesus Christ in society, and to give Him back His crown. They do this in their homes, in our Catholic institutions, little-by-little in their places of work, in their professions, to make their professions run according to the law of Jesus Christ; to be a good example at work among their fellow workers. All this is ultimately for the re-Christianisation of civil society.' [extract from an 11<sup>th</sup> February 2009 interview given by Bishop Tissier de Mallerais to "Catholic Family News"]

A clear understanding of the triple-points

She fasted for 3 days and nights, during which she also defeated attacks of the Devil's temptations. On the 3<sup>rd</sup> night, her father had a vision from an Angel, instructing him to allow his daughter to choose the way of life of serving God. Kennfoelad submitted and henceforth supported St Ite in her plans. She proceeded to a Church and monastery in the Deisi country, possibly the Ardmore of St Declan. On the journey to the monastery, she was again attacked by demons, but this time she was defended by Angels. At the Church, she took vows and received the veil. Afterwards, an Angel appeared to her and commanded her to leave her own people's territories and to go to the district of Hy-Connail Gabhra, which corresponded to the modern baronies of Upper Connello and Glenquin in South-West Co Limerick, and that she would be shown the location for her Church and Convent on the Eastern slopes of the Slieve Luachra hills. The Angel also told her that she and St Senan would be joint Patrons of that country. The place was then called Cluain Credhuile or Credhuil's Meadow, but it is now named after our Saint and is known as Killeedy and lies about 5 miles South of Newcastlewest. Taking her companions with her, St Ite went to the ordered spot and started her life's work. Numerous holy women flocked to her there to place themselves under our Saint's guidance and instruction and to imitate and practice her virtues. Soon, St Ite's fame spread abroad and still more holy women came. The exact site of the ancient Church, monastery, graveyard and well is a little to the South of the present town. The chief of the Hy-Connell territory wanted to grant a large tract of land for her foundation so that she would be independent of others for sustenance, but she refused to accept more than about 4 acres. These were intensely cultivated so that St Ite is deemed the Patron of small-holders. After her death, her nuns accepted an increase in area. The chief and people placed themselves under St Ite's patronage and intercession. Consequently numerous blessings were bestowed on the people who also gave many gifts to the convent. A wealthy man once offered her a large sum of money; she refused it, and even washed her hands after touching it, as if they were defiled by the contact.

St Ite frequently made many severe fasts and an Angel ordered her to desist and instructed her to eat the Heavenly Food which would be miraculously supplied to her for the remainder of her life. She was favoured with many gifts, miracles, prophecies and powers; expelling demons, healing the sick, blind and dumb, even raising the dead, and she had many conversations with Angels.

Many of these events are recorded in her Manuscript Lives. She was also said to have known of secret transgressions and the perpetrators of hidden crimes. Her repeated miracles spread her fame far and wide and she was most highly admired.

A builder named Beoan(us) from Clare came and built an extension to St Ite's convent. He then proposed marriage to Nessa, St Ite's sister, who had desired to become a nun. St Ite, however, persuaded her to marry Beoan and afterwards their first child, a son, became the illustrious St Pulcherius/Mochoemoc (13<sup>th</sup> March), who became a great Saint of the early Irish Church. St Brendan, founder and Patron of the Dioceses of Clonfert (Galway) and Ardfert (Kerry) was said to have been fostered and educated by St Ite from the age of 1 to 6, and they became firm friends. St Brendan's biographers generally accept that St Ite's example had a profound effect on his subsequent career. Later in life, when Bishop and Abbot, he still sought her advice and counsel. One day St Brendan asked St Ite what were the 3 works most pleasing to God, and she replied; the confident resignation to God of a pure heart, a simple religious life, and magnanimity with charity: And that the 3 most displeasing were; a countenance hating men, an affection for depravity in the heart, and an absorbing love of riches. [Note: A number of hagiographers state that St Ite was born in 480 and St Brendan in 483, an unacceptable anachronism as St Ite could hardly have founded her convent and foster St Brendan until she was in her late teens – at the very earliest! It is necessary to follow other authorities who place St Ite's birth in the 470's and St Brendan's in the mid 490's.]

St Ite frequently retired to a secret place for prayer and Divine meditations, especially on the mysteries of the Holy Trinity. Once a holy virgin beheld her and also saw 3 brilliant globes of light, radiant as the sun. In a nearby convent an article was stolen and suspicion fell on an innocent nun. Inquiries were unsuccessful and so the Abbess brought the nuns to St Ite. All gave her the kiss of peace except the one under suspicion, who held back. St Ite however, called her forth to kiss her, declaring that she was innocent. St Ite then revealed where the stolen article was to be found and stated that the culprit would leave the convent and become an abandoned creature, which transpired.

On a great feast, St Ite besought a great favour from the Lord, namely, to receive Holy Communion from a worthy priest. She was miraculously



## Irish Saints

### St Ita

Íte/Íta/Ytha/Íde/Ída/Mída/Meeda, Virgin, Abbess,  
2<sup>nd</sup> Patron of Limerick Diocese,  
Local Patron at Killeedy, Kilmeeady and surrounding  
areas, Co Limerick. 5/6<sup>th</sup> centuries.  
Feastday: 15<sup>th</sup> January.

*The Church, in all its festivals of her numerous Saints, shows the means by which our predecessors in the faith worked out their salvation, in order that we may draw from such solemnities lessons of wisdom, to guide us safely towards another and better world. We are, from time to time, reminded concerning the vigils of the recluse, the ardent zeal and wonderful success of the Apostles, as also those fierce conflicts and glorious triumphs of the martyrs. Such traits of our departed great ones are called to memory, and proposed for the imitation of all Catholics, by our Holy Mother the Church. It is no wonder then, that the anniversary festival of the glorious St Ita in the South of Ireland, is yet celebrated with all the solemnity prescribed in the sublime ritual of our ancient faith. No wonder that a profound feeling of devotion pervades the vast multitudes who assemble to commemorate the merits of their patroness. Probably a few years before 500 our Saint abandoned the vanities and perishable follies of her royal father's house to take up the Cross of Him who became lowly for the sins of men.*

Long before the invention of printing, several manuscript copies of the Life of St Ita were preserved. Fr Colgan, the Bollandists, and others later, had them printed, mostly versions from the *Codex Kilkenniensis*. The Life focused more on the spiritual rather than the active aspects of her career. St Ita was the daughter of a noble prince of the Deisi clan, Kennfoelad, son of Corbmac, descended from  $\text{F}\epsilon\text{r}\acute{\omicron}\text{L}\acute{\omicron}\text{m}\acute{\omicron}\text{r}\acute{\omicron}\text{ R}\epsilon\lambda\acute{\omicron}\text{c}\acute{\omicron}\text{t}\acute{\omicron}\text{m}\acute{\omicron}\text{r}$ , anglicised Felim the Lawgiver, a famous King of Ireland from 111-119, whose son, the famous Conn of the Hundred Battles, succeeded him. Her mother was Necta/Neacht and it is thought our Saint was born about 475, probably in the Deisi country of Waterford. Her parents, or at least one of them, were probably Christian as she was baptised as an infant. Her original name was Deirdre or Derthrea or Dorothea. However, because of her extraordinary thirst for Divine Love her name was later changed to  $\text{I}\acute{\omicron}\text{c}\acute{\omicron}\text{I}\acute{\omicron}\text{c}\acute{\omicron}$ , which is Gaelic for

great thirst, whereas 'TARC' indicates a normal thirst. She thirsted for God and the things of God, so that her name alone tells us everything. Then, following frequent Irish custom for a particularly endeared Saint, the name was prefixed with the Gaelic 'mo' meaning 'my', and the name was telescoped into Míte/Míde, etc. [It happens in some Gaelic grammatical constructions, e.g. eclipse, that 't' is reduced to the softer cognate dental 'd']. The 'i' in all variations is sounded as 'ee' (as in 'police'). Even in childhood, St Ita seemed possessed with a plenitude of the Holy Spirit and the grace of Baptismal innocence sustained her throughout her life. From the time she was able to speak and walk, her innate modesty was seen in her every look, word and gesture. Her discourse was full of prudence and she displayed a winning grace and gentleness. She loved and feared God with great constancy and earnestness. She feared the most remote stain of sin. She continuously laboured to acquire an increase in all the virtues. She placed great emphasis on austerity and mortifications – on a par with some of the greatest Saints of Ireland. Her actions and life were admired by all and she displayed the most sincere humility. As a child, her fasts were remarkable, and she was regarded as a model of dove-like innocence and sanctity. Even in childhood, she worked many miracles. Once, asleep in her room, it appeared to be all on fire but it was miraculously revealed to others that God's grace burned in her soul, of which the external flames were an image. On being aroused, she assumed an angelic form of supernatural beauty so that her family did not recognise her. Another time, she had a vision wherein an Angel presented her with 3 jewels, representing the Holy Trinity. All these signs presaged her future sanctity and exalted favours.

When St Ita had grown to be a young woman, as was custom at the time, her father arranged a marriage for her, but she rejected this outright.



of the Revolution over society is essential if we are to appreciate the importance of the three steps towards Our Lord's Restoration. These considerations may serve as a fitting introduction to the latest Letter to Friends and Benefactors from our Superior General, Bishop Fellay, which develops the same themes and is included in this bulletin.

For other news:

#### Confirmations

Please see the updated Confirmation schedule along with the times for the Pontifical Masses and Confirmation ceremonies.

#### Saint Michael's School, Burghclere

Many thanks to all those who contributed to St Michael's School 'fayre' last November. A list of winners for the raffle is to be found elsewhere in this newsletter, as well as a brake-down of funds raised. Special thanks are due to Sister Mary Elisabeth and the Oblates and helpers for the Christmas puddings and calendars which did especially well at this occasion.

I am happy to announce that the Dominican Teaching Sisters of Fanjeaux will be paying us a visit next month in the person of Mother Marie Johanna, Prioress of St Dominic School in Post Falls, Idaho, accompanied by Sister Marie Sabine. Mother has kindly accepted to give a talk at St Michael's School on her Congregation and on the Education of Girls during a brief stop-over visit to France over the weekend 26-27<sup>th</sup> February 2011. I do hope that many parents will attend the conference, which is provisionally scheduled for the Sunday. Further details will be available in the February newsletter,

including the time of an additional Mass later in the day so as to facilitate things for people travelling from elsewhere for the occasion.

#### Ireland

I was happy to have been able to visit our chapels in Belfast and Newry last month in spite of the wintry weather, and to meet the faithful who managed the adverse road conditions. In this regard, Fr Paul Biérer will now be looking after these two chapels from Dun Laoghaire, whilst Cork will henceforth be administered by the Athlone priory.

Of your charity please remember in your prayers the repose of the soul of Brother Gerard Nichols' mother who died on the 3<sup>rd</sup> January; may she rest in peace. Brother has gone home to the U.S. for the funeral and will return to Athlone in due course.

#### Scandinavia

Owing to the good initiative of some of the faithful in Oslo, a more central venue has been found for the celebration of Holy Mass with an resulting increase in numbers. Hence we intend to maintain our more frequent visits to Norway, which have been taking place on a monthly basis since September last.

#### Seminarians

Mr Peadar Walsh, from Cashel, is presently in his fifth year of seminary at Ecône, which is an important year marked by the reception of the first two major orders, namely those of Subdeacon and Deacon. Let us continue to remember him in our special prayers as well as the three other seminarians from this District.

#### Scotland

The construction of a modest oratory for

St Andrew's House in Carluke begins this month. This will replace the temporary chapel set up in one of the reception rooms which has been used to date for private Masses and the community prayers in community which take place in all Society Houses four times daily.

Also, the acquisition last year of a modest flat in Gateshead close to the Church of the Holy Name of Jesus, has facilitated our work here, given the three hours drive from Carluke.

#### The North

In addition to the projects to acquire replacement churches in Liverpool and Keighley, as well as renovation works at the Chapel of Saint Pius X in Manchester, the Fathers in Preston are now also facing the prospect of major structural works on Saint Mary's House due to subsidence!

#### Bristol

A new boiler has now been installed at Saint Saviour's House hopefully making things somewhat less penitential for visiting retreatants. . .

#### London

Thanks to the generosity of the late Mrs Marguerite Brett, who bequeathed her apartment in Highgate to the Society, the Fathers now have a North London base for their apostolate close to Saint Joseph's Church.

In this month dedicated to the Holy Name of Jesus, the following lines from St Bernard are worth taking to heart:

"There is nothing like the name of Jesus to calm the storms of anger, nothing like it to repress self-complacency, nothing like it to heal the wounds of the soul, to stem the tide of sensuality, to quench the flames of lust, to moderate the thirst of avarice and to put to flight the whole weltering mass of loathsome temptations; nothing like the name of Jesus."

Wishing you all every grace and blessing this New Year,

Father Paul Morgan  
Superior

## 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

things, and not only supernatural things, find in Him their consistency. A world without God is without sense. It becomes absurd. The common end of all creatures is and will always remain in God. Consequently, the best means of obtaining a true peace and prosperity in this world is to respect and submit to Him Who made it.

That is what the Church should remind today's world of, and **that is where the priest comes in**, the priest whose mission Archbishop Lefebvre recalls to us. This is the second lesson, intimately related to the first.

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The fallen world, like fallen human nature, cannot find its perfection outside of Him Who was sent to it by the Father. Even if the mission of Our Lord is essentially supernatural – since it concerns the salvation of men, their redemption, their purification from sin by the satisfactory sacrifice of the Cross –, it addresses nonetheless men who are at the same time destined to this supernatural end and members of human and civil society. Thus, when they are sanctified, they necessarily bring the greatest good to human society. There is no place for opposition or contradiction in the plan of salvation; on the contrary, the greatest harmony is also the most desirable, each one remaining in its proper place and order.

Thus the priest, totally given to the perpetuation of the sacrifice of Our Lord the High Priest, will render to God the cult and the homage due to Him, and will at the same time bring to men the benefits of God. From all time the world has needed this mediation, and it has always been the work of the priest who, *alter Christus*, plays a central role in men's future.

"*To restore all things in Christ*" cannot be an option among others; it is really and truly a necessity that comes from the nature of things, from their state of created beings. It matters little that modern society proves deaf to such a discourse! Let it pursue its dreams, the awakening will only be all the more painful! But more than ever the Church has something to say to the world. And it will always be the same thing.

The events of these past years show a certain movement towards a return, up until now still very slight, but quite real all the same. No doubt the Society of St. Pius X can offer an important contribution. But it is still quite difficult to predict anything more concrete in its relations with Rome.

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Finally, we wish to continue our marial bent, to confirm the necessity of the consecration to the Immaculate Heart of Mary, and to pursue our prayer campaign. Let us besiege Our Lady's throne of graces; by the multitude of roses of our rosaries let us offer her our homage, let us persist in our request and intensify our supplication: may her Sorrowful and Immaculate Heart triumph! May she deign to hasten this blessed time!

We do not forget you, dear friends and benefactors, in our daily prayers and thanksgivings. May God reward you a hundredfold, especially in eternal graces, for your generosity, and may He bless you abundantly.

Menzingen, 1<sup>st</sup> Sunday of Advent,

November 28, 2010

+Bernard Fellay

there appear gleams of hope, we must admit that, over all, the ship is pursuing the course begun at Vatican II – course a little slower, certainly, with Benedict XVI, but now hardly more than a free-fall broken by a parachute.

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Among the lessons that Archbishop Lefebvre has left us, we would like to underline two that he considered intimately linked.

The first is concerning **the social kingship of Our Lord Jesus Christ**, in other words, the title and the rights of Our Lord Jesus Christ, true God, Creator of the entire universe, for whom and by whom all things were created (Col. 1), and true man. “*All power has been given to me in heaven and on earth*”: these words come to us directly from His divine lips. This royalty expresses well that, even if the first mission of Jesus Christ is the salvation of men, it in no way cancels out His other prerogatives, which He uses in the service of this first end. How much easier it is for souls to save themselves when the civil society, penetrated by principles that inspire Christian law, exercises over them this beneficent influence by laws in conformity with the natural and eternal law! One need not reflect much to realize all the benefits that the temporal society can and should give to the men that make it up and that God has created for a supernatural end. His Excellency resumed this question with the lapidary sentence: “*it is because the social reign of Our Lord Jesus Christ is no longer at the center of the preoccupations and activities of those who are praepositi [leaders] to us, that they have lost the sense of God and of the priesthood.*” Wishing to fall in line with the world, they have lost sight of the essential, God. The same goes for

the one who was chosen by God to lead men to Him, the priest.

Paul VI said already at the end of the Council that more than any other, the Church has also the cult of Man. John Paul II spoke of the anthropocentrism of the Church. These few expressions show clearly the shift that has taken place since Vatican II: the Church's new preoccupation is man. There where before, it was – and it always should be, for there can be no other end – the glory of God, inseparable from salvation. To serve God, to honor Him, to glorify Him, that was men's reason for living, and therefore that of the Church! Following the trend of the world, it is as if we have forgotten God even in His Temple, substituting there the cult of man.

**Let the authorities of the Church give God, Our Lord, back His place in the world and the restoration of the Church will follow as if by miracle!** Of course, one must not confuse everything; Catholic doctrine has always recognized that the Church and civil society are two perfect, distinct societies, having each its proper end and means. But that eliminates God from neither the one nor the other.

The liberal and socialist world wants to free itself from the yoke of God, and there is nothing more fatal for the human creature. The present situation of the world, that has never gone so far as today in its aspirations to an independence from its Creator, spreads further every day the sorry results of its senseless designs. Everywhere there is instability, fear. Indeed, what do the rulers have in mind for the years to come? And the businessmen and economists?

“*If the time is not come for Jesus Christ to reign, then the time is not come for governments to last*” (Cardinal Pie). All

## Archbishop Lefebvre

### **An Open Letter to Confused Catholics**

By His Grace Archbishop Marcel Lefebvre

#### Chapter 5

#### « You are a dinosaur! »

Catholics who feel that radical transformations are taking place have difficulty in standing up against the relentless propaganda they encounter (and which is common to all revolutions). They are told, “You can't accept change. Yet change is a part of life. You're static. What was good fifty years ago isn't suitable to today's mentality or way of life. You're hung up on the past. You can't change your ways!” Many have given in to the reform to avoid this criticism, unable to find an argument against the sneering charge, “You're a reactionary, a dinosaur. You can't move with the times!”

Cardinal Ottaviani said of the bishops, “They are afraid of looking old.”

But we have never refused certain changes, adaptations that bear witness to the vitality of the Church. In the liturgy, people my age have seen some of these. Shortly after I was born, St. Pius X made some improvements, especially in giving more importance to the temporal cycle in the missal, in lowering the age for First Communion for children and in restoring liturgical chant, which had fallen into disuse. Pius XII came along and reduced the length of the eucharistic fast because of difficulties inherent in modern life. For the same reason he authorized after-

noon and evening Masses, put the Office of the Paschal Vigil on the evening of Holy Saturday and rearranged the services of Holy Week in general. John XXIII, before the Council, added his own touches to the so-called rite of St. Pius V.

But none of this came anywhere near to what happened in 1969, when a new concept of the Mass was introduced.

We are also criticized for being attached to external forms of secondary importance, like Latin. This is a dead language, they tell us, which no one understands--as if Christians understood it in the sixteenth or nineteenth centuries. Such negligence on the part of the Church (in this view) in waiting so long to get rid of Latin! I think the Church had her reasons. Yet we should not be surprised that Catholics feel the need of a greater understanding of the sacred texts, from which they draw spiritual nourishment, and that they want to be more intimately involved in the action taking place in front of them.

It was not to satisfy these desires, however, that the vernacular was introduced from one end of the Holy Sacrifice to the other. Reading the Epistle and Gospel in the vernacular is an improvement and is practised at St. Nicholas du Chardonnet in Paris and in the priories of the Society which I founded. To go any further would mean losing far more than would be gained, because understanding the texts is not the ultimate purpose of prayer, nor even the only means of putting the soul in a state of prayer, i.e., in union with God. If too much attention is given to the meaning of the words, they can even be an obstacle.

I am surprised that this is not unders-

tood, especially when we hear so much talk these days about a religion of the heart, less intellectual and more spontaneous. Union with God can be achieved as much by beautiful, heavenly music as by the general ambiance of liturgical action: the sanctity and religious feel of the place, or its architectural beauty, or the fervor of the Christian community, or the dignity and devotion of the celebrant, or symbolic decorations, or the fragrance of the incense. Moving about is unimportant, as long as the soul is uplifted. All you need to prove this is to go into a Benedictine monastery which has kept the divine worship in all its splendor.

But this does not lessen in the least the need to seek a better understanding of the prayers and hymns as well as a more perfect participation. But it is a mistake to try to reach the goal purely and simply by bringing in the vernacular and totally suppressing the universal language of the Church, as has unfortunately happened almost everywhere in the world. We need only look at the success of Masses, even in the Novus Ordo rite, which have kept the chant for the Credo, the Sanctus, or the Agnus Dei.

Latin is a universal language. In using it, the liturgy forms us into a universal, i.e., Catholic, communion. By contrast, localizing and individualizing the liturgy robs it of this dimension which can make such a deep impression on souls. To avoid making such a mistake, it should be enough to observe the Eastern rites, in which the liturgical action has long been couched in the vernacular. And there, an isolation can be seen--from which members of these communities suffer. When they scatter far and wide from their homelands, they need their own priests for the Mass, the sacraments and ceremonies

of all kinds. They build special churches, which, in the nature of things, separate them from the rest of the Catholic population.

What do they gain from this? It is not entirely clear that having their own liturgical language has made them more fervent in practising their faith than people benefitting from a universal language, not understood by man, perhaps, but easy enough to translate.

If we look outside the Church, we may ask how Islam has succeeded in keeping its cohesiveness while spreading over regions as different and among peoples of such diverse races as in Turkey, North Africa, Indonesia and black Africa. It has succeeded in imposing Arabic everywhere as the single language of the Koran. In Africa, I saw marabouts teaching children to recite the sacred texts by heart when they could not understand a single word of them. Islam goes so far as to forbid the translation of this holy book. It is fashionable these days to admire the religion of Mohammed: thousands of French people, it is said, are converting to it and taking up collections in the churches to build mosques in France. We would do well, however, simply to take note of one example which we should remember: the sustaining power of a single language for prayer and worship.

The fact that Latin is a dead language is in its favor: it is the best means of protecting the expression of faith against linguistic changes which take place naturally in the course of time. The study of semantics has developed rapidly in the last ten years or so: it has even been introduced into French language courses in the schools. Semantics investigates chan-

of our actions provokes reactions that are totally out of proportion. Would one take greater precautions to defend oneself against the devil himself?! Truly we bear in us the sign announced by the prophet Simeon to the Blessed Virgin Mary, Our Lord's sign of contradiction. Even if that involves much suffering in our hearts, much incomprehension, in spite of all, we rejoice at having a part in the sufferings of Our Lord and in the magnificent beatitude, the last one listed by St. Matthew: "*Blessed art thou when they shall revile thee and persecute thee, and say all manner of evils against thee, for my sake. Rejoice and be glad, for thy reward is great in heaven*" (Matt. 5:11-12).

All these elements remind us that here below the Church bears the name "militant", for she must always fight. The end assigned to her by Our Lord, which consists in saving souls, cannot be obtained without battle, a battle essentially spiritual, but very real, that suffers here and there more or less marked temporary relapses. Our Lord Jesus Christ fought a definitive battle with the devil to tear from him those poor souls that come into the world in his power, with the stain of original sin. This battle is the battle of all times; to forget it would be to condemn ourselves to be unable seriously to understand anything of the great history of men. As for us, we bear daily the stigmata of this combat, and it is an occasion of great gladness. The spiritual authors have always considered trials as a good sign and even a mark of predilection. Since today men do everything to forget and even deny these fundamental truths of the spiritual combat, we are happy to contribute our little part by keeping alive in our own flesh such a truth.

Not that we do not hope for peace, which will come with time, at the good pleasure of Divine Providence, whom we by no means wish to press.

In this, we follow closely in the path traced out for us by our venerated founder, Archbishop Marcel Lefebvre. A luminous path in the midst of the shadows of the most terrible trial that can come to a Catholic: that of finding himself in the situation of contradicting the Roman authorities and even the Vicar of Christ. These forty years are so full of lessons that show just how right Archbishop Lefebvre's perception was. Of the Council, the causes of the crisis, the decadence of the priesthood, the weakening of the doctrine, the Church's unprecedented friendliness towards the world and other religions, liberalism. But also of the remedies to be applied, that depend upon fidelity to the doctrine as well as to the plurisecular discipline of the Church. Indeed, we have no inventing to do! The means given by Our Lord to His Church are still as fruitful as ever and they always will be, for they come from God, Our Creator and Savior; the faith and grace surpass all circumstances of time and place, all contingencies, for they essentially surpass human nature, its capacities and its hopes. These means are properly supernatural. That is why Archbishop Lefebvre's path is still of the present moment. What he said thirty, forty years ago is still perfectly pertinent today. This demands of us a great gratitude to God for having given us -- and to the whole Church -- such a bishop. There is no doubt that, if in the Church his precious indications were followed, the whole Mystical Body would be better off and would soon come out of this crisis. But seeing what is going on in the Church, even if here and



## Bishop Fellay

### SUPERIOR GENERAL'S LETTER # 77

Dear friends and benefactors,

Forty years ago, on November 1, 1970, Bishop François Charrière, bishop of Lausanne, Geneva and Fribourg, signed the decree founding the Priestly Society of St. Pius X. At that time, who would have thought that we would have to make our way through these forty years as we have done? For the sum of the events that our society has encountered since this date is beyond all imagining. To begin with, the unjust suppression that would strike it five years later...

Cardinal Oddi resumed the reason for this situation by saying that Archbishop Lefebvre had acted out of too great a love for the Church! A rather surprising argument to explain an impressive series of condemnations. What is certain is that our society has known a destiny unique in the annals of the Church's history.

The consecration of the four bishops certainly amplified the controversy in which the Society has been involved almost since the beginning of its foundation. And yet this controversy has never ceased to touch those who hold dear the conservation of the most precious principles of the Catholic Church. They glory in their title of faithful and are so attached to these essential elements that they have merited the label of "traditionalists". They have a horror for contestations, subversion, revolution,



and, in spite of this, ever since the beginning, they appear as rebels, contestants in open opposition to authority, an authority that they claim to want to recognize sincerely and yet which they oppose firmly.

Yes, these contradictions encountered throughout our little history bring us to repeat with a deeply moved amazement the words of St. Paul when he retraces the trials he himself underwent: *"by honor and dishonor, by evil report and good report; as deceivers, and yet true, as unknown and yet known, as dying and behold we live, as chastised and not killed, as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things."* (2 Corinthians 6:8-10)

But we can go even further in these reflexions, especially when we see that we are punished precisely because of our obedience, particularly because of our attachment to the truths proclaimed by the Church of all times and because of our opposition to the errors condemned by her. This is what has won us so many curses from those who today have the authority in the Church. To the point where, even today, some consider or declare us to be schismatic. Although we wish only to spread the good news of Salvation, our actions and initiatives are considered dangerous by many; the least

ges in the meaning of words, the gradual shift of signification in the passage of time and often over very short periods. Let us make use of this branch of knowledge, therefore, to understand the danger of handing over the deposit of faith to changing ways of speaking. Do you believe that we could have kept intangi-

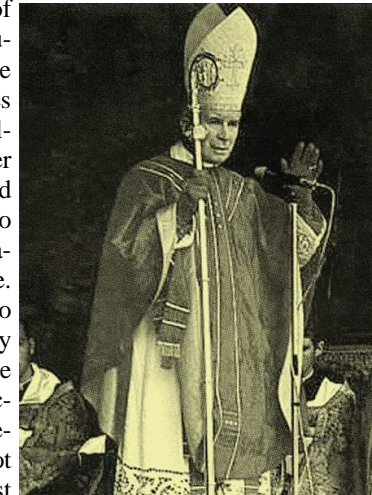
ble, eternal truths free of corruption for two thousand years if they were expressed in languages that are constantly evolving and which differ from one country and even from one region to another? Living languages change and fluctuate. If we put the liturgy into any one of them at any time, we will have to be continually adapting according to semantic requirements. So it is not surprising that there must

be endless committees set up for this, and that priests no longer have time to say Mass.

When I went to see His Holiness Pope Paul VI at Castelgandolfo in 1976, I said to him, "I do not know if you are aware, Your Holiness, that there are now officially thirteen Eucharistic prayers in France." The Pope raised his arms heavenward and exclaimed, "More than that, Your Excellency, more than that!" This gives me the basis for asking, would there be so many if the liturgists were required to compose in Latin? Besides these formulas put into circulation--after being printed here, there or anywhere--we would have to mention also the canons improvised by the priest during the celebration and everything he introduces from the "penitential preparation"

to the "dismissal of the assembly." Do you think he could do this if he had to officiate in Latin?

Another external sign against which opinion has solidified is the wearing of the cassock--not so much in church or in visits to the Vatican as in everyday life.



The question is not of the most fundamental importance, yet it has great symbolic value. Every time the Pope mentions this--and Pope John Paul II has done so repeatedly--howls of protest are heard from the ranks of the clergy. In this connection I read in a Paris newspaper this statement from an avant-garde priest: "This is childishness... in France, wearing a recognizable uniform is meaningless,

because there is no need to recognize a priest on the street. Quite the contrary: the cassock or Roman collar creates a barrier... the priest is a man like anyone else. Of course he is president of the Eucharistic Assembly!"

This "president of the Eucharistic assembly" is here expressing ideas that are contrary to the Gospel and to clearly recognized social realities. In all religions, leaders wear distinctive signs. Anthropology, which is now all the rage, is there to prove it. Among Muslims you see differences in dress: collars and rings. Buddhist monks wear saffron-colored robes and shave their heads. Young people associated with this religion can be seen on the streets of Paris and other large cities, and their appearance evokes no criticism.

## Liturgical calendar for January 2011

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