

## The Priestly Society of Saint Pius X in Ireland

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Rev. Paul Biérier

### 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

**Tralee**, Co. Kerry

### Cashel Mass Centre

Co. Tipperary

### Corpus Christi Church

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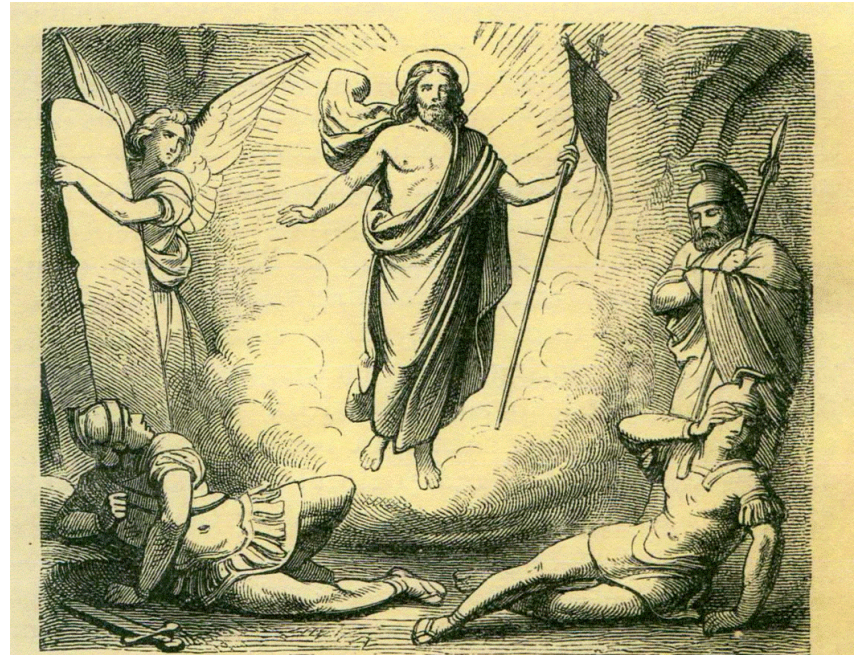
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## The Society of Saint Pius X in Ireland Saint John's Bulletin



Christ Triumphant over Death and Hell.

### In This Issue:

- Communiqué from Menzingen
- Mystery of Paschal time
- Life of St Laserian
- Plus all the activities and devotions in our priories and churches

**April 2013**  
Month of  
the Blessed Sacrament

## 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

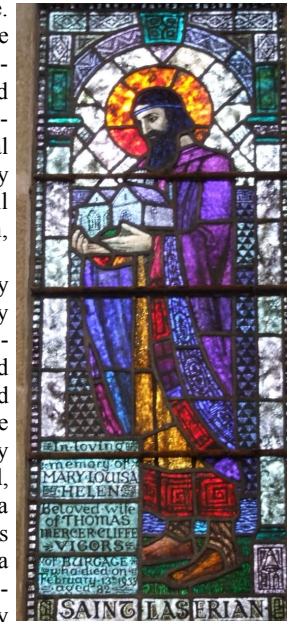
1st : For the Seminaries of the SSPX  
 2nd : For Insurances (buildings, car, health)  
 3rd : For Utilities (heating, electricity, petrol, phone)  
 4th : Building Fund (renovations of churches & priories)  
 5th : For the Missions of the SSPX

### Mass Stipends

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

like those of Pope Boniface. Another said he shone as the morning star. St Canice of Kilkenny is said to have informed a group of virgins that St Lasarian would be their spiritual director. He was visited by many chiefs and kings as well as many holy men and women, including St Finbarr of Cork.

St Lasarian's performed many miracles during his life. Many supernatural favours and powers, with many signs and wonders, were granted to and through him and he had the highest reputation for sanctity and learning. Even as a child, he is credited with saving a woman from a poisonous snakebite. He also restored a young man to life for his mother, after he had been killed by robbers. He also restored his father's horse to life. He cured a cancer on the foot of King Felan. He also performed exorcisms. He was once refused a drink of water from a well on the pretext that it was dry and the well immediately went completely dry – permanently! He caused a hazel bush to grow

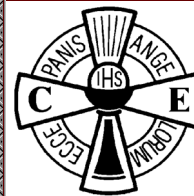


instantly and provide nuts in the Springtime. He also got a farmer to make a wooden ploughshare which worked better than the broken metal one it replaced. Tradition identifies a number of holy wells in connection with him and Patterns were held on his feastday in the locality until the 19<sup>th</sup> century.

He was able to combine the active with the contemplative life. Like many holy men and women of his time, he practised the devout exercises of prayer, meditation and austere penances. He also laboured much in administration, building Churches, monasteries and schools for the honour of the Almighty, while also nourishing the souls of all in his care.

Like many others, he was a powerhouse of God's graces in all his missionary activities. The traditional time of his death is given as 18<sup>th</sup> April, 639.

St Lasarian is listed in the Irish Calendars and in the Kalendar of Drummond in Scotland.



### Intention for the Eucharistic Crusade for the month of April 2013

### The Development of Catholic Schools

### JANUARY 2013 RESULTS

The Intention was for Heads of States and Governors

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
36	1037	208	186	566	1367	4333	127	109	856

For information on the Eucharistic Crusade, on how to support it, or if you want your children, grand-children, relatives or friends to receive the monthly magazine, *The Irish Crusader*, please write to Fr Biérer in Dun Laoghaire or contact by email at : [crusaderireland@gmail.com](mailto:crusaderireland@gmail.com)

## Irish Saints

### St Laserian

First Bishop and Patron of Leithghlinn,  
Co Carlow. 6/7<sup>th</sup> centuries  
Feastday : 18<sup>th</sup> April

**S**t Laserian's parents were Cairel of the Ulster nobility and Blitha (or Gemma) of Scottish nobility. Both parents grew up in Co Antrim as Blitha's parents had been refugees from wars in Scotland. His birth date is not known. He was said to be a nephew to St Blane of Dunblane. He was religiously inclined even as a child and was sent for his early education to St Murin or Munnu, Abbot of Rahan, Co Donegal where he made excellent progress in knowledge, sacred literature, sanctity and piety. His clan wanted to make him chief of the tribe but his calling was elsewhere and so he refused and withdrew as a hermit to an island, possibly in the Irish Sea. Later he went to Iona and afterwards on a pilgrimage to Rome – a great undertaking in those days. He reached Rome about 600 and spent 14 years learning there during which he was ordained by the Pope, possibly St Gregory the Great. He returned to Ireland, preaching and gathering disciples on the way and visited Leithghlinn (now Old Leithghlinn) where they built an Oratory and house near an existing monastery, governed by Abbot Gobban.

Around 630, the controversy about the day for celebrating Easter was again raging. Note that this matter did *not* concern dogma, faith or morals but was more of a practical matter as regards the timing. Indeed there had been a number of competing views on the Continent from early times, viz. a. to follow the Jewish method for the Passover, which was the system used by most of the Eastern Churches, or b. the system used by the Asiatics as formulated for them by St John the Evangelist and St Philip the Apostle, or c. St Polycarpus of Ephesus used

the 14<sup>th</sup> day of the Moon of March, or d. previous Roman usages as formulated by Sts Peter and Paul, etc. For example, it was Pope St Pius I who reigned 142-157 who first ruled that Easter be celebrated on a Sunday! Eventually, the Council of Nicea agreed on the use of the Alexandrian method for universal use, namely, the first Sunday after the first full moon after the Spring Equinox. However, it appears that there were still some uncertainties in that it was not at all obvious how to fix the precise day. The new arrangements were not what was taught to St Patrick in either Gaul or Rome and so, he taught what he had learnt in his time.

In any event, St Laserian, while still a priest, went to Rome as head of a delegation from an Irish Synod to discuss the matter with the Roman authorities and while there he was consecrated first Bishop of Leithghlinn by Pope Honorius I and he was made a Papal Legate for a Synod of Irish Bishops who would come together on his return. This was organised around 633 and St Laserian was instrumental in having the new Roman usage adopted in the Southern half of Ireland and parts of the North, excluding mainly the monasteries and foundations of St Colmcille who retained the traditional ways. St Laserian then established his Cathedral Church at Leithghlinn. About this time, St Gobban was getting old and so he handed over the established monastery to St Laiserian and left to live elsewhere with some of his monks, probably at the nearby Oratory. The main monastery developed into an Episcopal city and school. Many who came to hear St Laisren preach remained to become students and disciples. Leithghlinn was a separate See until 1678 when, during the Penal Law times, revenues were very low, and the Diocese was amalgamated with Kildare and called Kildare & Leithghlinn.

St Laserian also brought sacred relics from Rome for St Aiden of Ferns. He was thought most highly of by both clerical and lay powers, but, as his fame grew, his humility and modesty became even greater. An ancient writer stated that his manners and life were

## ANNOUNCEMENTS

- ◆ **EASTER COMMUNION TIME** : From Ash Wednesday to Trinity Sunday.
- ◆ **EASTER DUES ENVELOPES** are available in the churches and chapels.
- ◆ **YOUTH OUTING** in Ballyconnel, Co. Cavan on April 13<sup>th</sup> and 14<sup>th</sup>.
- ◆ **CHARTRES PILGRIMAGE** on Pentecost Week-end May 18<sup>th</sup> - 20<sup>th</sup>, accompanied by Fr. Biéer as chaplain. Please contact Peadar Walsh for more information: [peadarwalsh@hotmail.com](mailto:peadarwalsh@hotmail.com)
- ◆ **CONFIRMATION**: by Bishop Bernard Fellay :  
Athlone : Saturday 28 April-Mass and Confirmation at 11 am. Conference at 3 pm.  
Dun Laoghaire : Sunday 29 April : Mass and Confirmations at 11 am. Coffees and teas in the Parish Hall and conference afterwards.
- ◆ **IGNATIAN RETREAT**: in Esker, Co. Galway : for men from 1st to 6th July and for women from 19th to 24th August 2013. Cost €340/£300stg. Please contact Fr Sherry.
- ◆ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year 2013 will be for the girls : **July 14<sup>th</sup> to 21<sup>st</sup>** and for the boys : **July 21<sup>st</sup> to 27<sup>th</sup>**. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. The price is unchanged as well, 150€ for 1<sup>st</sup> child, then discounts. Contact Fr Biéer.
- ◆ **SAINT STEPHEN'S GUILD** :  
Altar Servers Pilgrimage to Econe for ordinations from 26th to 29th June.  
Guild Summer School from 12th to 17th August at Islandeady, Co. Mayo.  
Contact Fr. Sherry in Athlone.  
Summer Camp in Italy under the guidance of Father Ballini stationed in Preston, July 29<sup>th</sup> - August 10<sup>th</sup>. Visits of Rome and Florence and activities for the altar boys with serving practises and High Masses in some beautiful Italian churches. For boys 15 and older. Price : 190€ plus airfare. Fr Ballini's number in Preston : +44 1772 885990
- ◆ **RETREATS AND RECOLLECTIONS IN BRISTOL IN 2013** :  
April 15th-20th Women's Ignatian Retreat  
July 8th-10th Recollection for Young Adults  
July 11th-13th Recollection for Married Couples  
August 8th-10th Apologetics Seminar for Young Adults  
September 20th-22nd Doctrinal Seminar on Liberalism for Adults  
October 14th-19th Women's Ignatian Retreat  
November 11th-16th Men's Ignatian Retreat  
December 9th-11th Advent Recollection  
December 16th-18th Apologetics Seminar for Young Adults  
Please phone St Saviour's House : +44 117 977 5863

## Communiqué from the SSPX's General House on the occasion of the election of Pope Francis

With the news of the election of Pope Francis, the Society of St. Pius X prays to Almighty God that He abundantly bestow on the new Sovereign Pontiff the graces necessary for the exercise of this heavy charge.



Strengthened by Divine Providence, may the new pope "*confirm his brethren in the Faith*"[1], with the authority which St. Pius X proclaimed at the beginning of his pontificate:

We do not wish to be, and with the divine assistance never shall be aught before human society but the Minister of God, of whose authority We are the depository. The interests of God shall be Our interest, and for these We are resolved to spend all Our strength and Our very life.[2]

St. Francis of Assisi, whose name the new pontiff has taken, heard the Crucified Savior say to him, "*Go, Francis and rebuild my Church.*" It is in such a spirit that the bishops, priests, and religious of the Society of St. Pius X assure the Holy Father of their filial desire "*to restore all things in Christ, so that Christ may be all and in all*"[3] according to their means, for the love of the Holy Catholic and Roman Church.

Menzingen, March 13, 2013

1 Luke 22:32.

2 St. Pius X's encyclical *E supremi apostolatus* (October 4, 1903).

3 Eph. 1:10 and Col. 3:11.

tude of the Gospel, is the eighth day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during them, no one should kneel, or mar by fasting the spiritual joy of this long Feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy.'

Thus, then, the whole Season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our week, because beautified with the splendor of our Lord's Resurrection, of which the creation of material light was but a type. We have already said that this institution was prefigured in the Old Law, although the Jewish people were not in any way aware of it. Their Pentecost fell on the fiftieth day after the Pasch; it was the morrow of the seven weeks. Another figure of our Eastertide was the year of Jubilee, which God bade Moses prescribe to his people. Each fiftieth year, the houses and lands that had been alienated during the preceding forty-nine, returned to their original owners; and those Israelites, who had been compelled by poverty to sell themselves as slaves, recovered their liberty. This year which was properly called the Sabbatical year was the sequel of the preceding seven weeks of years, and was thus the image of our eighth day, whereon the Son of Mary,

by His Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the *Alleluia*, of which we have already spoken, and the color of the *Vestments* used for its two great solemnities, white for the first, and red for the second. White is appropriate to the Resurrection; it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy, Pentecost, which gives us the Holy Spirit, the consuming Fire,' [Heb. xii. 20] is symbolized by the red vestments, which express the mystery of the Divine Paraclete coming down in the form of fiery tongues upon them that were assembled in the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said, that there is a mere vestige of it now left in the Latin Liturgy.

The Saints' Feasts, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but these ended, we shall have them in rich abundance, as a bright constellation of stars round the Divine Sun of Justice, our Jesus. They will accompany us in our celebration of His admirable Ascension; but such is the grandeur of the mystery of Pentecost, that, from the eve of that day, they will be again interrupted until the expiration of Paschal Time.

### The Month of April sanctified

#### Month dedicated to the Blessed Sacrament

Offer First Friday Communion to the Sacred Heart of Jesus

Offer First Saturday Communion in honour of the Immaculate Heart of Mary

On the 1st Feast of the Annunciation of Our Lady, transferred from Holy Week

On the 23rd starts the Novena of St Joseph

On the 25th Feast of St Mark, Litany of the Saints before the Mass

On the 25th starts the Novena of the Holy Cross

On the 26th starts the Novena of St Monica

#### Suggested resolution for the month :

Remembering the Passion and the Resurrection of Christ, I will accept with joy my daily discomfords, difficulties, pains, or trials by saying immediately in my heart "Deo gratias!"

that runs his way, and there is no one that can hide himself from his heat.' [Ps. xviii. 6, 7] Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which He is now imparting to every creature, our Lord Himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig tree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!' [Cant. ii. 10, 13]

In the preceding chapter, we explained why our Savior chose the Sunday for His Resurrection, whereby He conquered death and proclaimed life to the world. It was on this favored day of the week, that He had, four thousand years previously, created the light; by selecting it now for the commencement of the new life He graciously imparts to man, He would show us that Easter is the renewal of the entire creation. Not only is the anniversary of His glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The synagogue, by God's command, kept holy the Saturday, or the Sabbath, and this in honor of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honor the Work of her Lord. She allows the Saturday to pass----it is the day her Jesus rested in the Sepulcher: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of His Work the first day of the week; it is the day of light, for on it He called forth material light, [which was the first manifestation of life upon chaos], and on the same, He that is the 'Brightness of the Father,' [Heb. i. 3] and 'the Light of the world,' [St. John, viii. 12] rose from the darkness of the tomb.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man

should keep, as the day of his weekly and spiritual repose, that on which the Creator of the visible world had taken His Divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that He has created; He comes with the rays of His Divinity clouded beneath the humble veil of our flesh; He comes to fulfill the figures of the first Covenant. Before abrogating the Sabbath, He would observe it, as He did every tittle of the Law; He would spend it as the day of rest, after the work of His Passion, in the silence of the Sepulcher: but, early on the eighth day, He rises to life, and the life is one of glory. 'Let us,' says the learned and pious Abbot Rupert, 'cleave the Jews to enjoy the ancient Sabbath, which is a memorial of the visible creation. They know not how to love or desire or merit naught but earthly things . . . They would not recognize this world's Creator as their King, because He said: "Blessed are the poor!" and "Woe to the rich!" but our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world . . . Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.'

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the number of weeks, which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the Feast of the glorious Pentecost. These mysterious numbers----which God Himself fixed, when He instituted the first Pentecost after the first Pasch----were followed by the Apostles, when they regulated the Christian Easter, as we learn from St. Hilary of Poitiers, St. Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. 'If we multiply seven by seven,' says St. Hilary, 'we shall find that this holy Season is truly the Sabbath of sabbaths; but what completes it, and raises it to the pleni-

## Devotion

### THE MYSTERY OF PASCHAL TIME

*Taken from THE LITURGICAL YEAR*  
by Abbot Guéranger

**O**F all the Seasons of the Liturgical Year, Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and the love of the Paschal Mystery, has reached the very center of the supernatural life. Hence it is, that the Church uses every effort in order to effect this: what she has hitherto done, was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion----all were given us as preliminaries, as paths, to the sublime and glorious Pasch which is now ours.

And that we might be convinced of the supreme importance of this Solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law----a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind----the Pasch of Israel and the Christian Pasch; the Pentecost of Sinai and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way for the full day of the Gospel; but we cannot resist the feeling of holy reverence, at the bare thought that the Solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the voice of the

Angel shall be heard proclaiming: 'Time shall be no more!' [Apoc. x. 6] The gates of eternity will then be thrown open.

Eternity in Heaven is the true Pasch: hence, our Pasch, here on earth, is the Feast of feasts, the Solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see! the Son of God rises from His grave and takes possession of eternal life. Nor is He the only one that is to die no more, for, as the Apostle teaches us, 'He is the first-born from the dead.' [Coloss. i. 18] The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter, as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her Divine Spouse without joining to her words that glorious cry of Heaven, the Alleluia, wherewith, as the holy Liturgy says, the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behooved us to die with Christ----but now that we have risen together with Him, from the tomb, and that we are resolved to die no more that death, which kills the soul, and caused our Redeemer to die on the Cross, we have a right to our Alleluia.

The Providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year, when even nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely Spring. At Christmas, the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now, He is 'as a giant

## Liturgical calendar for April 2013

<b>Sunday</b>	<b>31</b>	<b>RESURRECTION OF OUR LORD JESUS CHRIST « EASTER », I class</b>	<b>31</b>
Monday	1	In the Octave of Easter, I class	1
Tuesday	2	In the Octave of Easter, I class	2
Wednesday	3	In the Octave of Easter, I class	3
Thursday	4	In the Octave of Easter, I class <i>St Tighearnach</i> <b>FIRST THURSDAY</b>	4
Friday	5	In the Octave of Easter, I class <i>Abstinence</i> <b>FIRST FRIDAY</b>	5
Saturday	6	In the Octave of Easter, I class <b>FIRST SATURDAY</b>	6
<b>Sunday</b>	<b>7</b>	<b>Low Sunday, I class</b>	<b>7</b>
<b>Monday</b>	<b>8</b>	<b>Annunciation of the Blessed Virgin Mary, I Class</b>	<b>8</b>
Tuesday	9	Ferial, IV class <i>St Macartan</i>	9
Wednesday	10	Ferial, IV class <i>St Malchus</i>	10
Thursday	11	St Leo I, III class	11
Friday	12	Ferial, IV class <i>Abstinence</i>	12
Saturday	13	St Hermenegild, III class	13
<b>Sunday</b>	<b>14</b>	<b>Second Sunday after Easter, « Good Shepherd Sunday », II class</b>	<b>14</b>
Monday	15	Ferial, IV class	15
Tuesday	16	Ferial, IV class	16
Wednesday	17	Ferial, St Anicetus, IV class	17
Thursday	18	Ferial, IV class <i>St Laserian</i>	18
Friday	19	Ferial, IV class <i>Abstinence</i>	19
Saturday	20	Of Our Lady, IV class	20
<b>Sunday</b>	<b>21</b>	<b>Third Sunday after Easter, II class</b>	<b>21</b>
Monday	22	Sts Soter & Caius, III class	22
Tuesday	23	Ferial, St George, IV class <i>St Ibar, King Brian Ború</i>	23
Wednesday	24	St Fidelis of Sigmaringen, III class	24
Thursday	25	St Mark the Evangelist, Rogations and Major Litanies, II class	25
Friday	26	Sts Cletus & Marcellinus, III class <i>Abstinence</i>	26
Saturday	27	St Peter Canisius, III class <i>St Asicus</i>	27
<b>Sunday</b>	<b>28</b>	<b>Fourth Sunday after Easter, II class</b> <i>St Cronan</i>	<b>28</b>
Monday	29	St Peter of Verona, III class	29
Tuesday	30	St Catherine of Siena, III class	30
Wednesday	1	Saint Joseph the Worker, I class	1
Thursday	2	St Athanasius, III class <b>FIRST THURSDAY</b>	2
Friday	3	Ferial, Holy Martyrs, III class <i>Abstinence St Conleth</i> <b>FIRST FRIDAY</b>	3
Saturday	4	St Monica, III class <b>FIRST SATURDAY</b>	4
<b>Sunday</b>	<b>5</b>	<b>Fifth Sunday after Easter, II class</b>	<b>5</b>

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

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
<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					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</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					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 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	7 pm					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</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	7 pm					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		<b>5 pm</b>