

The Priestly Society of Saint Pius X in Ireland

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Kesh, Co. Fermanagh

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Saint Joseph's Mass Centre

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Athlone or
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Cashel Mass Centre

Co. Tipperary

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Galway Mass Centre

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St John's Bulletin

The Society of St Pius X in Ireland



In This Bulletin:

- Life of St Lawrence O'Toole
- Letter from Fr. Anglés
- Indulgences for the Holy Souls
- Benedictine monks
- Plus all the activities in our priories and churches!

November 2006
Month of the Holy Souls
in Purgatory

Devotions & Activities at St John's

Rosary daily at 6 pm

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. (Not this month)

First Friday: Benediction after the 6.30 pm Mass

First Saturday: Monthly day of Recollection (See details on next page)

Confessions: Half an hour before Masses on Saturdays and Sundays

Missa Cantata: Fourth Sunday of the month

Doctrinal Conference for Adults: Tuesdays at 7.25 pm

St John's Schola and Choir: Contact Fr. Biérier, Director. Practices on Wednesdays after the evening Mass.

Devotions & Activities in Athlone

Rosary daily at 6 pm

Every Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

First Friday: Benediction after Mass

First Saturday: Benediction after Mass

Confessions: Half an hour before Masses on Saturdays and Sundays

Missa Cantata: Third Sunday of the month

Children's Catechism: Sundays after Mass

Doctrinal Conferences for Adults: Wednesdays at 7.30 pm

Devotions & Activities in Cork

Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

First Friday: Holy Mass at 7.30 pm and Benediction after Mass

First Saturday: Holy Mass at 9.30 am and Holy Hour after Mass

Confessions: Half an hour before every Mass

Missa Cantata: First Sunday of the month

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

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biérier

Archconfraternity of St Stephen for Altar Boys: Contact Fr. Gonzales

Third Order of the SSPX: Contact Fr. Bufé

Youth Group: Contact Fr. Bufé

St Philomena's Rosary Association: Contact Kay Cronin

saint undertook another journey into England to negotiate a reconciliation between them. Henry would not hear of a peace, and immediately after the saint's arrival set out for Normandy. Lawrence retired to the monastery of Abingdon, and after staying there three weeks, followed him into France. Henry, who had always repulsed him, was at length so much moved by his piety, prudence, and charity, that he granted him everything he asked, and left the whole negotiation to his discretion. It was only to obtain this, that charity had made the saint desire to remain longer upon earth. Having discharged his commission he was obliged, by a fever which seized him upon the road, to stop his journey. He took up his quarters in the monastery of regular canons at Eu, upon the confines of Normandy, an abbey depending upon that of St. Victor's in Paris. Going into this house he recited that verse of the psalmist, "This is my resting place for ever: in this place will I dwell, because I have chosen it." He made his confession to the abbot, and received the viaticum and extreme unction from his hands. To one who put him in mind to make a will, he answered with a smile, "Of what do you speak? I thank God I have not a penny left in the world to dispose of." Indeed, whatever he possessed always became immediately the treasure of the poor. The saint died happily on the 14th of November, in 1180, and was buried in the church of the abbey. Theobald, Archbishop of Rouen, and three other commissioners, by order of Pope Honorius III, took juridical information of several miracles wrought at the tomb, through the intercession of the servant of God, and sent an authentic relation to Rome; and Honorius published the bull of his canonization in 1226, in which he mentions that seven dead persons had been raised by him to life. This archbishop, in 1227, caused his body to be taken up and enshrined, forty-two years after his death. The abbey of our Lady at Eu still possesses the greatest part of his relics, though some churches at Paris and elsewhere have been enriched with certain portions. The saintly deportment, the zeal, the prayers, and the miracles of St. Lawrence were not able to awake many of those hardened sinners whom he laboured to convert. How few among the Jews, especially among the Pharisees, obeyed the voice of our Redeemer himself! If a pastor's labours were constantly attended with easy success, he would meet with nothing for the exercise of his patience by which he is to purchase his own crown and perfect the sanctification of his soul. No degree of obstinacy, malice, or perverseness must either disturb or discourage him. The greater the blindness, the more desperate the spiritual wounds of others are, the more tender ought his compassion to be; the greater his patience and his earnestness in praying and labouring for their recovery and salvation. He is never to despair of anyone so long as the divine mercy still waits for his return. If opportunities of exhorting fail, or if charitable remonstrances only exasperate, so that prudence makes them unseasonable for a time, he ought never to cease earnestly importuning the Father of mercies in their behalf.

(Taken from Vol. III of "The Lives or the Fathers, Martyrs and Other Principal Saints" by the Rev. Alban Butler.)



St. Lawrence found the greatest part of his flock so blinded with the love of the world and enslaved to their passions that the zealous pains he took seemed lost upon them. He threatened them with the divine judgments in case they did not speedily and effectually reform their manners by sincere repentance: but, like Noe when he preached to a world drowned in sin, he seemed to them to speak in jest, till they were overtaken on a sudden by those calamities which he had foretold, which served to purify the elect and doubtless brought many who before had been deaf to the saint's remonstrances to a sense of their spiritual miseries. St. Lawrence was obliged, for the affairs of his church, to go over to England in order to make application to King Henry II, who happened then to be at Canterbury. St. Lawrence repaired thither and was received by the monks at Christ Church with the honour due to his sanctity, and desired by them to sing high mass the next day. That whole night he spent in prayer before the shrine of St. Thomas, to whose intercession he recommended himself and the business which brought him thither. On the day following, as he was going up to the altar to officiate, a madman who had heard much of his sanctity, out of an extravagant notion of making so holy a man a martyr and another St. Thomas, gave him so violent a blow on the head with a staff as knocked him down. All that were present concluded that he was mortally wounded, and expressed their concern by their tears. But the saint, coming to himself again, called for water, which he blessed with the sign of the cross, and then directed the wound to be washed with it. This was no sooner done but the blood was immediately stanch'd, and the saint said mass. To this miracle the author of his life, who was then at Canterbury, was an eye-witness, and assures us that the fracture was to be seen in the saint's skull after his death. The king ordered the frantic assassin to be hanged; but the holy prelate interceded in his favour and obtained his pardon.

The third general council of Lateran was held at Rome, in 1179, by Pope Alexander III, with three hundred bishops, for the reformation of manners and the extirpation of heretical errors. St. Lawrence went on from England to Rome, and with the Archbishop of Tuam, five other Irish, and four English bishops, assisted at this council. Our saint laid before his holiness the state of the Irish church, and begged that effectual remedies might be applied to many disorders which reigned in that country and care taken for preserving the liberties of that national church; The pope was wonderfully pleased with his wise and zealous proposals, and so satisfied of his virtue and prudence, that he readily made the regulations which the saint desired, and appointed him legate of the holy see in the kingdom of Ireland. As soon as the saint was returned home, he began vigorously to execute his legatine power by reforming the manners of the clergy and making wholesome regulations. He found the whole country afflicted with a terrible famine, which continued to rage for three years. The saint laid himself under an obligation of feeding every day fifty strangers and three hundred poor persons of his own diocese, besides many others whom he furnished with clothes, victuals, and the other necessaries of life. Several mothers who were reduced so low as not to be able to keep their own children, laid them at the bishop's door or in other places where he would see them, and the saint took care of them all: sometimes he provided for three hundred of them together.

Henry II, King of England, was offended at Roderic, the Irish monarch, and our

ANNOUNCEMENTS

- **DEAD LIST ENVELOPES** are to be given to your priests in the churches and chapels. The names of the deceased members of your family and friends will be put on the altar and remembered at every Mass during the month of November.
- **CATECHISM FOR TEENAGERS** (10-18 years old) at St John's in Dun Laoghaire on the 2nd Saturday of each month at 11.45 am by Fr. Bierer. Next meeting: Saturday 11 November.
- **CONFERENCES FOR ADULTS** at St John's this year are on Church History. They are held every Tuesday at 7.25 pm.
- **CATECHISM DAY** in Athlone will be on Tuesday, November 7th

Indulgences for the Poor Souls in Purgatory

2nd November:

Plenary Indulgence for the Poor Souls by visiting a church and reciting the Our Father and the Creed.

From 1st to 8th November:

Plenary Indulgence every day by visiting a cemetery and praying even mentally for the dead.

The usual conditions for a plenary indulgence are:

- Confession and Communion (8 days before or after)
- Prayer for the intentions of the Pope (Pater or Ave or other prayers)
- Visit of a church reciting the Our Father and the Creed
- Being detached from all affection to sin, even venial

NB: One can gain only one Plenary Indulgence a day.

Monthly Day of Recollection in St John's Saturday, November 4th

Every First Saturday May through December

10.30 am	Rosary. Confessions
11 am	Holy Mass
11.50 am	Veni Creator. First Conference. Angelus
12.45 pm	Lunch with spiritual reading (bring your own lunch). Free time
1.30 pm	Visit to the Blessed Sacrament and Stations of the Cross
2.15 pm	Veneration of the relic of the True Cross. Second Conference
3.15 pm	Rosary & Benediction. Distribution of Holy Communion
4 pm	Holy Mass

Next day of recollection, Saturday, December 2nd

Letter from Father Anglés



THE CATHOLIC CHURCH IS THE ONLY ARK OF SALVATION

Dear Friends and Benefactors of the Society in Ireland,

In the manner of a grand mystical overture, the Militant Church on earth starts the month of November with the liturgical celebration of All Saints and All Souls, praying to the Triumphant Church in Heaven and offering suffrages for the Suffering Church in Purgatory.

The solemnities of the beginning of November must be an occasion for us to remember that by our baptism, the profession of the apostolic faith, and the communion with the Successor of Peter, we are *"no more strangers and foreigners, but fellow citizens with the saints and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, being framed together, groweth up into an holy temple in the Lord; in whom we also are built together into an habitation of God in the Spirit."* (Ephesians II, 19-22)

But what is this "habitation of God in the Spirit" which transcends the boundaries of time and space, uniting all the faithful in the communion of saints by the link of perfect charity? It is the Catholic Church, the only Church of Jesus Christ our Saviour. The saints in Heaven, the souls in Purgatory proclaim to those who are still on the way to the Father's house that sublime dogma of our faith: *"There is but one universal Church of the faithful, outside which no one at all is saved."* (Fourth Lateran Council)

The popes since St. Peter himself repeat this truth, nowadays obscured when not evacuated by the innovators, and I think it is relevant to propose some short texts of the Magisterium for your meditation these days.

Pope Leo XII (1823-1829), Encyclical *Ubi Primum*: "We profess that there is no salvation outside the Church. For the Church is the pillar and ground of the truth...With reference to those words Augustine says: 'If any man be outside the Church he will be excluded from the number

sed by the admirable example of his own life, which everyone who had any sparks of piety in his breast was ashamed to see himself fall so infinitely short of. About the year 1163 he engaged the secular canons of his cathedral of the Holy Trinity to receive the rule of the regular canons of Arouasia, an abbey which was founded in the diocese of Arras about fourscore years before, with such reputation for sanctity and discipline that it became the head or mother house of a numerous congregation. Our

Laurence O'Toole

He was a hostage to Dermot Mac Murrough,

Mac Murrough na gall.

A brave, fearless boy he was taken

Out from his father's hall

Into the tyrant's keeping

The little hostage went.

So early he knew sorrow

And all that sorrow meant.

Rescued from Mac Murrough

To Glendalough he came.

And, as the years passed slowly

All Ireland learned his name.

Now a great man in Dublin,

Archbishop Laurence saw

The people he loved turned outcast

with neither land nor law.

King Rory in his castle,

The nobles in their forts

had little care for Ireland,

Nor honour in their thoughts.

But Laurence rode throughout the land -

"Unite! Unite!" he cried.

"For Church and Country arm and

fight!"

He would not be denied.

A hostage in his boyhood:

A patriot to the end:

A saint who struggled all his days

His country to defend.

(from *Knights of God* by Patrick Lynch)

saint took himself the religious habit, which he always wore under his pontifical attire. He usually ate with the religious in the refectory, observed their hours of silence, and always assisted with them at the midnight office; after which he continued a long time in the church in private prayer before a crucifix, and toward break of day went to the burial place to pour forth certain prayers for the souls of the faithful departed. He never ate flesh, and fasted all Fridays on bread and water, and oftentimes without taking any sustenance at all. He wore a rough hair shirt and used frequent disciplines. Every day he entertained at table thirty poor persons, and often many more, besides great numbers which he maintained in private houses. All found him a father both in their temporal and spiritual necessities; and he was most indefatigable in the sacred functions of his charge, especially in announcing assiduously to his flock the word of life. To watch over and examine more narrowly into his own heart and conduct, and to repair his interior spirit, he used often to retire for some days into some close solitude. St. Lawrence frequently made choice of Glendaloch for his retreats; but he usually hid himself in a solitary cave at some distance from the monastery, between a rock and a deep lake, in which St. Coemgen had lived. When our saint came out of these retreats he seemed like another Moses coming from conversing with God, full of a heavenly fire and divine light.

Saint of the month

November 14th

St Lawrence O'Toole, Archbishop of Dublin, 1132-1180

Lawrence O'Toole, in Gaelic LORCAN UA TUATHAIL, was the youngest son to Maurice O'Toole, a rich and powerful prince in Leinster, whose ancestors for many ages had been princes of the territories of Hy-Murray and Hy-Mal, in the vicinity of Dublin. Lawrence was but ten years old when his father delivered him up a hostage to Dermot Mac Murchad, King of Leinster. The barbarous king kept the child in a desert place, where he was treated with great inhumanity; till his father, being informed that by such usage his son was fallen into a bad state of health, obliged the tyrant to put him in the hands of the pious Bishop of Glendalough, by whom he was carefully instructed in the service of God, and at twelve years of age sent back to his father. Maurice took Lawrence with him and went to thank the good bishop. At the same time he mentioned to that prelate his design of casting lots which of his four sons he should destine to the service of the church. Lawrence, who was present, was justly startled at such a mad superstitious project, but, glad to find so favourable an overture to his desires, cried out with great earnestness, "There is no need of casting lots. It is my most hearty desire to have for my inheritance no other portion than God in the service of the church." Hereupon the father, taking him by the hand, offered him to God by delivering him to the bishop, in whose hands he left him, having first recommended him to the patronage of St. Coemgen, founder of the great monastery there, and patron of that diocese, which has been since united to the see of Dublin. The good prelate performed excellently the part of an Ananias to his pupil, who, by his fidelity in corresponding with the divine grace, deserved to find the Holy Ghost an interior master in all virtues, especially humility and the spirit of prayer.

Upon the death of the Bishop of Glendalough, who was at the same time abbot of the monastery, Lawrence, though but twenty-five years old, was chosen abbot, and only shunned the episcopal dignity by alleging that the canons require in a bishop thirty years of age. The saint governed his numerous community with admirable virtue and prudence, and in a great famine which raged during the first four months of his administration, like another Joseph, was the saviour of his country by his boundless charities. Trials, however, were not wanting for the exercise of his virtue. For certain false brethren whose eyes could not bear the refulgency of his virtue, the regularity of his conduct, and the zeal with which he condemned their disorders, attacked his reputation by slanders, to which he opposed no other arms than silence and patience.

Gregory, the Archbishop of Dublin, happening to die about the time that our saint was thirty years of age, he was unanimously chosen to fill that metro-political see, and was consecrated in 1162 by Gelasius, Archbishop of Atmagh and successor of St. Malachy. His first care was to reform the manners of his clergy and to furnish his church with worthy ministers. His exhortations to others were most powerful, because enforced with sweetness and vigour, animated with an apostolic spirit, and strongly impres-

of sons, and will not have God for Father since he has not the Church for mother."

Pope Gregory XVI (1831-1846), Encyclical *Summo Jugiter*: "It is not possible to worship God truly except in Her; all who are outside Her will not be saved."

Blessed Pope Pius IX (1846-1878), Encyclical *Singulari Quadam*: "It must be held by faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood".

Pope Leo XIII (1878-1903), Encyclical *Annum Ingressi Sumus*: "This is Our last lesson to you; receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church." And in his Encyclical *Sapientiae Christianae*: "He scatters and gathers not who gathers not with the Church and with Jesus Christ, and all who fight not jointly with Him and with the Church are in very truth contending against God."

Pope Saint Pius X (1903-1914), Encyclical *Jucunda Sane*: "It is Our duty to recall to everyone great and small, as the Holy Pontiff Gregory did in ages past, the absolute necessity which is ours, to have recourse to this Church to effect our eternal salvation."

Pope Benedict XV (1914-1922), Encyclical *Ad Beatissimi Apostolorum*: "Such is the nature of the Catholic faith that it does not admit of more or less, but must be held as a whole, or as a whole rejected: This is the Catholic faith, which unless a man believe faithfully and firmly, he cannot be saved."

Pope Pius XI (1922-1939), Encyclical *Mortalium Animos*: "The Catholic Church alone is keeping the true worship. This is the font of truth, this is the house of faith, this is the temple of God; if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation."

Pope Pius XII (1939-1958), Allocution to the Gregorian University (17 October 1953): "By divine mandate the interpreter and guardian of the Scriptures, and the depository of Sacred Tradition living within her, the Church alone is the entrance to salvation: She alone, by herself, and under the protection and guidance of the Holy Spirit, is the source of truth."

Pope Paul VI (1963-1978), Credo of the People of God (30 June 1968): "We believe that the Church is necessary for salvation, because Christ, who is the sole mediator and way of salvation, renders Himself present for us in His body which is the Church."

This is the Catholic faith which we profess. The faith of Mary, Mother of God, not Mother of Allah. The doctrine of the Apostles, not the teachings of the Buddha. The faith of the martyrs and the confessors, not the beliefs of those who put them to death or in chains. The faith of our fathers, to which by the grace of God we will be true till death. And let us not forget... *"the greatest of these three is charity" (I Corinthians, XIII, 13).*

*

Remember with us especially during the month of November the souls of Father Michael McGrath (+2006), of Father Marc Van Es (+1996), and all our deceased faithful, friends, and benefactors. Your prayers and sacrifices are requested for two young and generous Irishmen who entered last month our seminary of Flavigny, in France, and the Brother's novitiate of Zaitzkofen, in Germany; also for one of our young ladies who entered the novitiate of the Sisters of the Cenacle, Velletri, Italy. Prayers as well for our Irish seminarians Rev. Mr. David Sherry, who God willing will be ordained priest in Ecône, Switzerland, next June 2007, and Mr. Annraoi Buckley, who is doing his year of apostolate in Gabon, Africa. *Oh Lord, grant to Ireland many holy priests and many holy religious vocations!*

Families with children can now take advantage of the monthly Catechism Day and the Eucharistic Crusade Day in Athlone. In St. John's we have started a Catechism for teenagers, and the St. John's Circle for young adults, meeting every Sunday after the parochial mass.

Remember that you are all invited to attend entirely or partially the monthly Day of Recollection, held every First Saturday at St. John's except the cold months (January-April).

I think that we will attain within the next days the goal of 30,000 rosaries to add to the spiritual bouquet that the Society will present to Pope Benedict XVI in a few weeks. May Our Lady reward you!

I have appointed Father Greig Gonzales as curate of Our Lady of the Rosary of Fatima Church in Cork, and of St. Joseph's Mass Centre in Tralee, effective January 1st, 2007. *Ad multos annos*, dear Father!

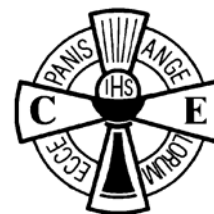
And may Jesus, Mary, and Joseph bless with abundant graces your families, just as your grateful priests in Ireland bless you every day,

Fr. Angles'

There is the schedule of life of a monk:

3 am	Rise
3.30	Matins
4.30	Spiritual Reading in cell
5.45	Laudes, prayer (private Masses)
7.00	Prime and Chapter, followed by breakfast and classes/study
10.00	Tierce and conventual Mass
11.15	Course of singing followed by a conference for the novitiate
12.00	Sext and Lunch
2.00 pm	None followed by manual work
5.00	Vespers and prayer
6.00	Supper
6.45	Chapter
7.00	Compline
8.00	Lights out

Eucharistic Crusade



All children are welcome to become members of the Eucharistic Crusade in order to join their prayers to that of all the children of our chapels and churches around the world. Parents, if you want your children to receive the bulletin of the Eucharistic Crusade, please let Fr. Biérier know.

The Miraculous Novena of Grace Prayer to Saint Francis Xavier

November 25th - December 3rd

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

V. Pray for us, Saint Francis Xavier.

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

Let us pray:

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

Traditional Religious Orders

BENEDICTINE MONKS

The Monastery of the Holy Cross

The Benedictine Rule is based on three columns: obedience, silence and humility. On those would be built the monasticism of the Middle Ages, which has had such an influence on the formation of Christian



Ora ... PRAY

Europe. This monastic influence started well before the sons of St. Benedict. In particular from Ireland (without forgetting however the monasticism of the Roman Province, and of other already christianized from the Occident) will come to Europe numerous monks who will sow everywhere – as far as Italy – the fire of divine love. Amongst

these monks rose the incomparable figure of St. Coloman with his disciples and his monastic foundations of Luxeuil and Bobbio, which have had an extraordinary influence. The action of the Irish monks resembled a fire of generosity, these monks who were exiling themselves through love. The expression of their total gift and their indefectible attachment to Our Lord. However the Rule of St. Benedict was to be preferred to that of St. Coloman due to his discretion, that is to say, his very successful conciliation between the limits of human weakness and the heroic ideal of monastic life. As a historian said, St. Benedict knew how to moderate everything without diminishing anything.

One could compare the rule of St. Coloman as the fire and that of St. Benedict as the live coal. What one has enflamed the other has conserved. Thus the sons of St. Benedict have returned through work to their predecessors while carrying their characteristic note of discretion.



Et Labora. And WORK

De Profundis - Psalm 129

An indulgence of 5 years every day in November

Out of the depths I have cried unto Thee O Lord, Lord hear my voice!
Let Thine ears be attentive to the voice of my supplication.
If Thou, O Lord, wilt mark iniquities, O Lord, who shall stand it?
For with Thee there is mercy, and by reason of Thy law I have waited on Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.
From the morning watch even unto night, let Israel hope in the Lord.
For with the Lord there is mercy, and with Him is plentiful redemption.
And He shall redeem Israel from all its iniquities.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

May they rest in peace. Amen.

O Lord hear my prayer; and let my cry come unto Thee.

Let us pray: O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through our pious supplications they may obtain that pardon which they have always desired, Thou who livest and reignest world without end. Amen.

The Month of November sanctified

Month dedicated to the Holy Souls in Purgatory

- Offer 1st Friday Communion to the Sacred Heart of Jesus
- Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary
- On the 1st at Midday starts the Jubilee for the Poor Souls
- On the 2nd make a pious visit to the Cemetery to pray for the Poor Souls
- On the 13th starts the Novena of Our Lady's Presentation in the Temple
- On the 16th starts the Novena of St. John of the Cross
- On the 19th starts the Novena of the Miraculous Medal
- On the 25th starts the Novena of Grace to St. Francis Xavier
- On the 30th starts the Novena of the Immaculate Conception of Our Lady

Suggested resolution for the month : I will say often during the day the invocation:

« Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.

May they rest in peace. Amen. »

Indulgence of 300 days, applicable only to the Holy Souls

Intention for the Eucharistic Crusade for the month of November

For the dying and the souls in Purgatory

Liturgical calendar for November 2006

SSPX Masses in Ireland - Locations and Times

					St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel
Wednesday	1	Feast of All Saints, I class	HOLY DAY OF OBLIGATION	1	11 am & 6.30 pm	11 am	7.30 pm	7.45am	12 noon				
Thursday	2	All Souls' Day, I class	(No adoration - see special schedule)	2	11 am & 6.30 pm	11 am	6.30 am	On November 2nd, 3 consecutive Masses will follow those times, except in Cork, Mass also at 7.30 pm. Communion at the 1st Mass or to be announced. No day of adoration at St John's on All Souls' Day					
Friday	3	Ferial, IV class	<i>St Malachy, Bishop of Armagh</i>	3	11 am & 6.30 pm	11 am	7.30 pm						
Saturday	4	St Charles Borromeo, III class	FIRST SATURDAY	4	11 am	11 am	9.30 am						
Sunday	5	Twenty-second Sunday after Pentecost, II class		5	9 am & 11 am	11 am	11 am						
Monday	6	Ferial, IV class	<i>Commemoration of all the Saints of Ireland</i>	6	11 am & 6.30 pm	11 am							
Tuesday	7	Ferial, IV class		7	11 am & 6.30 pm	11 am							
Wednesday	8	Ferial, Four Crowned Martyrs, IV class		8	11 am & 6.30 pm	11 am							
Thursday	9	Dedication of St John Lateran, St Theodore, II class		9	11 am & 6.30 pm	11 am							
Friday	10	St Andrew Avellino, St Tryphon, Respicius and Nympha, III class	<i>Abstinence</i>	10	11 am & 6.30 pm	11 am							
Saturday	11	St Martin of Tours, St Mennas, III class		11	11 am	11 am							
Sunday	12	Twenty-third Sunday after Pentecost, II class	<i>St Livin</i>	12	9 am & 11 am	11 am	11 am	11 am	8.30 am				5 pm
Monday	13	St Didacus, III class		13	11 am & 6.30 pm	11 am							
Tuesday	14	St Josaphat, III class	<i>St Laurence O'Toole, Bishop of Dublin</i>	14	11 am & 6.30 pm	11 am							
Wednesday	15	St Albert the Great, III class		15	11 am & 6.30 pm	11 am							
Thursday	16	St Gertrude, III class		16	11 am & 6.30 pm	11 am							
Friday	17	St Gregory the Wonderworker, III class	<i>Abstinence</i>	17	11 am & 6.30 pm	11 am							
Saturday	18	Dedication of the Basilicas of Sts Peter and Paul, III class		18	11 am	11 am							
Sunday	19	Twenty-Fourth Sunday after Pentecost, II class		19	9 am & 11 am	11 am	11 am	11 am	8.30 am			4.30 pm	
Monday	20	St Felix of Valois, III class		20	11 am & 6.30 pm	11 am							
Tuesday	21	Presentation of the Blessed Virgin Mary, III class		21	11 am & 6.30 pm	11 am							
Wednesday	22	St Caecilia, III class		22	11 am & 6.30 pm	11 am							
Thursday	23	St Clement, III class		23	11 am & 6.30 pm	11 am							
Friday	24	St John of the Cross, III class	<i>St Colman, Bishop of Cloyne</i>	24	11 am & 6.30 pm	11 am							
Saturday	25	St Catherine of Alexandria, III class		25	11 am	11 am							
Sunday	26	Last Sunday after Pentecost, II class		26	9 am & 11 am	11 am	11 am	11 am	8.30 am				
Monday	27	Ferial, Our Lady of the Miraculous Medal, IV class	<i>St Virgil</i>	27	11 am & 6.30 pm	11 am							
Tuesday	28	Ferial, III class	<i>St Columban, Abbot</i>	28	11 am & 6.30 pm	11 am							
Wednesday	29	Ferial, St Saturninus, III class		29	11 am & 6.30 pm	11 am							
Thursday	30	Saint Andrew, II class		30	11 am & 6.30 pm	11 am							