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The Society of Saint Pius X in Ireland

Saint John's Bulletin



In This Issue:

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December 2013
Month of the
Nativity of
Our Lord

Devotions & Activities at St John's

Rosary daily at 6 pm; Saturday and Sunday 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: One Sunday per month

Doctrinal Conference for Adults: First Tuesdays at 7.30 pm

Catechism for children: Sunday between Masses

Devotions & Activities in Athlone

Rosary daily at 6.30 pm

First Friday: Mass & Benediction at 6.30 pm

First Saturday: Confessions at 10.30 am, Benediction and Rosary after 11 am Mass

Book Club: First Monday 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

Youth Catechism: Friday evenings

SSPX Groups and Pious Associations in Ireland

Third Order of the SSPX : Contact Fr. Gallagher

Third Order Carmelites : Contact Fr. MacDonald

Eucharistic Crusade : Contact Fr. Ballini

Archconfraternity of St Stephen for Altar Boys :

Contact Fr. Ballini

Youth Group : Contact Fr. MacDonald

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 etc)

4th: Building Fund (renovation of churches etc.)

5th: For the Missions of the SSPX

Mass Stipends

1 Mass intention: 16 € / £ 15

Novena of Masses: 160 € / £ 150

Gregorian: 640 € / £ 600

LIFE OF THE BLESSED VIRGIN MARY

A Marian Retreat preached by Fr. Fabrice Loschi in February 2013 at Esker, Galway

A 5 x CD Box Set is now available at the Book Stall or from

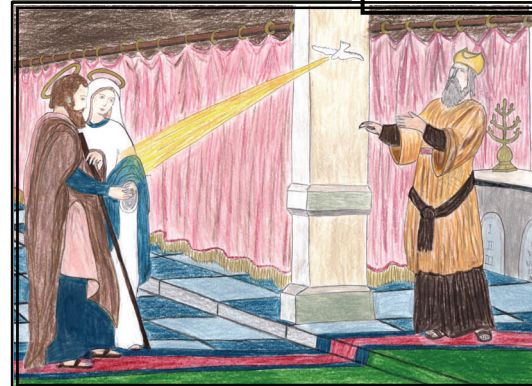
enquiries.carmelbooks@gmail.com

Price €20 or £17

Proceeds going to the Philippines Relief Fund



A Devotional Calendar for the Society of St. Pius X with the Saints and Feasts of Ireland featuring illustrations of Scenes from Our Lady's Life drawn by the pupils of St. Michael's School, Burghclere—€ 10.00 or £ 8.00



**St. Michael's
School
England**

**2014
Calendars**

ST. JOHN THE BAPTIST CATHOLIC SCHOOL, SOUTH AFRICA

THIS CALENDAR HAS BEEN PREPARED AS A FUNDRAISER TO SUPPORT ST. JOHN THE BAPTIST CATHOLIC SCHOOL, GIVING A TRADITIONAL CATHOLIC EDUCATION TO SOUTH AFRICAN CHILDREN IN THE JOHANNESBURG AREA.

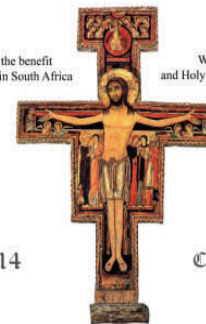
THE CALENDAR GIVES COMPLETE LITURGICAL INFORMATION ON EVERY DAY OF THE YEAR, FOLLOWING THE 1960 RUBRICS. THE ILLUSTRATIONS WILL HELP YOU TO GROW IN THE LOVE OF THE CROSS AS THE YEAR GOES BY.

—€ 10.00 or £ 8.00

Traditional Liturgical Calendar

Printed for the benefit
of the missions in South Africa

With local feasts
and Holy Days for each country



2014

Crucifixes

	DECEMBER	St. John's	Athlone	Cork	Belfast	Newry	Tralee	Enniscorthy	Cashel
3rd Sunday Advent	15th	9am & 11am	10am	11am	11am	8.30am	5pm	5pm	X
4th Sunday Advent	22nd	9am & 11am	10am	11am	11am	8.30am	X	X	X
Christmas	25th	Midnight 9am & 11am	Mid-night 8 & 10 am	Mid-night & 8.30 am	11am	8.30am	X	X	X
Sunday within the Octave of Christmas	29th	9am & 11am	10am	11am	11am	8.30am	X	X	X
Circumcision of our Lord	1st	6.30pm	11am	X	X	X	X	X	X
First Friday	3rd	6.30pm	6.30pm	7pm	X	X	X	X	X
First Saturday	4th	11am	11am	11am	X	X	X	X	X
Holy name of Jesus	5th	9 & 11am	10am	11am	11am	8.30am	5pm	5pm	X
Epiphany	6th	9 & 11am	10am	11am	11am	8.30am	X	X	X
Holy Family	12th	9 & 11am	10am	11am	11am	8.30am	X	X	5pm
2nd Sunday after Epiphany	19th	9 & 11am	10am	11am	11am	8.30am	5pm	5pm	X
3rd Sunday after Epiphany	26th	9 & 11am	10am	11am	11am	8.30am	X	X	X

SUNDAY MASS TIMES IN IRELAND
For Daily Mass Times contact Dun Laoghaire or Athlone

ANNOUNCEMENTS

- ◆ **EUCCHARISTIC CRUSADE INTENTIONS**
December: Catholic Families and the Youth
- ◆ **BOOK CLUB (ATHLONE)**
December 16th—Three by Mark Twain
 - * The Man who Corrupted Hadleyburg
 - * The Million Pound Bank-Note
 - *The introduction to Joan of Arc
- ◆ **RETREATS AND RECOLLECTIONS IN BRISTOL IN 2013 :**
December 16th-18th Apologetics Seminar for Young Adults
Please phone St Saviour's House : +44 117 977 5863
- ◆ **1st of January Projection of the documentary on Archbishop Lefebvre**
Mass 11.00
Lunch
Documentary in St. Patrick's Hall, Corpus Christi Church, Athlone
"Pontifical Vespers", celebrated by the Child Bishop
- ◆ **THIRD ORDER OF OUR LADY OF MT CARMEL**
Meeting January 11th in Athlone after 11 am Mass
- ◆ **YOUTH GROUP WEEKEND**
The next youth outing will take place in Dublin on the weekend of the 3rd, 4th and 5th January, 2014. There will be Mass, a conference by the chaplain, walks and other activities, and great companionship.
For more information, please contact Mr. Valentin Wanner on (087) 9113554 or v.wanner@bluewin.ch

Well-Ordered Family Life

Fr. Vincente Griego, Rector Holy Cross Seminary, Goulburn, Australia

October 2013 Southern Sentinel,
available at [http://
www.holycrossseminary.com/](http://www.holycrossseminary.com/)

The Feast of the Maternity of the Blessed Virgin Mary is cause for reflection upon the responsibilities of parents to establish a well-ordered family life, to begin and bring to fruition a profound education of their children.

But because the process of education requires a suitable environment, there is the need for parents to cultivate and establish the good habits of a structured Christian home for their children's education *before* a child is born. Diligent care must maintain the Christian habits and atmosphere of the home during the precious and delicate years of a child's life, which is essentially influenced by the parents' ideas and practices. Consequently, we see the importance of the home being truly the dominion of God in order that the child will be raised with the essential object in life, to know, love and serve God.

To achieve this goal, there must be discipline, indispensable in the formation of the mind (wisdom), will (love), and character (generosity). However,

discipline is established in a stable environment, which facilitates learning. Finally, home and family life must possess tranquillity for the due attention necessary to attend with purpose to learning the meaning of life: a peaceful order habituates the soul to contemplation and concentration upon the object of learning. "Education has ultimately for its end the union of the educand with his Creator by the systematic development of all the powers of the human being", explain J. D. Redden and F. A. Ryan in their 1933 publication, *A Catholic Philosophy of Education*. Hence, in order to form mind, will and character with the requisite knowledge and skills, discipline is indispensable to ensure that direction and formation are effective.

The world has become something of an arena of perpetual bombardment of information, activities and allurements, which provide so many distractions from our primary and essential objective. To combat this pervasive spirit, discipline is needed to maintain the daily and life-long objective of union with God. Not only do we combat external distractions, but even within ourselves we face an enemy. Our wounded nature is ever ready to rebel from the order re-established by Christ; consequently, deeply-rooted discipline and habits of virtue are painstakingly acquired. The individual advances more readily when supported by others – primarily by the family, and secondarily, by the

Not so with the sects separated from our Church. They are not catholic, or universal. They are not universal in regard to place or to time. There was a time since the death of our Lord when they were not in existence, and in regard to place, many of them are the official religions of some particular State, and not much known beyond its borders.

Finally, the true Church of Christ must be apostolic. The divine Saviour confided the revealed truths to His apostles for the salvation of the world. To them he gave the commission to preach the same throughout the world. From the apostles, therefore, whom the Holy Spirit designates as the pillars and foundation of the Church (Apoc. xxi. 14), the true Church must descend. And this is the case with our Roman Catholic Church. She is apostolic, because the apostles commissioned by Christ established her and were her first shepherds. We can prove the succession of our bishops from the times of the apostles. We have in the Holy See of Rome the lawful successor of St. Peter. His doctrine is that received from the apostles. Hence the Roman Catholic Church is the apostolic Church, the Church of Jesus Christ, the only true Church.

That the Protestant sects cannot claim apostolic origin is evident. Yes, dear brethren, the true Church founded by the Redeemer of the world, propagated by His apostles, and confirmed by the blood of martyrs, is our Roman Catholic Church, the only Church that is truly one, holy, catholic, and apostolic. In her alone has the Lord deposited the treasure of truth revealed to the world; deposited the treasures of grace which

sanctifies souls, effects their salvation, and leads them to heaven. She is the Church which the Supreme Pastor, the Son of God, alone acknowledges as His, the Church in which the graces of the redemption merited by Christ are applied to mankind at all times without restriction. We must seek our salvation in her alone, for only in the field in which the treasure is buried (Matth. xiii. 44) can it be found; in another I seek in vain. He who preaches another gospel than that announced by the apostles, even if he were an angel from heaven, is anathema, says St. Paul, and to him who is an adherent of this other gospel, that ends in the flesh after beginning in the spirit, Christ will avail nothing; rather he will lose Christ (Gal. v. 2-4).

Let us therefore praise the Lord, and thank Him fervently for having preferred and elected us to be born in the bosom of His holy Church. Let us ever love this holy Church, this faithful Spouse of Jesus Christ; let us obey her voice; it is the voice of God. She will then lead us after the brief conflict of this earthly life to the eternal triumphs of heaven. Amen.



representative of Christ on earth. The laity are joined in communities under leadership of their pastors, the communities are joined into dioceses under their bishops, and all the dioceses together form the Church, under the leadership of the Pope.

The Pope is the representative of Jesus Christ, so that through the Pope the Church and all her faithful are directly linked with God. Thus there is one single flock, under one single shepherd (John x. 16). And this is the perfect unity of the Catholic Church.

How different from our holy Church is the situation in which the sects separated from our Church find themselves. I am not speaking here of infidels. Since they do not profess Jesus Christ, they cannot of course be one with Him. I speak of the sects that, though they call themselves Christians, are in opposition to our Church, and are commonly called Protestants. There is among them no unity because they do not hold the same belief. They cannot have unity in belief, for they acknowledge no supreme head, no supreme authority, no infallible teaching office. Each sect, in fact almost each individual Protestant, follows his own opinion and forms his belief according to his lights. Hence in each of the many sects there are almost as many opinions on matters of faith as there are individuals.

The true religion of Jesus Christ, furthermore, must be holy. Jesus Christ died, says St. Paul, in order to found a Church without spot and without wrinkle. Our Roman Catholic Church is holy in her invisible head, Jesus Christ, holy

in her teaching and in her precepts, holy in her sacraments and religious exercises, holy in her commandments and in her aims, holy in her saints, and holy, finally, in her faithful and obedient children. Our Church, therefore, is holy, and she alone can be holy.

The sects separated from our Church cannot be holy; they have not Jesus Christ for their founder, nor have they the successors of the holy apostles for their heads. Their founders have been far from holy, and therefore could not endow them with holiness.

The true Church of Christ must also be catholic, which means universal. Truth is but one; it is the same at all times, in all places. That which is true here is true everywhere, and what is true today will be true to-morrow and for all time. The Church, as the truth revealed to the world, must therefore be universal, existing at all times, since her foundation by Christ, and in all places, since she is the Church of God. Our Church teaches the truths which were revealed to our first parents, handed down by the patriarchs, defined by the law of Moses, proclaimed by the gospel of Jesus Christ, and spread abroad by the apostles and their successors throughout the world. These same truths will be proclaimed, unaltered, until the end of the world, because the Church will exist as long as the world, and her faith will be the true faith of the human race for all times. She is catholic, or universal, also as regards place. She invites every man, she enters the entire world and embraces all nations. Everywhere, and at all times, the same creed, the same holy sacrifice, are found within her fold.

rest of society. Either may influence us with virtue and discipline or vice and disorder.

A complaint is often raised by parents that they are unable to maintain the discipline needed for the formation of the good habits of Christian life in their children. Whether it is praying the daily family Rosary, getting the children to bed at a fixed hour, or having leisure to devote time to simply being with the children, many parents excuse themselves with the reply that they are "just too busy". But busy with what?

Indeed, there are many demands upon parents, who have the grave responsibility of governing their family. But this duty, which lays upon their shoulders, was solemnly taken upon them by the profession of their marriage vows. Fortunately, parents are not entirely alone. God's grace is ever ready to assist in this work of restoring order and maintaining it. Of course, society extended beyond the home may also be of help, with family, friends and neighbours of like mind and manner, supporting the work of the home. Parents rightly desire the support of a truly Christian society in this great work of education. Christian civilisation would greatly augment the work of the home. But Christian society is all but extinct.

Too often, we complain that the

world is too great an evil influence. Indeed, it is a powerful influence. But has the world ever not been a powerful enemy of God? We have been warned: *...all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth for ever* (I John 2:16-17). If we abide in Christ, the world will have no victory over us. Perhaps we have become overly occupied with superfluous concerns that disrupt the peace and order necessary in our homes that nurtures this disposition to generously and profoundly abide in Christ. However, immersed in hectic preoccupations that disrupt the ideal and practice of tranquillity in the home, it will be little wonder that a longing for activity of some sort will supplant the quiet disposition requisite for peace, steadfastness and discipline. In what disposition will our children be raised?

Yet, the excuse is made that *the world is so wicked and it lures our children away from the faith*. Does the world deserve all the blame? I think not. Perhaps we dispose our children to be easily enticed by the world because we have not established peace and order (integrally and simply) in our homes. Has it not become rather common among us traditional Catholics to follow the fast paced life-style of activity as a proof of "accomplishment" or

success? And this complicated busyness inevitably distracts us from the primary and simple duties of home-life that are so fundamental in the proper education of our children. Merely material order or a forced "peace" in the home is not the objective; rather, our goal is to foment the atmosphere of the Holy Family in the home for the simple and profound education of children.

A defined order in the home establishes the necessary stability upon which is built the numerous lessons and discipline of family life. Children especially, lacking experience and easily captivated by novelty, require stability to maintain their focus upon the lessons of life. A stable environment allows for the repetition of lessons in unchanging circumstances, whereby sound habits are more readily acquired and fortified. This regularity in the home nurtures a resistance to the spirit and culture of liberty predominant today. A lack of familiar routine undermines the formation of children and easily disposes to an undisciplined quest for novelty and distraction with many failings in the fulfilment of duty.

An established routine (not without occasional interruptions) is fundamental in developing the virtues of constancy and perseverance – qualities greatly lacking in modern youths. This spirit of liberty undermines marriage, the foundation of family life, professionalism, which is the means

of man's material support of his family, and, in general, charitable relations with our neighbour, which are fundamental in the order of society.

Since secular society can only promise the vain pursuit of personal satisfaction with its selfish neglect of God and therefore true charity to neighbour, modern man runs towards increasing unhappiness and anxiety in his materialist pursuits. The Christian family nurtures men of a different ilk in stark contrast to the dissatisfaction of selfish secularism. This is seen in that prevailing joy and peace manifest in those who generously deny themselves for God and for the good of their neighbour (for that same love of God). It is in God, our perfect and unending happiness, that we find peace. Our reconciliation with God, our subordination of our will to God's Will, is the quintessential order that engenders peace.

The secular habit of ignoring God breeds discontent and a frantic life of chasing after passing joys that are soon lost, leaving a sense of emptiness that longs for an unfulfilled satisfaction. A vicious cycle of frustration is the lot of those who neither know God nor seek to possess Him. Yet, do we not often balk at the application of basic principles and practices of the faith? Have we too fallen sway to superfluous preoccupations, of being "busy" about many things and not directed to our duty to seek what is best and even necessary? Do

Catholics have the opportunity to learn more about the meaning of episcopal collegiality and their experience of synodality. Through an exchange of gifts, the Spirit can lead us ever more fully into truth and goodness.

The true Church of Christ **Sermon given by Cardinal Corsi 1921**

In the world there are many sects, religions, and creeds, and the Jew, the Mohammedan, the Baptist, the Presbyterian, and the rest, each one claims his religion to be the true one. Each condemns as false the other creeds; the belief and religious practices of each are in opposition one to another. Yet truth can be but one, as God only is one; it is consequently impossible that all, or even two opposed creeds, can be true. There can be only one true religion, only one true Church of Christ.

How are we then to find the true Church in this bewildering throng of religious bodies? One thing is certain, and that is: God could not leave us in ignorance in a matter of such great moment, a matter involving nothing less than our eternal welfare. The way that leads to salvation must be open to all; it must be one that each man may see and know. And so it is. The Lord has willed that His Church, like a city built upon the pinnacle of a mountain, should be visible and be manifest to the whole world, and He provided it with such evident marks that men of every condition are enabled to see it, and to distinguish it from false churches. The marks of the true Church are that she must be one, holy, catholic, and apostolic, and as these marks are alone found in the Roman Catholic

Church, she alone is the true Church of Jesus Christ. Let me further explain this.

The true Church of Christ must be one; one in her faith, one in her communion, one in her constitution, one in her head. And this is the fact with our Church. She is one in faith. Although spread over the whole world, all her communities hold in every particular the same faith. Though her gospel is preached in many different languages, the truths proclaimed are the same. And so has it been ever since her foundation, and will ever be. Ask a Catholic in any part of the wide world, call from the grave a Catholic from any of the centuries that have passed since the founding of the Church, and this Catholic from the distant islands of the Pacific or from Iceland, this Catholic who lived before or after the Reformation, each will profess the same apostolic the creed that you and I profess. The Roman Catholic Church is one in her belief, and while she has occasionally more clearly defined some particular dogma which was assailed by her enemies, she has never changed in the truths she has taught.

The Roman Catholic Church is one also in her communion and constitution. All her children are subject to the Supreme Head, partake of the same sacraments, join in the same sacrifice, the same prayers, the same divine worship. In order to preserve this supernatural community, Jesus Christ gave to the Church a constitution which makes her an active and perfectly governed body. In every diocese there is a bishop who has for his assistants the priests, and over all the bishops is placed the Pope, as the

groans be borne by Thee before the Creator, for through our ill-deservingness we ourselves are unworthy to be heard. O mighty Lady of Heaven and Earth, abolish our crimes and our sins; destroy our wickedness and our corruptions. Uplift the fallings of the feeble and the fettered. Loose the enslaved. Repair through Thyself the transgressions of our evil ways and our vices. Grant to us through Thee the blossoms and ornaments of the good deeds and the virtues. Appease for us the Judge with Thy Prayers and with Thy Intercessions. Let us not, for mercy sake, be carried off from Thee in a foray before our enemies. Nor let our souls be enslaved. And take us to Thyself forever under Thy Protection. We beseech and pray Thee further, O Holy Mary, through Thy great Intercession with Thy Only Son, ever Jesus Christ, Son of the Living God, that God may protect us from all straight and temptations. And ask for us from the God of the Elements that we may obtain from Him forgiveness and pardon of all our sins and crimes, and that we may obtain from Him moreover, through Thy Intercession, the lasting Habitation of the Heavenly Kingdom forever and ever in the Presence of the Saints and Holy Virgins of the world. May we deserve it; may we inhabit it; *in saecula saeculorum*. Amen.

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The true Church and the gifts of the Holy Ghost

Nothing has changed under the sun, still the Holy Church of God is in the hands of a Modernistic sect. Judge it by yourself comparing what is said and taught now to what was said and taught before the Council.

Apostolic Exhortation, *Evangelii Gaudium* of the Holy Father Francis to the Bishops, Clergy, Consecrated Persons and the lay faithful on the proclamation of the Gospel in today's world.

246. Given the seriousness of the counter-witness of division among Christians, particularly in Asia and Africa, the search for paths to unity becomes all the more urgent. Missionaries on those continents often mention the criticisms, complaints and ridicule to which the scandal of divided Christians gives rise. If we concentrate on the convictions we share, and if we keep in mind the principle of the hierarchy of truths, we will be able to progress decidedly towards common expressions of proclamation, service and witness... Signs of division between Christians in countries ravaged by violence add further causes of conflict on the part of those who should instead be a leaven of peace. How many important things unite us! If we really believe in abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us. To give but one example, in the dialogue with our Orthodox brothers and sisters, we

we find that we too are not happy and lack that dreamed of peace and serenity?

Fr. M. Egan, S.J., quotes St. Catherine of Genoa in his little book, *The House of Peace*, concerning this question:

...the foundation of happiness is peace of soul, the absence of discord and struggle within our own wills. There is unhappiness in a soul when it is in rebellion against the external surroundings. But no pain or want, nothing that we suffer from men or things, no anguish of body or of soul, can make us unhappy if there is peace in our wills. ...holy souls, [have] ...perfect peace; for they desire with all the intensity of their being one thing and one thing only, the perfect fulfilment of the will of God.

It is in this perfect fulfilment of God's Will that man shares in God's perfect happiness. We struggle to trust God and to align our wills with His in pursuit of supernatural happiness. Because we must forsake many present and natural pleasures (so attractive to our senses) to obtain what is perceived as only a future happiness of heaven, we are fearful of the effort. Often we greedily satisfy our appetites with a "little" (or much) indulgence in self-seeking, which is then regretted, causing anxiety for our failure to conform to God's Will. However, by God's grace and the consequent peace of conformity, we presently enjoy that longed-for happiness of heaven; albeit, in a very lim-

ited manner. The testimony of the saints makes clear this truth: where are the sad saints? There are none!

Family life is the occupation of tending to children (quite possibly many children) and this demands parents' preoccupation with the particular needs and requests of each child at any given time. Family life is demanding, is busy, even hectic at times, and can certainly cause a certain discord. But, does not much of the discord we suffer in the difficulties of child rearing result from the fact that we are not resigned to the nature of the responsibilities of procreation and education?

It would be naïve of us to pretend that there are no difficulties in meeting the grave responsibilities of parenthood and hiding from this reality will not bring us peace. Peace is found in accepting the nature of family life and its duties with a spirit of faith in God's wise plan, confidence in His supernatural assistance and a profound desire to love Him in fidelity to the duties of Holy Matrimony and parenthood, which are honourable acts of self-sacrifice!

The Cross of Christ rejects a naiveté that would hide from parents their personal and grave obligation to tend primarily and essentially to the duties of home and family. The attraction to run hither and thither, preoccupied with so many (even worthy) projects, risks a serious failing in familial disci-

pline, stability and peace. Holy Matrimony is that pledge made by young men and ladies to devote their lives to the demands of mutual cooperation in establishing Christian homes conformed to the ideal of the Holy Family. There is no other "business" so important than personally attending to their family and only after this duty is earnestly and practically attended to, may the needs of other individuals, families or even society at large, be served.

The Mother of God perfectly exemplifies this ideal. We see in Our Lady no other aspiration than to love God in conformity to His Will according to her role as the Mother of God. Mary's nobility and daring in the exactitude of her diligence is motivated by her perfect submission to grace whereby she could do all things simply in the home of the Holy Family.

Simplicity is the hallmark of this purest and iconic notion of Motherhood and Family. Perhaps we have ignored this simple lesson in child-rearing and for this reason so many problems have arisen in so many traditional Catholic families. Despite the abundant graces and access to sound instruction, we witness a rarity of strong and exemplary families and of religious and priestly vocations. Stability, confidence, generosity and perseverance in the accomplishment of arduous tasks are qualities becoming ever rarer in modern youth. If the individual citizen lacks these qualities of Christian

generosity, society in turn will be adversely affected with the dissolving of the very social virtues that harmoniously unites men in society.

Hence, we have become accustomed to the bad example of many unhappy marriages (even the separation of spouses), of the personal inability to hold to a stable career or profession, or of the reluctance to discern (or persevere) in religious or priestly vocations.

We may be tempted to complain that the Holy Family was *perfect* because its members were so unique: *Saint Joseph*, the *Immaculate Conception*, and the Incarnate *Son of God*. However, rather than simply excuse our shortcomings, we must admit the fact that we are supposed to live *with* God and His saints. We too are meant to be members, perfect members, of this Holy Family. In fact, we are incorporated into this Holy Family with sanctifying grace, which makes us members of Christ's Mystical Body, with the Blessed Virgin Mary, St. Joseph and all the Saints!

If we are not more readily influenced by this divine and holy company it is because we do not allow them to influence us in our personal and familial lives as they are able. May God help us to live generously in striving to perfect conformity to His Will! Let us also appeal to the Maternal care of the Blessed Virgin and the universal protection of St. Joseph to watch

over us and to guide us to a disciplined, stable and peaceful confidence in God's grace to overcome all difficulties and to accomplish our duties of state in our homes and families. With such exalted members truly incorporated in our families, we too may live *like* the Holy Family.

Irish Litany to the Mother of God

by St Bearchan/Brogan, 8th century.
[Responses; Pray for us]:

O Great Mary
O Mary, greatest of Marys
O Greatest of Women
O Queen of the Angels
O Lady of the Heavens
O Woman full and replete with the Grace of the Holy Ghost

O Blessed and Most Blessed
O Mother of Eternal Glory
O Mother of the Heavenly and Earthly Church
O Mother of Fondness and Forgiveness
O Mother of the Golden Light
O Honour of the Sky
O Sign of Tranquillity
O Gate of Heaven
O Golden Casket
O Couch of Love and Mercy
O Temple of the Divinity
O Beauty of the Virgins
O Lady of the Kindreds
O Fountain of the Gardens
O Cleansing of the Sins
O Washing of the Souls

O Mother of the Orphans
O Breast of the Infants

O Solace of the Wretched
O Star of the Sea
O Handmaid of God
O Mother of Christ
O Spouse of the Lord
O Shapely like the Dove
O Serene like the Moon
O Resplendent like the Sun
O Cancelling of Eve's Disgrace
O Renewal of Life
O Beauty of Women
O Chief of Maidens
O Enclosed Garden
O Pure locked-up Fountain
O Mother of God
O Eternal Maiden
O Holy Maiden
O Prudent Maiden
O Serene Maiden
O Chaste Maiden
O Temple of the Living God
O Throne of the Eternal King
O Sanctuary of the Holy Spirit
O Virgin of the Root of Jesse
O Cedar of Mount Lebanon
O Cypress of Mount Zion
O Purple Rose of the Land of Jacob
O Flowering like the Palm
O Faithful like the Olive Tree
O Glorious Son Bearer
O Light of Nazareth
O Glory of Jerusalem
O Beauty of the World

O Noblest Born of the Christian Flock
O Queen of the World
O Ladder of Heaven.

Hear the prayer of the poor. Despise not the sobs and the sighs of the wretched. Let our longing and our