

The Priestly Society of Saint Pius X in Ireland

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Dún Laoghaire or
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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Open Letter to Confused Catholics
- Life of St Comgall and St Kevin
- Devotion to Our Lady
- Plus all the activities and devotions in our priories and churches

May 2010
 Month of
 the Blessed Virgin Mary
June 2010
 Month of
 the Sacred Heart of Jesus

Devotions & Activities at St John's

Rosary daily at 6 pm; Saturday and Sunday at 10.30 am
Every Sunday: Exposition and Benediction of the Blessed Sacrament at 10.30 am
Every Thursday: Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)
First Thursday: Apostolate of Prayer for Priests. Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.
First Friday: Benediction after the 6.30 pm Mass
First Saturday: Benediction and Rosary after 11 am Mass
Confessions: 10.30 am on Saturdays and Sundays, and after 11am Sunday Mass
Missa Cantata: Fourth Sunday of the month
Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm
Catechism for children: Every Sunday between Masses
Catechism for teenagers: Second Saturday of each month at 11.45 am
St John's Schola and Choir: See Schedule on church's notice board

Devotions & Activities in Athlone

Rosary daily at 6.30 pm
First Friday: Holy Hour at 6.30 pm
First Saturday: Benediction and Rosary at 10.25 am
Confessions: 10.30 am on Saturdays and Sundays
Missa Cantata: First and Third Sundays of the month

Devotions & Activities in Cork

Confessions: Half an hour before every Mass and after Mass when announced
Conference for Children and Teenagers: Second Sunday after Mass
Missa Cantata: Third Sunday
Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

SSPX Groups and Pious Associations in Ireland

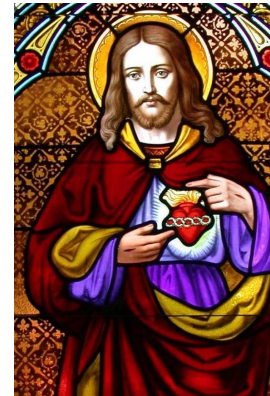
Eucharistic Crusade: Contact Fr. Biéer
Archconfraternity of St Stephen for Altar Boys: Contact Fr. Anglés
Youth Group: Contact Fr. Loschi
Third Order of the SSPX: Contact Fr. Anglés
St Philomena's Rosary Association: Contact Kay Cronin

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



During the month of June, let us remember the promises of Our Lord to St Margaret Mary and promise to always have :

- 1- A true love of Jesus Christ and His Sacred Heart, the source of His excessive mercy, help, graces and blessings.
- 2- Special respect and veneration of the Blessed Sacrament.
- 3- Desire to make Reparation for the neglect, indifference and ingratitude of the majority that results in Jesus Christ being left alone, abandoned and forgotten on our altars, never visited to offer consolation for such neglect, though He has given us the miracle of His Divine Presence in the Blessed Sacrament as a supreme gift to us in His desire to be always with us.

The Month of June sanctified

Month dedicated to the Sacred Heart of Jesus

Recite every day the litany of the Sacred Heart of Jesus
 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 5th starts the Novena of St Anthony of Padua
 On the 13th starts the Novena of St Aloysius Gonzaga, Patron Saint of the Youth
 On the 16th starts the Novena of St John the Baptist
 On the 19th starts the Novena of Our Lady of Perpetual Succour
 On the 21st starts the Novena of Sts Peter and Paul
 On the 23rd starts the Novena of Our Lady's Visitation

Suggested resolution for the month :

I will learn and repeat during the month of June the prayer for the dying:
 « O most merciful Jesus, lover of souls; I pray Thee by the agony of Thy Most Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in Thine own Blood the sinners of the whole world who are now in their agony and are to die this day. Amen.
 Heart of Jesus, once in agony, have pity on the dying. »
 100 days Indulgence each time.

Intention of the Eucharistic Crusade for the month of May 2010

The Triumph of the Immaculate Heart

JANUARY 2010 RESULTS

The Intention was for the Unity of the Church and the return of Rome to Tradition

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
26	722	228	215	572	931	3923	46	57	443

in holiness and justice; he was adorned with many virtues and performed a great number of miracles. When he was very old, he knew his time had come, so he gathered his brethren together, sent them to pray and afterwards told them of his coming departure. They were saddened, of course, but he told them that he had previously seen God's Kingdom and that the Lord called him. Before dying, he received the Last Sacraments from St Mocherog (9th Feb). He was said to have been 120 years old when he died on the 3rd of June, 618, but others dispute this age. He was



buried at Our Lady's Church. Since his death many visitors and pilgrims have come to Glendalough down to the present day. St Kevin is listed in the Irish Calendars and in some of the Scottish. Formerly, a Special Office with 9 Lessons was read at Dublin for his feast which was a Double, First Class with an Octave.

St Kevin was certainly an Abbot, but it is uncertain whether he became a Bishop, even though soon after his death Glendalough was definitely a See, indeed the principal one in Leinster for a period. St Libba/Molibba, St Kevin's nephew who succeeded him at Glendalough, was certainly a Bishop. Glendalough is now included in the Diocese of Dublin, since the 13th century, but the name is retained.

A great city, in the terms of those days, grew around the monastery at Glendalough. Seven Churches were built at Glendalough; the principal ones being dedicated to Sts Peter and Paul and another to the Blessed Virgin. Indeed, Glendalough was known as the city of Churches. There were also other religious structures such as St Kevin's House or Cell, locally known as his 'Kitchen'. Glendalough today has many ruins of the ancient buildings and graveyard and many interesting antiquities and archaeological remains in connection with St Kevin. There is St Kevin's Well at nearby Glendassan.

After its founding, Glendalough was 2nd only to Kildare in Leinster for long periods. Glendalough

was great when Dublin was of little account up to the 11th century and so Dublin came under Glendalough. Later, Dublin grew to be the most important city in Leinster. Glendalough was burned down in 1163 and in 1152 Pope Eugenius sent his Legate to Ireland with 4 Palliums for the reorganisation of the country into the 4 Archbishoprics of today. Up to that time there had only been Armagh in Ulster and Cashel in Munster which had taken over from the Emly of St Ailbhe in the 10th century. The change took place in the time of St Laurence O'Toole, who was first, the Abbot and Bishop of Glen-da-lough and then the 2nd Archbishop of Dublin after the death of Archbishop Gregory in 1161.

Glendalough monastery became very rich with large endowments and land in many parts of Leinster. It was richer than the Diocese of Glendalough and, even that of Dublin. Richard Strongbow confirmed its Charter in 1173, at which time the Abbot with Abbacy and Bishop with See were separate entities. At other times, one man held both positions. The Abbots and Bishops at Glendalough are regularly mentioned in the Irish Annals. The city at Glendalough began to decline in the 13th century and it was annexed to Dublin in 1214. The local mountaineers resisted this change of authority until 1479.

At Glendalough, Wicklow and Dublin, there are Churches, Chapels, Shrines, parishes, streets, wells, buildings and other foundations dedicated to St Kevin and a number of pilgrimages, events or Patterns take place in his honour. He is widely known and venerated in many local traditions, even popular songs. He is greatly venerated in both Ireland and Scotland. There are remains of a Church of St Coivin, i.e. Kevin, at Ballyshean in Ayrshire and there is also a Kilchevin and a Kildowan there. There is also a remarkable salutation to St Kevin in Scots Gallic in the Drummond Castle Missal.

There are many legends about St Kevin and he is very fresh in the imagination of the people. Many might prefer supposedly more staid, historical 'facts' of questionable reliability. However, Cardinal Wiseman has called special attention to truths which are often found in supposed legends, which may be nearer the real truth than some more 'official' sources. In primitive and medieval times, writers were mostly monks or ecclesiastics and most education came via the monasteries. Hence, religious subjects had special interest for most of the writers and no species or composition met with greater favour than the compilation of the Acts and Lives, which included legends, relating to Martyrs and great Saints.

ANNOUNCEMENTS

♦ **ROSARY CRUSADE** : 18 millions Rosaries to be offered at the Holy Father! 150 000 rosaries were said in Ireland!

♦ **EASTER COMMUNION** : From Ash Wednesday to Trinity Sunday.

♦ **MAY DEVOTIONS** :

At St John's : Weekdays : Rosary and Benediction at 6pm

Saturday and Sunday : Rosary and Benediction at 10.30 am.

Every Sunday after the 11 am Mass: MARIAN PROCESSION

In Athlone : Weekdays : Rosary and Benediction at 6.30 pm

Saturday and Sunday : Rosary and Benediction at 10.30 am.

In Cork : Rosary and Benediction before Sunday Mass

♦ **CHOIR PRACTICES** at St John's in Dun Laoghaire on Saturdays after Mass. Please ask Fr. Biérer for next practice. All are welcome to come and join : "To sing well is to pray twice!"

♦ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year will be for the girls : July 16th to 25th and for the boys : July 25th to 31st. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérer.

♦ **RETRATS IN BRISTOL IN 2010**: Please phone St Saviour's House : +44 117 977 5863

June 21th – 26th: Men's Ignatian Retreat

Aug. 16th - 21st Women's Ignatian Retreat

Sept. 16th – 18th: Recollection for Men on the Four Last Things

Oct. 4th - 9th: Women's Ignatian Retreat

Nov. 8th – 13th: Men's Ignatian Retreat

ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire

Corpus Christi Church in Athlone

Every First Thursday

Offered especially this year for the Priesthood in order to gain the indulgences

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

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre



This year marks the 40th anniversary of the foundation of the Society of St Pius X by Archbishop Marcel Lefebvre. Therefore his great book Open Letter to Confused Catholics will be printed in this bulletin, one chapter every month to read again those lines which are still pertinent today!

Chapter 2

« They are changing our Religion! »

Firstly, I must dispel a misunderstanding so as not to have to return to it. I am not the head of a movement, even less the head of a particular church. I am not, as they never stop writing, “the leader of the traditionalists.” They have come to describe certain persons as “Lefebvrists,” as though it were a case of a party or a school. This is an abuse of language.

I have no personal doctrine in the matter of religion. All my life I have held to what I was taught at the French Seminary in Rome, namely Catholic doctrine according to the interpretation given it by the teaching authority of the Church from century to century, since the death of the last Apostle which marked the end of Revelation.

There should be nothing in that to feed the appetite for sensationalist journalists and, through them, current public opinion. Yet, on August 29, 1976, the whole of France was excited on hearing that I was going to say Mass at Lille. What was so extraordinary about a bishop celebrating the Holy Sacrifice? I had to preach before a panoply of microphones and each of my remarks was greeted as if it were a striking declaration. Yet what did I say beyond what any other bishop could have said?

There lies the key to the enigma: the other bishops had been for a number of years no longer saying the same things. How often, for example have you heard them speaking of the social reign of Our Lord Jesus Christ?

My personal experience never ceases to amaze me. These bishops for the most part were fellow students with me in Rome, trained in the same manner. And then, all of a sudden, I found myself alone. But I have invented nothing new; I was carrying on. Cardinal Garrone even said to me one day: “They deceived us at the French Seminary in Rome.” Deceived us in what? Had he not himself taught the children of his catechism class thousands of times, before the Council, the Act of Faith: “My God, I firmly believe all the truths Thou hast revealed and that Thy Church doth teach, because Thou canst neither deceive nor be deceived.”?

How have all these bishops been able to metamorphose themselves in this manner? I can see only one explanation: they were always in France and they let themselves become gradually infected. In Africa I was protected. I came back the year of the Council, when the harm had already been done. Vatican II only opened the gates which were holding back the devastating flood. In no time at all, even before the end of the fourth session, it was catastrophic. Everything, almost, was to be swept away; prayer first of all.

Any Christian who has an instinct for God, a respect for Him, must be shocked by the manner in which prayers are said now. Learning prayers by heart, as we did, is now denigrated as “parrot-fashion.” Children are no longer taught the words nor do they appear now in the catechisms, except for the Our Father. And even that is in a new

dangerous pathway. Local tradition says that he personally shaped his cave from the mountain rock. Stations were held there on ‘Pattern Day’ up to near the end of the 19th century. He is said to have walked across the Lake with ‘dry feet’ a number of times. He wrote a Hymn to St Patrick which gave powerful protection to those who recited it regularly. He also had the gift of Prophecy. He was said to have been frequently visited by Angels bringing him messages and instructions. He was also visited by evil Angels, who would try to lead him astray, telling him he should travel widely. This was under the appearance of good but was wasteful for St Kevin, and so he stood firm, drove them away and returned to Glendalough. He was said to have visited Saints Colmcille, Comgal and Canice at Usnagh in Co Westmeath for a conference about 555 and that he quieted wild dogs on the way. At this meeting, St Colmcille was said to have honoured him exceptionally by standing while he approached. He also had a conference with Saints Garbhán of Dublin and the blind St Berchan. When a child was left in the care of St Kevin, a doe came from the forest to provide milk, as neither cows nor women were allowed at his monastery in Glendalough. Our Saint blessed a willow tree to provide apples for Faelan, son of King Colman. Later, Faelan reigned with the blessings of St Kevin and St Mochonna. Our Saint also helped Faelan and his followers who appeared to be deer who could not be caught when sought by their enemies. He also restored a murdered man to life through his staff, whereupon the man became a monk with our Saint.

Several literary compositions, including books on St Patrick, the Britons and the Milesians, are ascribed to St Kevin, as well as some poetry. His Rule was said to have been written in Gaelic verse. He was said to play a great Irish Harp, which survived until the 12th century. Our Saint supported the local King Brandubh of Leinster against Northern invaders – who were duly slaughtered in battle. St Kevin blessed the girdle

of a Prince and it protected him from his enemies by making him invisible. A certain soldier was vain of his hair but lived a bad life. Our Saint sent him water with which to wash his hair – which promptly fell out. The soldier understood his punishment, repented his life and was forgiven by our Saint who promptly restored his hair to him.



Robbers planned to attack a village, but St Kevin forewarned the villagers who escaped with their valuables. He also restored sight to the blind. Berchan, a monk of St Kevin’s was sought out and physically attacked by a woman on his journey. He defended himself forcibly and St Kevin, being aware of the situation, instructed Berchan not to chastise her further. The woman repented and daily praised God and St Kevin sanctity. He also saved the soul of a wicked soldier who had just been killed, by snatching it from the demons because he had prayed each day to St Kevin for protection. He raised another to life after being murdered. Two men, who had been condemned to death by the King of Leinster, prayed to St Kevin; the one for eternal life, the other for extended life. The first was executed and went to heaven; the second could not be killed and when this was reported to the King, the man was set free.

There was a St Mocheróg, a Briton by birth who was friendly with St Kevin and he dwelt at the Church of the Holy Trinity, which was one of the seven Churches of Glendalough and lies a little East of the valley. The number seven was mystical and sacred in many religions; the Jewish, Brahmans, Egyptians, Greeks and Romans. In Catholicism there are seven sacraments, seven gifts of the Holy Ghost, seven corporal works of mercy and seven spiritual works of mercy, seven articles of faith in relation to the Mystery of the Trinity, seven deadly sins, seven principal virtues and seven Commandments relating to man. The Irish also had great veneration for this number. There were seven Churches at Glendalough, Clonmacnoise, Iniscathy, Inch-Derrin, Inis-Kealtra and seven altars at Clonfert and Holy Cross. St Kevin always kept the Commandments of God

supposedly baptised by an Angel, when on the way to being Baptised by a holy priest, and he was named Coemgen, meaning; gently generated or *pulcher-genitus*. The holy priest thereupon became his first monk.

During St Kevin's childhood a white cow miraculously appeared each day and provided milk for the child. As a boy he was sent to tend sheep. Some poor people came to him for succour and he gave them four of the sheep. That evening the full number of sheep had been restored. When he was 7 years old he was sent to the holy man Petrocus, a Briton, for his education and religious training and he lived as a hermit with him for about 20 years. During this period he wrought many more miracles. He had a love of holiness, a greatness of soul, a force of character; he was edifying, persevering and blameless in life and speech. He was passionately pursued by a woman, but he drove her away and she later repented and became a nun under his direction. There were many indications of his sanctity and he later lived under the direction of three holy anchorites named Doghain, Lochan and Enna. He resolved to retire from the world and so took a refuge at Luggala near Lough Tay in the Wicklow mountains. There he built his first monastery of which only a few stones remain. Others wished to put him in charge of the monastery but he refused and withdrew and proceeded to the lonely glen of Glendalough, meaning the glen-of-two-lakes where he settled in a hermitage on the side of the mountain.

At Glendalough he is said to have lived in a tree near the Upper Lake and survived on herbs and water. He is said to have written some tracts at this time, including a Life of St Patrick. A cow would come and lick his garments daily. The cow would eat very little but yet produced more milk than any other. He miraculously produced food for local workers. He visited St Beoan nearby and allowed a hungry wolf to devour a new-born calf. Our saint later got the wolf to take the place of the calf in the cow's affections. The news went abroad and soon St Kevin became famous and many monks joined him, including some of his former tutors.

St Kevin visited St Lugid, the Abbot and Bishop at a nearby monastery. A robber stole an animal from the monastery and swore a denial of the act. A miracle revealed the perjury and St Kevin admonished the thief who repented and took up the religious life. Two young women were decapitated and our Saint restored them to life, and his renown spread throughout the region. Bishop Lugid subsequently ordained St Kevin, and also

possibly consecrated him, and sent him with some disciples to found a monastery at a Cluain-Duach near Glendalough, where he gathered many monks.

While a hermit, St Kevin practised many great austerities. A fugitive came to him and he protected and saved him from 12 attackers, who then repented and became monks with the Saint. A worker breaking stones lost his sight because splinters struck his eyes. St Kevin came, blessed and restored the sight instantly. After some time, during which he performed many miracles, St Kevin put another in charge at Cluain-Duach and left to travel around the district, during which he raised a dead man to life and the latter became a monk with our Saint.

St Kevin again came to Glendalough, was donated the site by the local chieftain, and founded his famous monastery, first near the Upper Lake but when it expanded he moved the foundation down past the Lower Lake near the site of the present ancient graveyard. This was soon surrounded by a great city. In 549, our Saint is said to have visited St Kieran at Clonmacnoise just before the latter died and he was present at St Kieran's death and interment. It is said that they exchanged habits overnight after St Kieran had died. Many pious men with religious vocations flocked to St Kevin at Glendalough and became monks under his Rule there and elsewhere. When various monasteries had been established and on a firm footing, St Kevin would place pious men in charge of them while he himself would retire to a solitude, often high up the valley and mountain at Glendalough, often for periods of years where he practised severe fasts, penances austerities and vigils. He was said to pray for an hour each night in the cold waters of the Lake and that he took little or no physical nourishment. His monks built him a cell called *Dísert-Caimhín* or *Eremus-Coemgeni*. It was said that wild beasts became gentle in his presence and accompanied him like sheep. His friends sometimes prevailed on him to return to the monastery when he became ill or weak in his old age, where he would have better care. At one time, St Kevin was tempted by a Devil, but he banished the demon and all his cohorts from the whole valley of Glendalough. A wild boar was chased by hunters and fled to St Kevin's hut for sanctuary. The chasing dogs lay down quietly before the door and the hunters left.

St Kevin often retired at night to a secluded cave high up the mountain, called St Kevin's bed. There, he would not have a fire and the 'bed' was of stone. This place was accessed by a steep and

version, of Protestant inspiration, which makes the child address God as "tu".² To do this systematically is not a sign of great reverence, and is foreign to the spirit of our language, which offers us a choice of styles according to whether we are addressing a superior or a parent or a friend. And in the same post-conciliar *Our Father*, one asks God not to "lead us into temptation,"³ an expression that is equivocal, at least; while our traditional French version is an improvement upon the Latin, which is rather clumsily based on the Hebrew. What progress is there in this? The familiar style of speech has also invaded the whole body of vernacular liturgy: the new Sunday Missal makes it exclusive and obligatory, though one can see no reason for a change so contrary to French style and custom.

Tests have been made in Catholic schools with children of twelve or thirteen. Only a few knew the *Our Father* by heart (in French, naturally), and a few knew their Hail Mary. With one or two exceptions these children did not know the Apostles' Creed, the I Confess, the Acts of Faith, Hope, Charity and Contrition, or the Angelus or the Memorare. How could they know them, when most of them had never even heard them said? Prayer must be "spontaneous," we must speak to God out of the abundance of the heart, so they tell us now; and they scorn the marvellous educational system of the Church which has produced and perfected all these prayers, which have been the support of the greatest saints.

How many still practice and encourage morning and evening prayers together in the family, or the saying of the prayers of blessing and thanksgiving at meals? I have learned that in many Catholic schools they no longer want the prayer at the start of the lesson, on the pretext that some of the pupils are unbelievers or belong to other religions, and that it would not do to affront their consciences or display a triumphalist spirit. They congratulate themselves on receiving in these schools a large majority of non-Catholics and even non-Christians, and doing nothing to lead them to God. The young Catholics, meanwhile, must conceal their faith: this on the pretext of respecting the opinions of their schoolmates.

The genuflection is now practised only by a small number of the faithful; it has been replaced by a nod of the head, or more often by nothing at all. One enters a church and sits down. The furniture has been changed, the *prie-dieus* broken up for

firewood. Often seats have been installed similar to those in cinemas, thereby allowing the public to be more comfortably seated when the church is used for a concert. I have been told of the case of the Blessed Sacrament Chapel in a big parish church in Paris, which used to be visited by a number of people working nearby during their lunch hour. One day it was closed for work to be carried out. When the doors were opened again the *prie-dieus* had disappeared. On a comfortable pile carpet were deep upholstered seats, evidently expensive and of the sort found in the reception foyers of big companies or airlines. The comportment of the faithful changed at once: some knelt on the carpet, but most made themselves comfortable and meditated before the tabernacle cross-legged. The parish clergy certainly had some intention in their minds; one does not embark on expensive changes or alterations without thinking of what one is doing. What we are seeing here is the desire to modify the relationship of man to God in the direction of familiarity and casualness, as if we were dealing with Him as equals. How can one acquire a conviction that one is in the presence of the Creator and Sovereign Lord of all things, if one suppresses the gestures that embody the "virtue of Religion"? Does one not also run the risk of diminishing the sense of the Real Presence in the tabernacle?

Catholics are likewise bewildered by the obstinate partiality to banality and even vulgarity, in the manner in which places of worship are treated. Everything that contributed to the beauty of the buildings and the splendor of the ceremonies is decried as "triumphalism". The décor must now be nearer to that of everyday life. But in the ages of faith they offered to God the most precious things they had. It was only in the village church that were to be seen just those things that do not belong to the everyday world: pieces of gold work, paintings, silks, lace, embroidery, and the statues of the Blessed Virgin crowned with jewels. Christians made financial sacrifices to honor Almighty God in the best way they could. All this was conducive to prayer and lifted up the soul. This is a natural proceeding for mankind: when the Three Magi went to visit the poor crib at Bethlehem they brought with them gold, frankincense and myrrh. Catholics are degraded by being made to pray in commonplace surroundings, multi-purpose halls that have nothing to distinguish them from any other public place, sometimes not even coming up to that. Here and there one finds a magnificent gothic or romanesque church abando-

ned and a sort of bare and dreary barn built to one side. Or else they organize "domestic eucharists" in dining rooms or even in kitchens. I have been told of one of these, celebrated in the home of a deceased person in the presence of his family and friends. After the ceremony the chalice was removed and then, on the same table covered with the same table cloth, they set up a buffet meal. At the same time, only a few hundred yards away, only the birds were singing to the Lord around the thirteenth-century church decorated with magnificent stained glass windows.

Those readers who remember the years before the war will certainly recall the fervor of the Corpus Christi processions with their numerous stations, the chants, the thuribles, the monstrance gleaming in the sun, carried by the priest under the gold-embroidered canopy; the banners, the flowers, the bells. The sense of adoration was born into the children's souls and ingrained there for life. This primordial aspect of prayer seems greatly neglected. Do I hear somebody still talking about necessary evolution and new habits of life? But traffic problems do not prevent street demonstrations, and the demonstrators are not inhibited about expressing their political opinions or their demands, whether just or not. Why should God alone be thrust aside, and why must only Christians refrain from rendering Him the public worship which is His due?

The almost total disappearance in France of processions is not caused by a lack of interest on the part of the faithful. It is proscribed by the new pastoral theory which, however, is ceaselessly urging the "active participation of the People of God." In 1969 a parish priest in the Oise Department of France was expelled by his bishop who had forbidden the organizing of the traditional procession of Corpus Christi. The procession took place nevertheless and drew ten times more people than the village had inhabitants. Can one then say that the new pastoral style which is, in any case, in contradiction on this point with the conciliar Constitution on the Sacred Liturgy, is in accordance with the deep longings of those Christians who remain attached to such forms of piety?

And what are they offered in exchange? Very little, because services have been greatly reduced. Priests no longer offer the Holy Sacrifice each day; and when they do, they concelebrate, and the number of Masses has diminished accordingly. In country districts, it is practically impossible to attend Mass during the week; on Sundays a car is

needed to travel out to the locality whose turn it is to receive the "sector priest." Many churches in France are permanently closed, others only opened a few times a year. Add to that the crisis in vocations, or rather the crisis in responding to vocations, and the practice of religion becomes yearly more difficult. The large towns are in general better served; but most of the time it is impossible to receive Communion on First Fridays and First Saturdays of the month, for example. Naturally there is no longer any question of daily Mass; in many urban parishes Masses only take place by prior order, for a specific group at a pre-arranged time, and in such a manner that the passer-by coming in by chance feels himself to be a stranger at a celebration studded with allusions to the activities and life of the group. Discredit has been thrown upon what are called individual celebrations in opposition to community celebrations, but in reality the community has split into small cells. It is quite common for a priest to say Mass in the home of someone engaged in Catholic Action or other activities, in the presence of a group of activists. Or else one discovers the timetable for Sunday split up between different language groups; a Portuguese Mass, French Mass, Spanish Mass. In these times when foreign travel is commonplace Catholics find themselves attending Masses where they do not understand a single word, in spite of being told that it is not possible to pray without "participating." How could they? No more Masses, or very few; no more processions, no more Benedictions of the Blessed Sacrament, no more Vespers. Public prayer is reduced to its most simple expression. Even when the faithful have overcome the difficulties of times and travelling, what will they find to slake their spiritual thirst? I will speak further on about the liturgy and the serious alterations it has undergone. For the moment, let us consider only the obvious outward appearances of public prayer. All too frequently, the atmosphere of the "celebration" offends Catholic religious feelings. There is the intrusion of secular rhythms with all kinds of percussion instruments, guitars and saxophones. A musician responsible for sacred music in a diocese of northern France, supported by a number of leading personalities in the world of music wrote:

In spite of what it is currently called, the music of these songs is not modern: this musical style is not new, but has been played in the most profane places and surroundings (cabarets, music halls, often for more or less lascivious dances with foreign names). The people are led on to rock or swing. They all feel an urge to dance about. That

people from the dead at various times. On one occasion a monk had died but he returned with the tale of a vision that the angels travelling with him who were told by other angels "To bear this soul back to its body for Congall had asked it". The monk lived for many years afterwards. Robbers became blind during a robbery but their sight was restored on making penance, after which they joined his monastery. A man refused to sell some corn to the monks for their sustenance. He was told the mice would eat it, which they did – within 3 days. He was mistreated by 30 soldiers; and they all died within a month. A pirate group of Picts attacked and plundered a nearby monastery and some dared to attack the saint, but they were blinded and the seas rose against them. They relinquished their prey and asked forgiveness of the saint, upon which their sight was restored, the seas calmed and they left peaceably. It was the custom, that if a monk was reproved he would prostrate himself immediately. This happened a number of times on or near water and the monk threw himself flat on the water which either supported him without wetting or did not harm him even if he was submerged for hours! His monastery was visited by St Finbarr of Moville who asked for milk which was forbidden by rule. A monk was sent to the cellar where he found a vessel full of milk, which when blessed, supplied everyone. The vessel was never seen again. The saint knew when St Finbarr died, told his monks to pray for him and confirmation came the next day. A boy could not learn to write and was sent to St Congal who blessed his hands and eyes. He soon became the best writer in the monastery and eventually a professor of writing. He ordered a monk to cross water which he did, dry of foot. When the smith was away and a brother was asked to do his work, St Congal blessed his hands and he immediately made excellent metal utensils without any training. On a number of occasions food was miraculously made available when St Congall prayed for it. He also got alms miraculously for a poor man. The Saint also caused a group of swans to come to his monks so that they could touch them. On a number of occasions the Saint provided fire and heating during the night for the monks and there was no sign of any such fire in the morning. A princely father evicted his wife and son when he saw that the child had blackened features. The mother went to the Saint who blessed the child's face and eyes and they immediately became beautiful, whereupon the father took them back. He saved a queen from poisoning and then forgave the offender. He cured a student of leprosy. When a robber stole some

animals from nuns, St Congal remonstrated with him but he refused to recant and restore. That night he was found dead. The Saint was often aware of what the future would bring. Often he refused gifts from sinners who were trying to buy forgiveness. He was attacked by demons, but left unharmed.

When coming near death, which he knew approached, he was afflicted by deafness, with great pains and with retention of urine. But these tribulations he suffered gladly as austerities. St Fiachra gave him the Last Sacraments. St Columban(us) was probably his greatest student but many more great saints were trained in Bangor. St Columbanus gave Europe a liturgy with the "Cursus Scotorum" and hymns with "Antiphonarium Benchoense". St Congal's death occurred about 601. There were churches and monasteries dedicated to him all over the country, including Shankill (formerly called Rathmichael), South-East of Dublin city. He is venerated in Scotland as well, being listed in a number of Kalendars. His feast-day is honoured with 9 Lessons and it is celebrated all over Ireland.

Prayer to St Congall

(Translation from the *LEABAR BREAC*):
"Into the peace-kingdom of the other world,
wherein is every temple's noise, may the hostful,
victorious Comgall of Bangor convey us"

St Kevin

or Coemgen, Abbot, Bishop,
Glendalough, Co Wicklow.

Patron of Glendalough and Dublin. 6/7th cent.
Feastday: June 3rd

There are several ancient Acts or Lives of St Kevin still extant in a number of Libraries and he is recognised by most hagiographers. Some claim that he was born in 498 and died 618 and thus lived for 120 years. Others think he was born a number of years later, some time in the early 6th century in the East of Leinster near the sea and possibly in the Bray area. His father was named Coemlogha or Coemlugus of Doulmasincoirb and was of the race of Laeghair Lor, King of Ireland. His mother was Coemhella or Caemell and both parents were just and faithful persons in the sight of God and men. While pregnant with St Kevin, Caemell had a vision of an Angel who prophesied that her child would be the religious father of many monks. St Kevin was also

Irish Saints

St Comgall

Abbot of Bangor, Co Down. 6/7 centuries
Feastday: May 10th

The Acts and Life of Saint Comgall are found in many of the ancient manuscripts in numerous collections in Ireland and abroad, e.g. Dublin's Trinity College, Marsh's, Franciscan Friary, the Book of Armagh, Oxford, Burgundian Library in Brussels, Salamanca, etc. He is regarded as **one of the principal founders of the ancient Irish Church**, due to the influence of his monasteries and students. It was said that his life was like that of St James the Apostle.

St Congal's birth was predicted by St Patrick and also in a vision of St Mananisse (1st Bishop and Patron of Down and Connor). He was born to humble parents and from his childhood he was "adorned with all virtues". It was said that the world would be illuminated by the lustre of his miracles and that he would be obeyed by thousands of monks, and by people, princes and kings. A radiance appeared around the site of his nativity in a Pictish region of East Antrim between Lough Neagh and the sea. His birthdate was probably around 516 but other scholars give dates between 506 and 517. He was baptised by a blind priest Fedlimid at whose approach a fountain burst from the earth in which the child was regenerated whilst Angels attended. After the baptising the priest bathed his eyes in the baptismal water and had his sight restored. His mother saw a pillar of fire rise from earth to Heaven. From birth he grew in grace and wisdom.

Not much is known of his early years but one of his early teachers was sinful, so he left and went to St Fintan at Clonenagh (founded 548) in Co Laois. Here, he did many penances, prayers and austerities as well as humble works. While there, a blind man was brought and he healed him. He

remained without sacred orders for many years because of his humility. St Fintan blessed him and sent him to Clonmacnoise, where he remained for some time and was distinguished for his sanctity. He also trained under St Mobhi at Glasnevin, Dublin. It is not certain who ordained him but it may have been Lughaidh, Bishop of Connor when he returned to his own district. He preached to the people for some time but then retreated to a 'Keepers' island on Lough Erne where he led a most austere life. Other monks joined him to follow his rule which he had to soften for them but he kept to the severest austerities himself.

Huge numbers flocked to him so that many monasteries and cells were founded all over the country, but his main and favourite monastery was at Bennchor (Bangor), Co Down on Belfast Lough. A large city grew around Bangor with 3,000 monks or students for many years. He is said to have ruled for 50 years. Many of the great Irish saints and missionaries trained in Bangor. He drew up a Rule (one of the 8 major Rules of the Irish Church) for his monks. He is reputed to have travelled to Britain and visited St Colmcille in Scotland and helped him with the conversion of King Brude of the Picts. Together, the saints miraculously destroyed the king's fortifications, who then acknowledged the Lord.

St Congall's sanctity was exceptional and he performed many miracles. At the saint's Mass, a holy man saw a host of Angels present. He was said to be full of grace and God's love and he fostered and educated many other saints. As a young man he was forced to take up arms because of threat of war, but the Lord made peace so fighting was avoided. While in camp with the chief, there was a heavy fall of snow overnight everywhere except on the saint and his friends. At this the chief set him free of all secular duties. In return,

the chief was blessed by Congal and he became a great leader. On a number of occasions monks went to his cell at night to find the whole area illuminated with bright and heavenly flames. On these occasions, he charged those monks to tell no one until after he died. He raised a number of



sort of "body language" is certainly alien to our Western culture, unfavorable to contemplation and its origins are rather suspect. Most of the time our congregations, which already find it hard not to confuse the crochets and the quavers in a 6/8 bar, do not respect the rhythm; then one no longer feels like dancing, but with the rhythm gone to pieces, the habitual poorness of the melodic line becomes all the more noticeable.

What has happened to prayer in all of that? Happily it appears that in more than one place people have returned to less barbaric customs. People have then submitted, those who wish to sing, to the productions of official organizations specializing in Church music. For them, there is no question of making use of the marvellous heritage of past centuries. The usual melodies, always the same, are of a very different inspiration. The more elaborate pieces, executed by choirs, show a secular influence, and excite the feelings rather than penetrate the soul as plainchant does. The words are all new, using a new vocabulary, as if a flood twenty years ago had destroyed all the antiphonaries from which, even if they had wanted to make something new, they could have drawn inspiration; they adopt a style of the moment and are quickly outmoded, in a very short time being no longer comprehensible. Large numbers of recordings purposely designed for the animation of parishes give out paraphrases of the psalms and are frankly presented as such, thereby supplanting the sacred text of divine inspiration. Why not sing the psalms themselves.

A novelty appeared a little while ago: posters placed in church porches reading "to praise God, clap your hands." So during the celebration, at a sign from the leader, the congregation raised their hands above their heads and clapped rhythmically and loudly, producing an unfamiliar din within the sanctuary. This kind of innovation, unconnected even with our secular habits, which attempts to put an artificial action into the liturgy, will no doubt be gone tomorrow: it contributes however to discourage Catholics and to increase their confusion. Nobody is obliged to attend "Gospel Nights" but what can one do when the few Sunday Masses are infected with these lamentable practices?

The pastorale d'ensemble (ministry to the assembly) as they call it, constrains the faithful to adopt these new gestures in which they see no benefit and which go against their nature. Above all, everything must be done in a collective manner,

with échanges or sharing of speech, of views, on the Gospel, and of handshakes, too. People go along with this half-heartedly, as statistics show. The very latest figures indicate a further falling off, from 1977 to 1983, in attendance at the Eucharist, whereas personal prayer shows a slight increase.⁴ The pastorale d'ensemble has not, therefore won the people over. Here is what I read in a parish magazine in the Paris area:

From time to time during the last two years the 9:30 a.m. Mass has been in a rather special style, inasmuch as the proclaiming of the Gospel was followed by an échange for which those present formed groups of about ten persons. The first time this kind of celebration was tried, 69 people joined in sharing groups and 138 remained outside. One would have thought that with the help of time there would have been an improvement. This has not been the case. The parish team then organized a meeting to see whether or not to continue with the "Masses with Sharing."

One can understand how the two-thirds of the parishioners who had so far resisted the post-conciliar innovations were not enthusiastic about these improvised chatterings in the middle of Mass. How difficult it is to be a Catholic nowadays! The liturgy in French, even without "sharings," deafens the congregation with a flood of words so that many complain that they can no longer pray during Mass. When, then, will they pray?

The confused faithful are offered recipes which are always accepted by their bishops provided that they detach them from Christian spirituality. Yoga and Zen are the strangest, a disastrous orientalism which, claiming to lead to a "hygiene of the soul," directs devotion in false ways. Again, what about the abuses of "body language" which degrade the personality by exalting the body at the expense of elevation towards God? These new fashions, along with many others, have been introduced even into contemplative monasteries; and they are extremely dangerous. They show how right are those we hear say, "They are changing our religion."

² Traditionally, in French, God is addressed using the majestic plural "Vous" (Thee, Thou, etc.) and not the familiar "tu" (you).--ed.

³ French traditional version: "Ne nous laissez pas succomber à la tentation." New version: "Ne nous soumettons pas à la tentation."

⁴ Poll Madame Figaro--Sofres, Sept. 1983. The first question was: "Do you go to communion once a week or more, or about once a month?" This corresponds more or less to attendance at Mass, since everybody now communicates. Replies in the affirmative had dropped from 16% to 9%.

Spirituality

Mary is the Mother of Repentant Sinners

OUR Blessed Lady told St. Bridget that she was the Mother of more than just the saintly and the innocent. She was the Mother of sinners too, if they really wanted to repent.

Those who want to be children of this great Mother must first give up sin --- and then they can expect to be accepted as her children. Persons in mortal sin do not deserve to be considered children of such a Mother.

Mary is humble, and they are proud. Mary is pure, and they are defiled. Mary is full of love, and they hate their fellow human beings. What arrogance that they should want to be called children of Mary, while they go on disgusting her by a life of sin!

A certain sinner once said to Mary: "Show yourself a mother." But the Blessed Virgin replied: "Show yourself a son." Another sinner invoked our Lady, calling her the Mother of mercy. But she answered: "You sinners call me Mother of mercy when you want my help; at the same time you make me a Mother of sorrows with your sins."

Accursed of his Creator [is] he who angers his mother (Sir. 3: 16). God curses those who afflict this tender Mother by their wicked life -- or more particularly, by their obstinacy in sin.

I say, by their *obstinacy* in sin; for if sinners, though they have not yet given up their sins, nevertheless make efforts to do so, and for this purpose seek the help of Mary, this good Mother will not neglect to help them and make them recover the grace of God.

This is exactly what St. Brigid heard one day from the lips of Christ when, speaking to His Mother, He said: "You help anyone who makes an effort to return to Me, and your consolations are never wanting to anyone."

Thus, as long as sinners remain obstinate, Mary *cannot* love them. However, when



they find themselves in the chains of some passion that keeps them slaves of Hell, they should recommend themselves to the Blessed Virgin, and with confidence and perseverance beg her to lift them out of the state of sin.

Then there can be no doubt about it. This good Mother will reach out her strong hand to them, break loose their chains, and lead them to salvation.

The Council of Trent condemned as heretical the doctrine that all prayers and works performed in a state of sin are themselves sin. St. Bernard says that, even though prayer in the mouth of a sinner has no beauty of itself, because it is not elevated by the theological virtue of charity, it is still useful and obtains for the sinner the grace to abandon sin.

Thus too St. Thomas teaches: the prayer of a sinner, without merit in itself, is an act which obtains the grace of forgiveness, since the power of prayer does not depend on the merits of the one praying but on the Divine Goodness and the promises of Jesus Christ Who said: "*Whoever asks, receives*" (Lk. 11:10).

The same thing must be said of prayers offe-

Times on which Holy Mass is celebrated in Ireland

	St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
1	6.30 pm	11 am					
2	6.30 pm	11 am					
3	11 am & 6.30 pm	11 am					
4	11 am & 6.30 pm	11 am					
5	11 am	11 am					
6	9 am & 11 am	11 am	5 pm	11 am	8.30 am		
7	11 am & 6.30 pm	11 am					
8	11 am & 6.30 pm	11 am					
9	11 am & 6.30 pm	11 am					
10	11 am & 6.30 pm	11 am					
11	11 am & 6.30 pm	11 am					
12	11 am	11 am					
13	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
14	11 am & 6.30 pm	11 am					
15	11 am & 6.30 pm	11 am					
16	11 am & 6.30 pm	11 am					
17	11 am & 6.30 pm	11 am					
18	11 am & 6.30 pm	11 am					
19	11 am	11 am					
20	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
21	11 am & 6.30 pm	11 am					
22	11 am & 6.30 pm	11 am					
23	11 am & 6.30 pm	11 am					
24	11 am & 6.30 pm	11 am					
25	11 am & 6.30 pm	11 am					
26	11 am	11 am					
27	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
28	6.30 pm	11 am					
29	6.30 pm	11 am					
30	6.30 pm	11 am					
1	11 am & 6.30 pm	11 am					
2	11 am & 6.30 pm	11 am					
3	11 am	11 am					
4	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	

Please note the changes in the time of masses in Athlone and Cork

Liturgical calendar for June 2010

Tuesday	1	St Angela Merici, III class	
Wednesday	2	Ferial, Holy Martyrs, IV class	
Thursday	3	Corpus Christi, I class	<i>St Kevin of Glendalough</i> FIRST THURSDAY
Friday	4	St Francis Caracciolo, III class	<i>Abstinence</i> FIRST FRIDAY
Saturday	5	St Boniface, III class	FIRST SATURDAY
Sunday	6	Second Sunday after Pentecost, II class	<i>St Jarlath of Tuam</i>
Monday	7	Ferial, IV class	<i>St Colman of Dromore</i>
Tuesday	8	Ferial, IV class	
Wednesday	9	Ferial, Sts Primus & Felician, IV class	<i>St Columba of Iona</i>
Thursday	10	St Margaret, III class	
Friday	11	SACRED HEART OF JESUS, I class	<i>Abstinence</i>
Saturday	12	St John of San Facundo, Holy Martyrs, III class	
Sunday	13	Third Sunday after Pentecost, II class	
Monday	14	St Basil the Great, III class	
Tuesday	15	Ferial, Sts Vitus, Modestus & Crescentia, IV class	
Wednesday	16	Ferial, IV class	
Thursday	17	St Gregory Barbarigo, III class	
Friday	18	St Ephrem, Sts Mark & Marcellian, III class	<i>Abstinence</i>
Saturday	19	St Juliana Falconieri, Holy Martyrs	<i>Ded. of Cathedral of Limerick</i>
Sunday	20	Fourth Sunday after Pentecost, II class	
Monday	21	St Aloysius Gonzaga, III class	
Tuesday	22	St Paulinus, III class	<i>Dedication of the Cathedral of Cashel</i>
Wednesday	23	Vigil of St John the Baptist, II class	
Thursday	24	Nativity of St John the Baptist, I class	
Friday	25	St William, III class	<i>Abstinence</i>
Saturday	26	Sts John & Paul, III class	
Sunday	27	Fifth Sunday after Pentecost, II class	
Monday	28	Vigil of Sts Peter and Paul, II class	
Tuesday	29	The Holy Apostles Peter & Paul, I class	
Wednesday	30	Commemoration of St Paul, III class	
Thursday	1	Feast of the Most Precious Blood of Jesus, I class	FIRST THURSDAY
Friday	2	Visitation of Our Lady, II class - At St John's, Dedication	FIRST FRIDAY <i>Abstinence</i>
Saturday	3	St Irenaeus, III class	FIRST SATURDAY
Sunday	4	Sixth Sunday after Pentecost, II class	

red to the Mother of God. If those praying do not merit to be heard, the merits of the Mother to whom they pray will intercede effectually."

Suppose a mother (says Adam, the Abbot of Perseigne) knew that her two sons had a mortal hatred for each other, and that each was planning the other's murder. Would she not do everything in her power to make peace between them? Any good mother would consider it her duty to do this.

Mary acts in the same way, for she is the Mother of Jesus and the Mother of human beings. When she sees a sinner at enmity with Jesus, she cannot bear such a state of things --- she does all in her power to reconcile them.

This kindest of Ladies demands only one thing --- that sinners recommend themselves to her and be determined to change their ways. When she finds sinners at her feet imploring mercy, she does not fix her attention on their crimes, but she looks only at the motive that brings them to her. If the motive is good, and even though they have committed every conceivable sin, this most loving Mother takes them in her arms to heal the wounds of their soul.

She is not only *called* the Mother of Mercy. She *is* the Mother of Mercy. And she proves herself such by the loving tenderness with which she helps us all.

Mary, the Mother of sinners who wish to mend their lives, seems to feel the miseries

of her poor children as if they were her own. When the Canaanite woman begged our Lord to deliver her daughter from diabolical possession, she said: "*Lord, Son of David, have pity on me! My daughter is terribly troubled by a demon*" (Mt. 15:22).

Have pity on *me*, she said. And she was right to put it that way, for mothers feel the sufferings of their children as if these were their own. And it is thus that Mary too cries out for the sinful soul: "Have pity on me!"

In the *Second Book of Samuel* (14:6) we read how that wise woman of Tekoa addressed King David: "Your majesty, I had two sons, and to my misfortune one killed the other, so that I have now lost one and justice demands the life of the other, the only one that is left. Have mercy on a poor mother and let me not lose both my sons."

In a similar way we may imagine Mary pleading with God, when His justice is directed against a sinner who has recommended himself or herself to her.

"My God, I had two sons, Jesus and Mankind. mankind took the life of Jesus on the Cross, and now your justice would condemn the guilty one. O Lord, my Jesus is already dead. Have pity on me; if I have lost the one, do not let me lose the other also."

It is absolutely certain that God win not condemn those sinners who have recourse to Mary and for whom she prays. For did He not Himself commend them to her as her children?

The Month of May sanctified

Month dedicated to Our Lady

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 5th starts the Novena of the Ascension

On the 14th starts the Novena of the Holy Ghost for Pentecost

On the 14th starts the Novena of St Rita

On the 18th starts the Novena of St Philip Neri

Every day in May, Rosary and Benediction at 6 pm except Saturday and Sunday at 10.30am

Every Sunday at St John's after 11am Mass, Marian Procession with Rosary and Litany of Loretto

Suggested resolution for the month : learn and repeat often during the day the prayer taught by Our Lady to St. Catherine Labouré "O Mary conceived without sin, pray for us who have recourse to Thee."

Liturgical calendar for May 2010

					Times on which Holy Mass is celebrated in Ireland						
					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Saturday	1	St Joseph the Worker, I class	FIRST SATURDAY	1	11 am	11 am					
Sunday	2	Fourth Sunday after Easter, II class		2	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	3	St Ferial, Holy Martyrs, Finding of the True Cross, IV class	<i>St Conleth</i>	3	11 am & 6.30 pm	11 am					
Tuesday	4	St Monica, III class		4	11 am & 6.30 pm	11 am					
Wednesday	5	St Pius V, III class		5	11 am & 6.30 pm	11 am					
Thursday	6	Ferial, IV class	FIRST THURSDAY	6	11 am & 6.30 pm	11 am					
Friday	7	St Stanislaus, III class	<i>Abstinence</i>	FIRST FRIDAY	7	11 am & 6.30 pm	11 am				
Saturday	8	Our Lady on Saturdays, IV class		8	11 am	11 am					
Sunday	9	Fifth Sunday after Easter, II class		9	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	10	St Antoninus, Holy Martyrs, Rogation, III class	<i>St Catald and St Comgall</i>	10	11 am & 6.30 pm	11 am					
Tuesday	11	Sts Philip & James, Apostles, Rogation, II class		11	11 am & 6.30 pm	11 am					
Wednesday	12	Vigil of the Ascension, Rogation, Holy Martyrs, II class		12	11 am & 6.30 pm	11 am					
Thursday	13	The Ascension of Our Lord, I class	Holy Day of Obligation	13	11 am & 6.30 pm	11 am					
Friday	14	Ferial, St Boniface, IV class	<i>Abstinence</i>	<i>St Carthage</i>	14	11 am & 6.30 pm	11 am				
Saturday	15	St John Baptist de la Salle, III class	<i>St Dympna</i>	15	11 am	11 am					
Sunday	16	Sunday after the Ascension, II class	<i>St Brendan</i>	16	9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	17	St Pascal Baylon, III class		17	6.30 pm	11 am					
Tuesday	18	St Venantius, III class		18	6.30 pm	11 am					
Wednesday	19	St Peter Celestine, St Pudentiana, III class	<i>Dedication of Cathedral of Ardagh</i>	19	6.30 pm	11 am					
Thursday	20	St Bernardine of Siena, III class		20	6.30 pm	11 am					
Friday	21	Feria, IV class	<i>Abstinence</i>	21	6.30 pm	11 am					
Saturday	22	Vigil of Pentecost, St Rita, I class		22	11 am	11 am					
Sunday	23	FEAST OF PENTECOST, I class		23	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
Monday	24	In the Octave of Pentecost, I class		24	6.30 pm	11 am					
Tuesday	25	In the Octave of Pentecost, I class		25	6.30 pm	11 am					
Wednesday	26	In the Octave of Pentecost, Ember Day, I class		26	6.30 pm	11 am					
Thursday	27	In the Octave of Pentecost, I class		27	6.30 pm	11 am					
Friday	28	In the Octave of Pentecost, Ember Day, I class	<i>Abstinence</i>	28	6.30 pm	11 am					
Saturday	29	In the Octave of Pentecost, Ember Day, I class		29	11 am	11 am					
Sunday	30	Feast of the Most Blessed Trinity, I class		30	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
Monday	31	Queenship of the Blessed Virgin Mary, II class		31	6.30 pm	11 am					

Please note the changes in the time of masses in Athlone and Cork