

## The Priestly Society of Saint Pius X in Ireland

Very Reverend Paul Morgan, Superior

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### Saint John's Church

1 Upper Mounttown Road  
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Telephone: (01) 280 9407  
Rev. Paul Biéer

### Saint Pius V Chapel

78 Andersonstown Road  
**Belfast**, Co. Antrim

### Our Lady of the Rosary Church

Shanakiel Road  
Sunday's Well, Co. **Cork**

### Our Lady of Knock and St Patrick Chapel

Unit 5 Richbrook Business Park,  
Mill Rd, Bessbrook, **Newry**, Co. Down

### Saint Joseph's Mass Centre

**Tralea**, Co. Kerry

### Cashel Mass Centre

Co. Tipperary

### Corpus Christi Church

Connaught Gardens  
**Athlone**, Co. Roscommon  
Telephone: (090) 649 2439  
Rev. David Sherry, Prior  
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Rev. Br. Gerard

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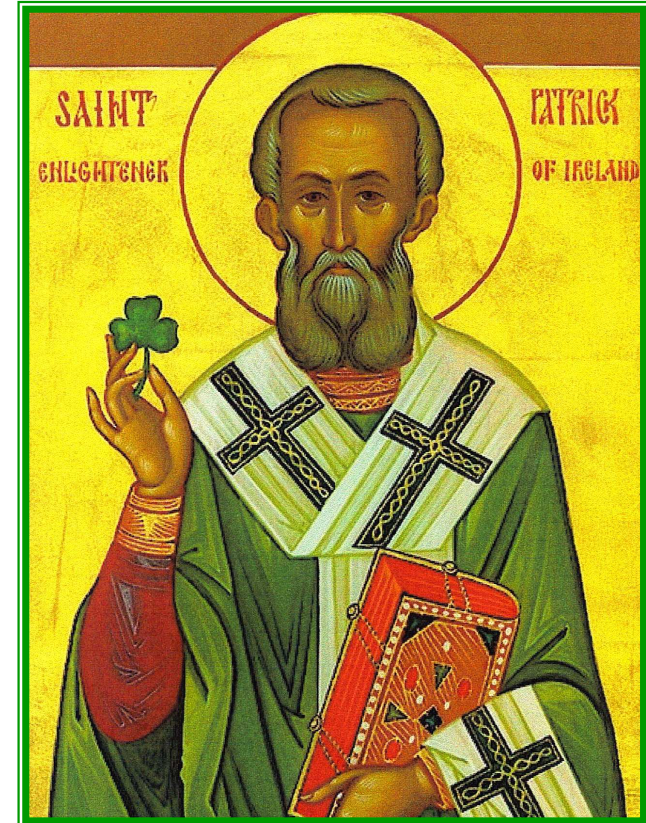
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## The Society of Saint Pius X in Ireland



## Saint John's Bulletin



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In This Issue:  
- Letter from Father Morgan  
- Bishop Bernard Fellay  
- Life of St Enda  
- Schedule for Holy Week  
- Plus all the activities and devotions  
in our priories and churches  
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**March 2012**  
**Month of Saint Joseph**



## 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



PRIESTS' RETREAT IN BRISTOL



## The Miraculous Novena of Grace Prayer to Saint Francis Xavier

March 4th-12th

**M**ost amiable and most loving Saint Francis Xavier, in union with thee I reverently adore the Divine Majesty. I rejoice exceedingly on account of the marvelous gifts which God bestowed upon thee. I thank God for the special graces He gave thee during thy life on earth and for the great glory that came to thee after thy death. I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings, that of living and dying in the state of grace. I also beg of thee to secure for me the special favour I ask in this novena. *(Here you may mention the grace, spiritual or temporal, that you wish to obtain.)* In asking this favour, I am fully resigned to the Divine Will. I pray and desire only to obtain that which is most conducive to the greater glory of God and the greater good of my soul.

*V.* Pray for us, Saint Francis Xavier.

*R.* That we may be made worthy of the promises of Christ.

Let us pray:

O God, Who didst vouchsafe, by the preaching and miracles of Saint Francis Xavier, to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example, through Christ Our Lord. Amen.

*Pater, Ave, Gloria*

## Laws of Fast and Abstinence and Ember Days

1. Everyone over 7 years of age is bound to observe the law of ABSTINENCE.
2. On ABSTINENCE days the faithful are obliged to abstain from flesh meat, and soups and gravy made from meat.
3. Everyone ages 18 to 59 inclusive is also bound to observe the law of FAST.
4. On the days of FAST, only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.
5. Meat may be taken at the principal meal on a day of FAST, except on days of FAST and ABSTINENCE.
6. The current days of FAST and ABSTINENCE are: Ash Wednesday and Good Friday. These must be observed as such under pain of mortal sin unless one is dispensed.
7. The current days of ABSTINENCE----besides Ash Wednesday and Good Friday----are all Fridays of Lent.
8. Formerly all Fridays of the year except those which fell on a holy day of obligation were days of ABSTINENCE. Today, Fridays remain a day of penitential observance but one is not obliged to abstain from meat other than on the Fridays of Lent. Formerly all weekdays of Lent were days of FAST.
9. EMBER DAYS are days of voluntary fasting and prayer for the special sanctification of the four seasons and for obtaining God's blessings on the clergy and religious. The propers of the Masses reflect the Season in which they occur and include additional Lessons said before the Gospel.

### The Month of March sanctified

Month dedicated to St Joseph

Recite the Litany and the Prayer to St Joseph every day after 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  
 On the 4th starts the Novena of Grace to St Francis Xavier  
 On the 8th starts the Novena of St Patrick  
 On the 10th starts the Novena of St Joseph  
 On the 16th starts the Novena of the Annunciation  
 On the 25th starts the devotion of the 13 Tuesdays of St Anthony of Padua  
 On the 25th starts the Novena of St Francis of Paula  
 Stations of the Cross every Friday during Lent

#### Suggested resolution for the month :

Recite often during Lent the Hail Mary of the sorrowful Mother:

**Hail Mary, full of sorrows, the Crucified is with thee: tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, grant tears to us crucifiers of thy Son, now and at the hour of our death. Amen.** *Indulgence of 100 days each time*

## ANNOUNCEMENTS

- ◆ **EASTER COMMUNION TIME** : From Ash Wednesday to Trinity Sunday.
  - ◆ **STATIONS OF THE CROSS** every Friday of Lent at 6 pm at St John's and Corpus Christi Church.
  - ◆ **CHOIR PRACTICES** at St John's in Dun Laoghaire on Saturdays. All are welcome to come and join, especially for the Holy Week Ceremonies. "To sing well is to pray twice!"
  - ◆ **EUCCHARISTIC CRUSADE LENTEN RECOLLECTION** : Saturday 10 March : Confessions at 10.30. Holy Mass at 11 am. Lunch (BYO) in the Parish Hall. Conference and Stations of the Cross. The spiritual exercises will finish around 3 pm. This recollection is for all crusaders, children and teenagers from around Ireland.
  - ◆ **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!
  - ◆ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year 2012 will be for the girls : July 15<sup>th</sup> to 22<sup>nd</sup> and for the boys : July 22<sup>nd</sup> to 28<sup>th</sup>. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérier.
  - ◆ **RETREATS IN BRISTOL IN 2012** :
    - March 12th-17th Men's Ignatian Retreat
    - April 23rd-28th Women's Ignatian Retreat
    - May 10th-12th Marian Recollection for Women
    - July 5th-7th Apologetics Seminar for Young Adults
    - July 23rd-28th Men's Ignatian Retreat
    - August 20th-25th Women's Ignatian Retreat
    - Sept. 20th-22nd Recollection for Men on the Four Last Things
    - October 8th-13th Women's Ignatian Retreat
    - November 12th-17th Men's Ignatian Retreat
    - December 6th-8th Advent Recollection
- Please phone St Saviour's House : +44 117 977 5863  
 Also contact Fr Kimball for the Our Lady of Good Success Pilgrimage to Quito, Ecuador (26 May to 4 June 2012)

## 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



## Letter from Father Morgan

### Letter to Friends and Benefactors



My dear brethren,

As we have been honoured to have Bishop Richard Williamson in residence at St George's House since February 2009, (following a certain interview accorded to Swedish TV in Germany...), it will be of interest to our faithful and readers to note that the court case against him has been dropped by a court of appeal in Bavaria. Following His Lordship's second appeal, 'the First Appeals Bench of the Provincial Court of Nuremberg ruled on 22<sup>nd</sup> February 2012 that:

Upon appeal of the accused, the 11<sup>th</sup> July 2011 judgement of the Regional Court in Regensburg is annulled.

The legal proceedings are stopped because of a procedural obstacle to their continuing.

The costs of the legal proceedings and the expenses necessarily incurred by the accused are 'to be paid by the State.'

The 22<sup>nd</sup> February ruling went on to state that:

'The summons as we have it, not providing details sufficient to present the required result of investigation, does not contain enough facts to constitute a punishable offence. Passages are quoted from the interview given by the accused with the indication that the accused

must have reckoned with the content of the interview also becoming known in Germany. What is not shown is that the content of the interview was in fact made public and became known also in Germany. There are to be found no explanations of the time and place of any such publication, nor of any means neither of publication nor of any channels of communication.

But according to Article 130 it is a prerequisite that the action involved should have been performed in public or at a meeting, so some act of communication with a number of people also comes into it. Giving an interview to a journalist inside an SSPX seminary with no public present represents on the contrary no prior punishable act, because the legislator did not include amongst the acts forbidden by Article 130 any attempt to reach the public. Accordingly the summons mentions no punishable behaviour (as yet): essential characteristics required by the law to constitute the inner and outer facts of the criminal deed are not presented.'

For other news


#### Rome and the Society

An extract from Bishop Fellay's sermon

Rule. Another legend states that the monks were tried in a skinless currach; if they floated they were deemed sinless whereas if they sank, they were deemed at fault. The virtues and fame of St Enda were long remembered, even after his death, which Fr Colgan places about 540. He was buried in his monastery at Killeany. Tradition says that 127 other Saints joined him there. As late as the 17<sup>th</sup> century, a cut stone was extant over St Enda's grave, together with other diverse tombstones, most of which are now buried in the sands of the shore. St Enda's feast is noted for the 21<sup>st</sup> of March in most Irish Calendars and Martyrologies. He is commemorated in many places all over Ireland, but particularly on Aran, Galway and Clare. His name is commonly given to boys. There are Killeany's on Aran; in Co Clare at Corcomroe; Moyclare, Co Meath; Clonenagh, Co Laois; twice in the North West of Co Limerick. A Church in Spiddal Co Galway was named after him in the 17<sup>th</sup> century. Pádraig Pearse named his school after St Enda and he is also commemorated in the names of many lay activities, particularly Sports Clubs and Centres.

The ferry from Galway to Aran was named the *Naomh Éanna*/St Enda for many years.

The Aran islanders retain many vivid and interesting traditions of the Saints and their Churches. There are many interesting ruins of the various foundations scattered over all the islands. Fr Colgan preserved an account of them written by Archbishop O'Queely of Tuam in 1645. In the townland of Killeany itself, there were the ruins of at least 7 or 8 Churches, only 2 of which now remain, those of an Oratory to St Enda himself and a Church named after St Benignus or Benen. Aran also has a most unusual grave to 7 unknown Romans. History has no information as to why they came, whether as monks or if they had been forced to seek asylum in the quiet home of sanctity and learning. St Colman Mac Duagh, founder of the sub-Diocese of Kilmacduagh, is also commemorated on Aran, although he flourished some 100 years after St Enda. Aran is also the site for many very impressive pagan antiquities, most spectacular of which is the great Fort of Dún-Ængus.

									
<b>Intention for the Eucharistic Crusade</b> <b>for the month of March 2012</b> For Catholic Schools									
<b>DECEMBER 2011 RESULTS</b> The Intention was for the Holiness of Priests									
Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
42	1085	305	263	860	2307	5128	91	175	1157

whom were trained and educated by St Enda, St Colmcille, St Jarlath of Tuam, St Kevin of Glendalough, St Carthage of Lismore, St Breacan, as well as many other lesser known Saints. Thus Aran came to be a great nursery and sanctuary for many of the great Saints of Ireland, and the home of a multitude of holy men, and a place of repose for countless holy saints, whose names are known only to God. St Colmcille was especially appreciative of his debt to Aran, he loved the island and was quite reluctant to leave its sacred shore. He also left a poem which was translated by Aubrey de Vere, a stanza of which reads:

*“Farewell to Aran  
Isle, farewell; I  
steer for Hy, my  
heart is sore;  
The breakers burst,  
the billows swell;  
‘Twixt Aran Isle  
and Alba’s shore”*

Some make a classification of the early Irish Saints into 3 Orders. The 1<sup>st</sup> Order was comprised of about 350 Saints and they flourished between

430 and 530 and many were very holy Bishops whose main effort was missionary conversion. The 2<sup>nd</sup> Order consisted of about 300 great Saints whose main work focused on the monastic and these flourished between 530 and 600. The 3<sup>rd</sup> Order consisted of about 300 Saints and these contained a mixture of Bishops, Abbots and Hermits. St Enda formed a great bridge between the 1<sup>st</sup>

and 2<sup>nd</sup> Orders. His Rule was strict and the day was divided into periods for prayer, labour and sacred study. The monks also assembled for devotions and religious practices. His monastery and school at Aran became the great nursery for many of the greatest Saints of the 2<sup>nd</sup> Order. Aran was generally deemed the novitiate for the 2<sup>nd</sup> Order Saints while the monastery of St Finian at Clonard was deemed their College. St Enda was deemed the father and senior of the 2<sup>nd</sup> Order Saints and he was loved and revered by them. In later times, Aranmore was known to the Irish as *Áran-na-*n*aoim* or Aran-of-the-Saints – the



ARAN

holiest spot in Ireland. From ancient times it was regarded the most holy ground and a location for numerous pilgrimages.

Marianus O’Gorman styles St Enda; “the virginal Saint of Aran Island”, and there he led an angelic life among his children. He was especially remarkable for his prayers and pious exercises. Legends indicate that he had a very strict

in Winona on 2<sup>nd</sup> February is included elsewhere in this newsletter giving a summary of our present situation and the divergence with Rome over the true nature and meaning of the Church’s Magisterium and Tradition. Rome is still considering the Superior General’s 1<sup>st</sup> December 2011 response to the Vatican’s ‘Doctrinal Preamble’ proposal of September 14<sup>th</sup> 2011. Bishop Fellay’s follow-up letter of January 12<sup>th</sup> 2012 to Cardinal Levada was misreported by the media as being ‘a step towards the acceptance of the ‘Doctrinal Preamble.’

#### Priests’ retreat in Bristol

Seventeen Fathers were present at Saint Saviour’s House from 13<sup>th</sup>-18<sup>th</sup> February for the annual priests’ retreat, including two visiting Society priests from Poland and Switzerland. The retreat-master this year was Canadian Father Albert O.P., who travelled from our House in Browerville, Minnesota, where he is presently stationed, for the occasion. The theme of the retreat was the priestly life and work of St Maximilian Kolbe, and fittingly concluded with the Fathers renewing the Consecration of the Society of Saint Pius X to the Immaculate Heart of Mary.

#### Bursar General’s visit to Great Britain and Ireland.

Father Emeric Baudot was able to visit our seven Houses and a good number of our churches during his official visit from 30<sup>th</sup> January – 11<sup>th</sup> February, and to acquaint himself for the very first time with the North of England and Scotland. He was able to assess our building projects in Bristol, Preston, Liverpool and Athlone, and to appreciate the excellent location and tranquility of this latter town-centre property.

#### Court Devenish House, Athlone

Initial clearing and site preparation works are already underway on our recently acquired historic property in Athlone, and once the scope of restoration works has been put out to tender; we hope to be able to move in within twelve months. Phase one of the project will cover the essential renovation works of the eighteenth century house and the completion of the new priory. The following phase will entail the restoration of the second wing of the L-shaped listed building, where some fourteen bedrooms rooms will provide accommodation for retreats and conferences. Given the demand for another Ignatian retreat in Ireland this year, Fr Sherry is proposing to hire a venue as per last time. All enquiries should be addressed to Corpus Christi Church, Connaught Gardens, Athlone, Co. Roscommon.

#### Seminarians

Seminarians Mr Paul-Isaac Franks and Mr Tommy O’Hart received the Tonsure and the Cassock respectively at St Thomas Aquinas Seminary in Winona, Minnesota, on 2<sup>nd</sup> February. Our congratulations to them, and our thanks to those kind benefactors who generously continue to contribute towards the formation of our priestly candidates.

#### Gold Medallist

In this year of the London Olympics, I was happy to have bestowed a gold medal on Mr Edward Stratton (84) at our Portsmouth chapel in recognition for his seventy-seven years as an altar-server! Whilst an Olympic Gold apparently makes a millionaire of the athlete through sponsorship and advertising deals, a deserving recipient of the Saint



Stephen's Archconfraternity Master of Ceremonies gold medal—bestowed for a life-time of devoted service to the sacred liturgy—definitely gains more in terms of supernatural merit!

### Lent

'The number of our days of Lent is, then, a holy mystery: let us now learn, from the liturgy, in what light the Church views her children during these forty days. She considers them as an immense army, fighting day and night against their spiritual enemies. We remember how, on Ash Wednesday, she calls Lent a Christian warfare. In order that we may have that newness of life, which will make us worthy to sing once more our "Alleluia", we must conquer our three enemies: the devil, the flesh, and the world. We are fellow combat-

ants with our Jesus, for He, too, submits to the triple temptation, suggested to Him by Satan in person. Therefore, we must have on our armour, and watch unceasingly. And whereas it is of the utmost importance that our hearts be spirited and brave, the Church gives us a war-song of heaven's own making, which can fire even cowards with hope of victory and confidence in God's help: it is the ninetieth Psalm. She inserts the whole of it in the Mass of the first Sunday of Lent, and every day introduces several of its verses into the ferial Office.' [Dom Gueranger]

With every grace and blessing  
this holy season,

Father Paul Morgan  
Superior

## Bishop Fellay

### Sermon in Winona on February 2nd, 2012 *Extract*

The Society of St. Pius X has been founded by the Church and in the Church, and we say this Society continues to exist, despite the fact that there is a pretense that it does not exist; that it was suppressed in 1976 (but obviously with total disrespect of the laws of the Church itself). And that's why we continue. And our dear Founder insisted many, many times on the importance of this existence of the Society. And I think, as time evolves, we must keep this in mind – and it is very important that we keep this Catholic Spirit.

We are not an independent group. Even if we are fighting with Rome, we are still, so to say, with Rome. We are fighting with

Rome; or, if you want, against Rome, at the same time with Rome. And we claim and we continue to say, we are Catholic. We want to stay Catholic. Many times I say to Rome, you try to kick us out. And we see it would be much easier for us to be out. We would have many more advantages. You would treat us much better! Look at the Protestants, how they open the churches to them. To us, they close them. And we say, we don't care. We do things in front of God. We suffer from the Church, fine. We don't like that, of course. But we ought to stay there in the truth. And we have to maintain that we do belong to the Church. We are Catholics. We want to be and we want to stay Catholic, and it is very important to maintain that.

It's also important that we don't finally imagine a Catholic church which is just the fruit of our imagination but which is no longer the real one. And with the real one we have problems. That's what makes it even more difficult: the fact that we have problems with

placed themselves under his Rule. At one stage there were 10 divisions made of Aranmore, with a monastery in each with its own Abbot, but all were under St Enda. A controversy arose as to authority and all the monks made two 3-day fasts. An Angel appeared to St Enda with two gifts from Heaven, a Book of Gospels and a Priest's Chasuble, which indicated that he was worthy of the double honour of teaching and governing. Our Saint then divided the island, allocating half of it for his own monastery and the rest to be divided among the other monasteries.

An amusing story is told by the islanders concerning one division. There is a Church and grave of St Breacan on Aranmore. This Saint came to Aran with his followers as it had belonged to his relatives and he sought a location for his monastery. It was agreed that the 2 Saints should say Mass at the same hour and then walk towards one another, St Breacan starting from the North-West of Aranmore and St Enda from the South-East. Where they would meet would form the boundary. Now St Breacan tried to take advantage of St Enda and started his Mass before him. However, St Enda, becoming aware of the subterfuge, prayed to God and it is said "he fastened St Breacan and his monks to the ground near Kilmurvey, so that they could not stir an inch until the blessed Enda could leisurely walk up to them and fixed the division at the spot". Thus St Breacan was confined to a small section of the North-West of the island.



A number extraordinary miracles are related concerning St Enda. His monks complained that they had no ready access to the sea because of a dangerous rock projection. St Enda blessed the rock with his Abbatial Staff and an Angel appeared with a sword of lightning with which he struck the rock, which then divided to provide a large chasm and give a safe passage for boats. Another time, when travelling by boat, St Enda asked some fish from fishermen for his monks. They refused and henceforth their fishing grounds became scarce of fish. Conversely, for a young boy who gave them a fish, fish abounded in his home area of Galway.

The fame of St Enda's austere holiness, and of that angelic life which so many were leading in Aran, spread far and wide. The sweet odour of Christ was diffused from the lonely island and throughout the land. Wheresoever it reached, a gracious message stirred with joy the hearts of the noblest and best among God's servants. St Kieran, afterwards the illustrious founder and Abbot of Clonmacnoise came and became a disciple to our Saint. St Brendan the Navigator, with 14 of his monks came for a time and having received St Enda's blessing continued on their voyaging. Aged and infirm persons came, to close in religious peace the remainder of their days. Many other great Irish Saints visited St Enda and became his disciples for a time; St Finian of Moiville; St Finian of Clonard – both of

attract him back to the world, but St Fanchea prayed and they became stuck to the ground – an appropriate punishment for being overly attached to earthly pursuits! St Enda persevered and he first helped St Fanchea build an extension to her convent. Next, he is said to have gone to a monastery at Killylany near the borders of Louth and Monaghan, which he joined as a monk. Some say he might have become Abbot there later, as it appears to be named after him.

After some time, St Fanchea counselled St Enda to leave his own country to go abroad to train and practice religion. He is said to have gone to the monastery of Rosnat, some say to Menevia in Wales but others say to Candida Casa in Galloway in Scotland. Both of these monasteries had very strong Irish connections as Candida Casa was founded by the Irish St Monenn, known there as St Ninian, and St David, the founder of the Welsh monastery, had an Irish mother and was baptised and trained by St Ailbhe of Emly. Others say he went to a monastery in Wales whose Abbot was the Irish St Manchan or Mansenus. Of course, he could well have visited a number of monasteries, learning from different teachers, as did many monks at the time.

When trained, St Enda is said to have made a pilgrimage to Rome, where, after some further study, he was ordained. He is also said to have gathered some disciples there and founded a monastery at La(e)tinum, whose location is unknown but is thought to have been in Italy, possibly near Rome. Fr O'Hanlon says that he would have been speaking Latin at this time. St Fanchea was miraculously told of his works and sanctity and went to visit him with three

companions. St Enda was aware of her intent and prepared for her arrival. She advised him to return to Ireland but to avoid his own home territories of Oriel and to go to the Aran Islands. A year later, he returned to Ireland with some 150 companions. It is said that he landed at Drogheda and built a number of Churches in the district.

The Aran Islands were under the authority of King Ængus Nadfraoich at Cashel, who wanted our Saint to found his monastery near Cashel, but St Enda refused. It is said he got St Ailbhe of Emly to assist him in his plea to the King. The King complained that he had never seen Aran and thus did not want our Saint to go there. The King was thereupon given a miraculous vision of the islands and after that he willingly consented to grant it to God and St Enda, being impressed with his holiness and the miracle.

St Enda and his disciples then travelled to Aranmore about 480 AD, but first they had to overcome some pagan opposition and reluctance. The local leader, Corban, was naturally hostile and fought against the new until some miracles were wrought against him. A local legend has it that Corban's horses left their pasture on Aranmore and of themselves swam to the neighbouring Island of Inish-Maan, or Middle Island. After this, that Corban presented himself and the island to St Enda and to God. It is said that he and his people converted. St Enda and his monks built a large monastery in the South-East of the island at Killeany, named after our Saint, which lies about 1½ miles South of Kilronan, the main port. This was a place well suited to the penitential life. Soon a fervent band of about 150 disciples gathered around St Enda and

it. That does not allow us, so to say, to shut the door. On the contrary, it is our duty to continuously go there, knock at the door, and not beg that we may enter (because we are in) but beg that they may convert; that they may change and come back to what makes the Church. It is a great mystery; it is not simple. Because at the same time we have to say, yes, we do recognize that Church – that's what we say in the Creed, I believe in the Catholic Church – so we accept that there is a pope; we accept that there is a hierarchy, we do accept that. And practically, at many levels, we have to say no. Not because it does not please us, but because the Church has already spoken about that. Even many of these things it has condemned them. And so, in our discussions with Rome we were, so to say, stuck there. The key problem in our discussions with Rome was really the Magisterium, the teaching of the Church. Because they say, "we are the pope, we are the Holy See" – and we say, yes. And so they say, "we have the supreme power," and we say, yes. They say, "we are the last instance in teaching and we are necessary" – Rome is necessary for us to have the Faith, and we say, yes. And then they say, "then, obey." And we say, no. And so they say to us, you are protestant. You put your reason above the Magisterium of today. And we answer to them, you are Modernists. You pretend that the teaching of today can be different from the teaching of yesterday. We say, when we adhere to what the Church has taught yesterday, we, by necessity, adhere to the teaching of the Church today. Because the truth is not linked to time. The truth is above it. What has been said once is binding all times. These are the dogmas. God is like that; God is above time. And the Faith is adhering to the truth of God. It's above time. That's why the church of today is bound and has to be like (not only like) the Church of yesterday. And so when you see the present pope say that there must be continuity in the Church, we say, of course! That is what we have said at all times. When we talk about tradition, that's

precisely the meaning. They say, there must be Tradition, there must be continuity. So there is continuity. Vatican II has been made by the Church, the Church must be continuous, so Vatican II is Tradition. And we say, beg your pardon?

It goes even further, my dear brethren. That was during the discussion. At the end of the discussion, comes this invitation from Rome. In this invitation there is a proposition of a canonical situation that is to regularize our situation. And I may say, what is presented today, which is already different from what was presented on the 14th of September, we can consider it as all right, good. They fulfilled all our requirements, I may say, on the practical level. So there is not much problem there. The problem remains at the other level – at the level of the doctrine. But even there it goes very far – very far, my dear brethren. The key is a principle. Which they say, "this you must accept; you must accept that for the points that make difficulty in the Council – points which are ambiguous, where there is a fight – these points, like ecumenism, like religious liberty, these points must be understood in coherence with the perpetual teaching of the Church." "So if there is something ambiguous in the Council, you must understand it as the Church has always taught throughout the ages."

They go even further and say, "one must reject whatever is opposed to this traditional teaching of the Church." Well, that is what we have always said. Amazing, isn't it? That Rome is imposing on us this principle. Amazing. Then you may wonder, then why don't you accept? Well, my dear brethren, there is still a problem. The problem is that in this text they give two applications of what and how we have to understand these principles. These two examples that they give to us are ecumenism and religious liberty, as they are described in the new Catechism of the Catholic Church, which are exactly the points for which we reproach the Council.

In other words, Rome tells us, we have done that all the time. We are traditional; Vatican

II is Tradition. Religious liberty, ecumenism is Tradition. It is in full coherence with Tradition. You just wonder, where do we go? What kind of words will we find to say, we agree or we don't? If even the principles which we have kept and said, they say, yes it's ok you can say that, because this means what we mean, which is exactly the contrary of what we mean.

I think we could not go further in the confusion. In other words, my dear brethren, that means that they have another meaning with the word "tradition," and even maybe even with "coherence." And that's why we were obliged to say no. We're not going to sign that. We agree with the principle but we see that the conclusion is contrary. Great mystery! Great mystery! So what is going to happen now? Well, we have sent our answer to Rome. They still say that they're reflecting on it, which means they're probably embarrassed. At the same time I think we may see now what they really want. Do they really want us in the Church or not? We told them very clearly, if you accept us as is, without change, without obliging us to accept these things, then we are ready. But if you want us to accept these things, we are not. In fact we have just quoted Archbishop Lefebvre who said this already in 1987 – several times before, but the last time he said it was in 1987.

In other words, my dear brethren, humanly speaking, difficult to say how the future will look, but we know that when we deal with the Church, we deal with God; we deal with divine providence, and we know that this Church is His Church. Humans may cause some disruption, some destruction. They may cause turmoil, but God is above that, and He knows how to, out of all these happenings – these human happenings – these odd lines, God knows how to direct His Church through these trials.

There will be an end to this trial, I don't know when. Sometimes there is hope that it will come. Sometimes it is like despair. God knows when, but really, humanly speaking, we must wait for quite a time

before hoping to see things better – five, ten years. I am persuaded that in ten years things will look different because the generation of the Council will be gone and the next generation does not have this link with the Council. And already now we hear several bishops, my dear brethren, several bishops tell us: you give too much weight to this Council; put it aside. It could be a good way for the Church to go ahead. Put it aside; forget it. Let's go back to the real thing, to Tradition.

Isn't that interesting to hear bishops who say that? That's a new language! It means that you have a new generation which knows that there are things that are more serious than Vatican II in the Church, and that we have to go back to this more serious, if I may say so. Vatican II is serious because of the damage it has caused, yes it is. But as such it wanted to be a pastoral council, which is over now. We know that someone who is working in the Vatican wrote a thesis for his academic grades and it was about the magisterium of Vatican II. He himself told us and nobody in the Roman universities was ready to take that thesis. Finally a professor did, and the thesis is the following: the authority of the magisterium of Vatican II is that of a homily in the 1960's. And he passed!

We shall see my dear brethren. For us it's very clear. We must stick and hold to the truth, to the Faith. We are not going to give that up – whatever happens. There are some threats, of course, from Rome now. We shall see. We put all these things in the hands of God, and in the hands of the Blessed Virgin Mary. Oh, yes, we have to continue our crusade of rosaries. We count on her, we count on God. And then whatever happens, happens. I cannot promise a beautiful spring. I have no idea what's going to be in this spring. What I know is that the fight for the faith will continue, whatever happens. If we are recognized or not, you can be certain that the Progressives will not be happy. They will continue and we will continue to fight them too.

*holy lives; and, as in the case of saints in every age, they, by fervent prayer, unmitigated mortification, ardent charity towards God and their fellow man, became close friends of God and unceasing apostles of souls. Why should not the words of Our Divine lord spoken to the Apostles when he sent them to preach be fulfilled in them: "And, going, preach, saying; The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely have you received, freely give"? They too were Apostles, elected instruments of God in the founding of His Church and for the salvation of souls.*

St Enda was descended from the royal house of Or(gh)iel, an ancient territory including Louth and Monaghan and some of Armagh and Tyrone, and to have been born therein at Rathmore near Clogher, Co Tyrone. Our Saint had a number of holy sisters; his elder sister St Fanchea or  $\text{F}\text{A}\text{I}\text{N}\text{C}$  (1<sup>st</sup> January) became the Lord's instrument in leading him to enter a religious life; his sister St Ca(i)recha (9<sup>th</sup> February) was a holy nun and Abbess in the Hy-Maine territory, at Clonburren, Co Roscommon, and possibly a St Lochina. Another sister, named Darenia, married  $\text{A}\text{E}\text{N}\text{G}\text{U}\text{S}\text{-M}\text{A}\text{C}\text{-N}\text{A}\text{D}\text{F}\text{R}\text{A}\text{I}\text{D}\text{H}$ , King of Munster at Cashel. There are a number of Manuscript Lives of St Enda extant in various Libraries and he has been written of by a number of the greatest hagiographers. However, the originals from which these have come are long since lost. St Énda or Éndeus, from the Gaelic  $\text{É}\text{N}\text{D}\text{A}/\text{É}\text{A}\text{N}\text{N}\text{A}/\text{É}\text{I}\text{N}\text{N}\text{E}$ , is one of Ireland's very early saints. [In Gaelic grammar, n is used to eclipse d so that when nd occurs it is generally sounded as nn]. He was born after St Patrick came on his mission, probably between 445 and 455, and flourished mainly in

the early 6<sup>th</sup> century. He was an only son and his father was named Conall-Dearg, meaning Conall the Red, King of Oriel and of the race of  $\text{C}\text{O}\text{U}\text{L}\text{A}-\text{O}\text{A}-\text{C}\text{R}\text{I}\text{O}\text{C}$ . Oriel comes from the Gaelic  $\text{O}\text{I}\text{R}-\text{S}\text{I}\text{A}\text{L}\text{A}$ , meaning eastern hostages or tributaries, in this case in relation to Connaught which at one time held sway over the area. There is a similar application for Argyle in Scotland; but in relation to Ulster's Irish colonies there. It is notable that Orient means the east. St Enda's mother was  $\text{A}\text{E}\text{B}\text{F}\text{I}\text{N}\text{N}$ , descended from Ronan, King of the Ards of Down. There is almost no information concerning his early life, except that he first lived the life of a Prince and was especially distinguished for his courage and daring as a soldier. When his father died, he was elected to succeed him and thus he continued in the constant inter-tribal warring and skirmishing of the time.

Our Saint's older sister, St Fanchea, was a holy Abbess, whose convent was at Ross-Oirthir on the bank of Lower Lough Erne near Enniskillen, and she tried to encourage him to leave the world behind. On the contrary, Enda wished to continue as a Prince and even sought one of St Fanchea's postulants as his wife. St Fanchea went into the convent, and spoke to the woman, asking her if she wished a Heavenly or earthly spouse. She opted for the heavenly spouse and promptly died. St Fanchea then brought Enda in to see the woman covered with a shroud, which when removed showed her in death, which was a shock to our Saint. St Fanchea then preached to Enda and persuaded him to give up his unholy way of life of fighting and killing. He thereupon renounced his patrimony and took up religion. His clansmen tried to



## Irish Saints

### St Enda

Éanna of Aran Mór, Co Galway.  
5/6 centuries. Feastday: 21<sup>st</sup> March.

When we consider the great numbers of holy men and women that sanctified by their virtues and labours the primitive Church in Ireland, it must at once be admitted impossible to do more than give meagre extracts of the works and lives of them in such as restricted format as these short articles. It is hoped merely to introduce some aspects of their lives to ordinary Catholics, especially Irish Catholics, concerning the history of what they did not only to Christianise and civilise their own country, but to do the same for many of the countries of Western Europe. We treat merely with some of the more prominent, and give slight notice of many others, not less distinguished by their exemplary lives and virtues, but whose services were more limited in their missionary labours and operations. Then, there were also many great men and women from very early times for whom we do not have substantial amounts of information. St Enda of Aran was one of these.

In introducing accounts of our Irish Saints, one must stress the many insurmountable barriers encountered to obtaining certainty and accuracy for the presentation of an adequate biography. Even though the Irish Church has had writers from the time of St Patrick - few of our monasteries were without a chronicler, and few royal houses without a poet - and many accounts of the Irish Saints are preserved at libraries in Ireland and other countries in Europe, there seem to exist only a few original manuscripts. Errors by copyists, through embellishments or through curtailments in the manuscripts that do exist, lead to the necessity for endless comparisons of various accounts, and the further alignment of these with sound oral tradition where such exists. While these various labours, often by competent hagiog-



raphers, give us some knowledge of our early Saints, we can not hope that it will enable us to have an account of them comparable to the biographies of saints of later times.

One sometimes hears the remark; our Irish saints are not canonised, not even St Patrick. It must be remembered that prior to the 11<sup>th</sup> century a canonical procedure for canonisation did not exist. At the same time many holy men and women whose lives were sterling examples of Christian virtue and heroic love of God were regarded as saints and their cults allowed and fostered by ecclesiastical authority. Because of the constant interchange of views, and the comings and goings of Irish monks between Ireland and Rome from very early times, there is ample reason to believe that Ireland acclaimed her holy ones as saints for a manner of life similar to that for which the Church in the rest of Christendom raised its sons and daughters to the honour of the altar. Neither should we too readily doubt the authenticity of the many miracles wrought by our Irish patrons. They lived exceedingly

## HOLY WEEK - April 1<sup>st</sup> - April 8<sup>th</sup> 2012

### SAINT JOHN'S CHURCH - DUN LAOGHAIRE

<u>Palm Sunday:</u>	Low Mass at 9 am Blessing and distribution of the Palms at 11 am
<u>Monday to Wednesday in Holy Week :</u>	Parish Mission: Rosary and Confessions at 6 pm, Holy Mass at 6.30 pm, Conference after Mass
<u>Holy Thursday:</u>	Confessions at 6 pm Mass in Coena Domini at 6.30 pm, Adoration until midnight
<u>Good Friday:</u>	Confessions at 2.30 pm and throughout ceremonies Stations of the Cross at 3 pm Solemn Liturgy at 3.30 pm
<u>Easter Vigil:</u>	Confessions at 7 pm and throughout ceremonies Easter vigil at 8 pm
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 9 am & 11 am

### CORPUS CHRISTI CHURCH - ATHLONE

<u>Palm Sunday:</u>	Blessing and distribution of the Palms at 10.30 am
<u>Holy Thursday:</u>	Confessions at 6.30 pm Mass in Coena Domini at 7 pm, Adoration until midnight
<u>Good Friday:</u>	Confessions at 1.45 pm Stations of the Cross 2.15 pm Solemn Liturgy at 3 pm
<u>Easter Vigil:</u>	Confessions at 2-3 pm Easter vigil at 8 pm
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 11 am

### OUR LADY OF THE ROSARY CHURCH - CORK

<u>Palm Sunday:</u>	Blessing and distribution of the Palms at 10.30 am
<u>Holy Thursday:</u>	Confessions at 6.30 pm Mass in Coena Domini at 7 pm, Adoration until midnight
<u>Good Friday:</u>	Confessions at 1.45 pm Stations of the Cross 2.15 pm Solemn Liturgy at 3 pm
<u>Easter Vigil:</u>	Easter vigil at 8 pm
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 11 am

### OUR LADY OF KNOCK AND ST PATRICK CHAPEL NEWRY

<u>Palm Sunday:</u>	Blessing and distribution of the Palms at 8.30 am
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 8.30 am

### SAINT PIUS V CHAPEL - BELFAST

<u>Palm Sunday:</u>	Distribution of the Palms before 11 am Mass
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 11 am

### TRALEE

<u>Palm Sunday:</u>	Holy Mass at 5 pm
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### CASHEL

<u>Easter Sunday :</u>	Mass of the Resurrection of the Lord at 5 pm
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## Liturgical calendar for March 2012

Thursday	1	Feria, III class	<i>St David, Patron of Wales</i>	<b>FIRST THURSDAY</b>	1
Friday	2	Ember Day, III class	<i>Abstinence St Chad</i>	<b>FIRST FRIDAY</b>	2
Saturday	3	Ember Day, III class		<b>FIRST SATURDAY</b>	3
<b>Sunday</b>	<b>4</b>	<b>Second Sunday in Lent, I class</b>			<b>4</b>
Monday	5	Feria, III class	<i>St Kieran of Ossory</i>		5
Tuesday	6	Feria, III class	<i>St Fridolin</i>		6
Wednesday	7	Feria, St Thomas Aquinas, III class			7
Thursday	8	Feria, St John of God, III class	<i>St Senan, Patron of Limerick</i>		8
Friday	9	Feria, III class	<i>Abstinence</i>		9
Saturday	10	Feria, Forty Holy Martyrs, III class			10
<b>Sunday</b>	<b>11</b>	<b>Third Sunday in Lent, I class</b>	<i>St Aengus of Clonenagh</i>		<b>11</b>
Monday	12	Feria, St Gregory the Great, III class			12
Tuesday	13	Feria, III class			13
Wednesday	14	Feria, III class			14
Thursday	15	Feria, III class			15
Friday	16	Feria, III class	<i>Abstinence St Finian the Leper</i>		16
<b>Saturday</b>	<b>17</b>	<b>Saint Patrick, Patron of Ireland, I class</b>	<b>Holy Day of Obligation</b>		<b>17</b>
<b>Sunday</b>	<b>18</b>	<b>Fourth Sunday in Lent « Laetare », I class</b>	<i>St Frigidian of Lucca</i>		<b>18</b>
<b>Monday</b>	<b>19</b>	<b>Saint Joseph, Patron of the Universal Church, I class</b>			19
Tuesday	20	Feria, III class	<i>St Cuthbert</i>		20
Wednesday	21	Feria, St Benedict, III class			21
Thursday	22	Feria, III class			22
Friday	23	Feria, III class	<i>Abstinence</i>		23
Saturday	24	Feria, St Gabriel the Archangel, III class	<i>St Macartan of Clogher</i>		24
<b>Sunday</b>	<b>25</b>	<b>Passion Sunday, I class</b>			<b>25</b>
<b>Monday</b>	<b>26</b>	<b>Annuntiation of Our Lady, I class</b>			26
Tuesday	27	Feria, III class			27
Wednesday	28	Feria, St John Capistran, III class			28
Thursday	29	Feria, III class			29
Friday	30	Feria, III class			30
Saturday	31	Feria, III class			31
<b>Sunday</b>	<b>1</b>	<b>Palm Sunday, I class</b>			<b>1</b>

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

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
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						
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>	
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am	7 pm					
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>			
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>			
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 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>		<b>5 pm</b>