

The Priestly Society of Saint Pius X in Ireland

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St John's Bulletin

The Society of St Pius X in Ireland



The Virgin with Child and Rosary
MURILLO - 1650

In This Issue:

- Letter from Father Anglés
- The Secret of the Rosary
- Life of St Abban
- Plus all the activities and devotions
in our priories and churches

October 2009
Month of
the Holy Rosary

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: Monthly day of Recollection (April to November)
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: Wednesdays at 7.30 pm

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
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. Biérer

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

St John's Circle: Contact Fr. Anglés

Youth Group: Contact Fr. Loschi

Third Order of the SSPX: Contact Fr. Anglés

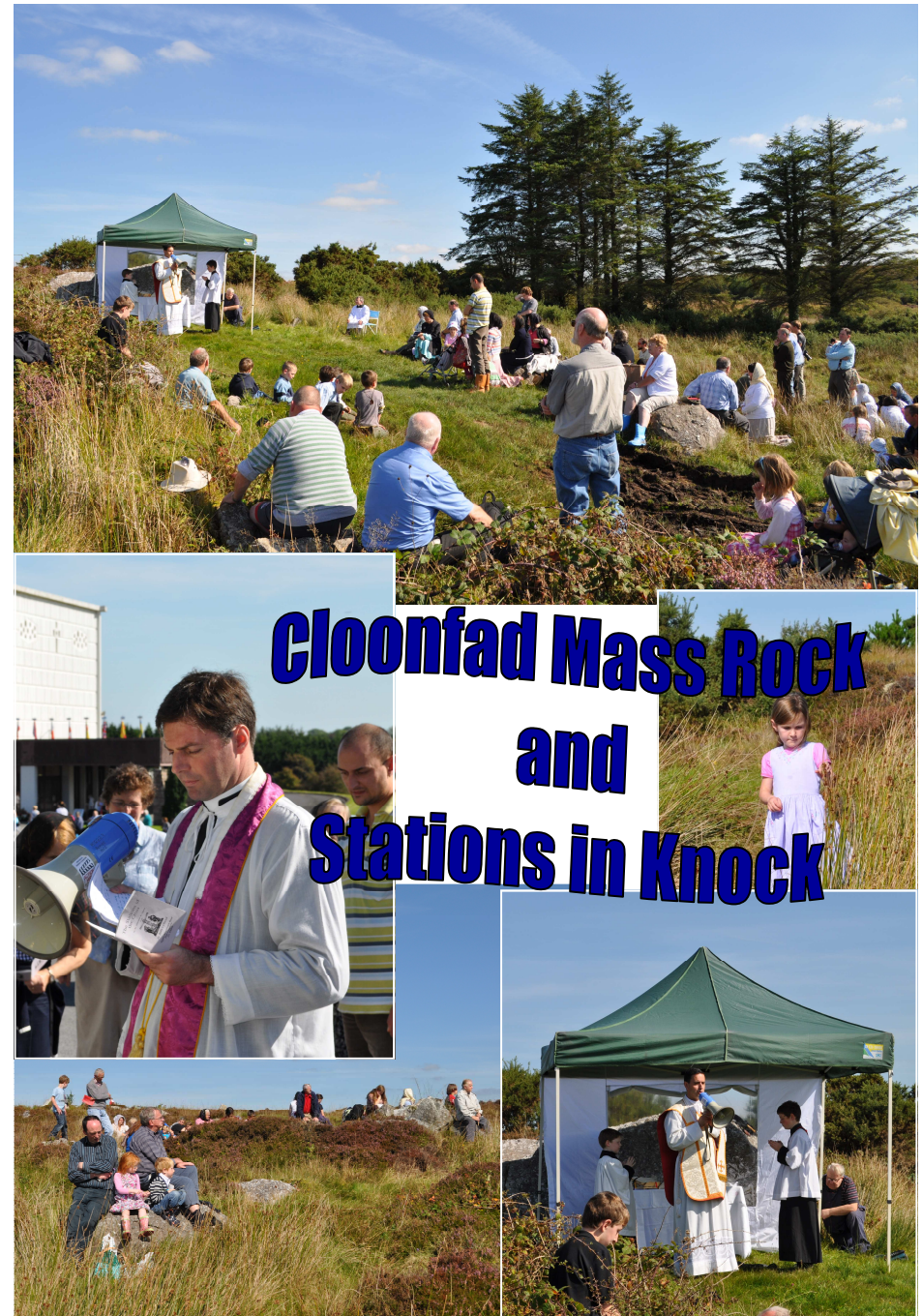
St Philomena's Rosary Association: Contact Kay Cronin

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

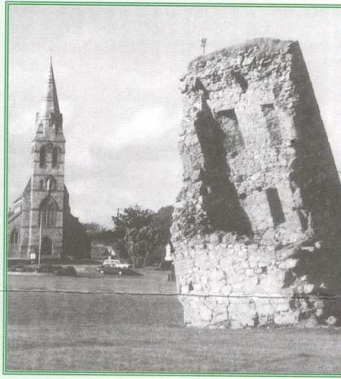
1 Mass intention: 16 € / £ 15
 Novena of Masses: 160 € / £ 150
 Gregorian: 640 € / £ 600



**Cloonfad Mass Rock
and
Stations in Knock**

monastery at Abingdon as it still had Irish traditions and connections.


St Abban is said to have lived a long life, about 120 years and his time was continuously spent in prayer and exercises of monastic devotion as well as Apostolic labours. He was full of the Holy Spirit, gifted with prophesy and full of zeal for the extension of God's



of the Almighty working through him. By raising so many temples and houses for the worship of God, the glory and extension of His Church was propagated on earth and the children of this world were withdrawn from its allurements to take shelter and rest in the many mansions of the Heavenly Father.

Kingdom. He contended against diabolic influences trying to pervert Christians and Pagans. His preaching and example were powerful in converting and guiding many souls. Lion-hearted in resolve, St Abban shrunk from no labour or danger in seeking souls for Christ. A gentle and unaffected natural disposition, humility and devotional tenderness penetrated his every thought and action. All his life, he obeyed the commands of God and he preserved a pure heart in an undefiled body. Simple as the dove, he was prudent as the serpent; loving and obeying his superiors in his youth, he was in turn beloved and cheerfully obeyed by his disciples. In fasting, watching, prayers, almsgiving, in the practice of every virtue, he secured his own final triumph. By the performances of miracles he gave evidence of the power

St Abban knew when his death was approaching, and so he called together his disciples and prophesied his own death. He resigned the government of his monastery in advance. After his death, his body was taken in procession by the people of North Leinster, with accompanying angels, to Kill Abban. However, the locals at Maghernoidhe also wanted his remains and chased the first group. The two groups confronted one another and were ready to fight for the relics. The accompanying clergy prayed and the problem was resolved when two identical carts drawn by oxen appeared to carry the remains to each group who followed them to their respective homes. Burial ceremonies were carried in the two locations, and each was accompanied by miracles. The oxen then entered rivers and disappeared.



**Intention for the Eucharistic Crusade
for the month of October 2009**

For religious and priestly vocations

JUNE 2009 RESULTS

The Intention was for new priests and priestly holiness

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
32	858	244	227	517	1319	4211	123	179	785

ANNOUNCEMENTS

♦ **OCTOBER DEVOTIONS** : Rosary, Litany of Our Lady and Prayer to St Joseph with Benediction of the Blessed Sacrament every day :
at St John's, weekdays at 6 pm; Saturdays and Sundays at 10.30 am.
in Athlone, weekdays at 6 pm; Saturday at 10.15 am.

♦ **ROSARY CRUSADE** : 12 Million Rosaries for the Consecration of Russia to the Immaculate Heart of Mary. Please give your pledges to your priest or send them to Father Anglés.

♦ **RETREATS IN BRISTOL:**
October 19th - 24th - Women's Ignatian Retreat
Please contact Bristol directly on +44 117 9775863

♦ **EUCCHARISTIC CRUSADE MEETING** :
Saturday 31st October 2009 : ALL SAINTS' PARTY in Athlone
Holy Mass at 11 am (Confessions during Mass). Lunch BYO. Children from all over Ireland are welcome to participate in the All Saints' Party that will take place in the Parish Hall of Corpus Christi Church in the afternoon. Please contact Fr. Loschi or Fr. Biérer. Rosary and Benediction around 4 pm.

♦ **HOLY SOULS**: The indulgences start on November 1st with the visit of a cemetery and the prayers for the Holy Souls. Plenary indulgence to be gained under the usual conditions.

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
Also Athlone, Thursday 22 October
Starting after 11 am Mass until 6.30 pm Mass

- The SSPX intentions are:
- The Holy Church
 - The Holy Father and the Bishops
 - The Priests and Seminarians
 - Priestly & Religious Vocations

Letter from Father Anglés



Dear Friends and Benefactors of the Society in Ireland,

October, Month of the Rosary, reminds us every year that the “Fiat” of the Mother of God and our Mother is ever present in the history of mankind, from the Garden of Eden to the end of the world. The Blessed Virgin Mary is the Woman who crushes the head of the serpent, and she is also the victorious Woman of the Apocalypse, crowned with stars, surrounded with the splendor of the sun. The Queen of Heaven and earth is also the Queen of history.

Our daily Rosary opens wide our perspective to every event in our lives, in the Church and in the world. In his encyclical *Octobri Mense*, 22 September 1891, Pope Leo XIII describes a situation which can be applied perfectly to our days: “The sufferings of the Church, far from mitigating, increase daily in number and gravity. Universal and well-known are the evils we deplore: war made upon the sacred dogmas which the Church holds and transmits; derision cast upon the integrity of that Christian morality which she has in keeping; enmity declared, with the impudence of audacity and with criminal malice, against the very Christ, as though the Divine work of Redemption itself were to be destroyed from its foundation.”

Pope Leo insists upon the power of intercession of the Blessed Virgin, with striking words which we would love to hear from the shepherds of today: “By the will of God, Mary is the intermediary through whom is distributed unto us the immense treasure of mercies gathered by God, for mercy and truth were created by Jesus Christ. Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother.”

The pope tells us that this efficacy of intercession is obtained in the prayer that Our Lady inspired to St. Dominic. It is that prayer which she herself constantly demanded from the three little shepherds of Fatima, only 26 years after Leo XIII had written: “All men are filled with the hope and confidence that petitions which might be received with less favour from the lips of unworthy men, God will accept when they are recommended by the most Holy Mother, and will grant with all favours. These thoughts bring to the soul an unspeakable comfort; but they

enemies; he raised a dead queen to life; he killed monsters and banished demons; all in the name of the honour of God and to help convert the pagans. He also obtained a promise that whosoever invoked him in the name of the Trinity would gain a safe passage by sea. On account of this he was held in great veneration by mariners who looked on him as their principal Patron. He divided the waters of the River Barrow to enable himself and his companions to cross over it. He also saved a young boy from drowning. He raised a murdered man, named Conall, to life and his wounds were also healed instantly. St Abban had prayed and called him forth in the name of the Lord. Conall then presented his family and possessions to the saint. He cured a priest who had become dumb, lepers, the blind, deaf, dumb, paralytics, lame and those who were deformed or who had lost the use of their hands or any other infirmities. Gobán, the builder, lost his sight, but it was restored while he was building a Church for the saint. He also performed many small and everyday



miracles. He saved his flocks from wild wolves, who, instead of killing his sheep, tended them. Wild animals seemed to respect and obey him and the Angels of God were often seen in his presence.

St Abban is said to have made 3 pilgrimages to Rome and on the 3rd visit was ordained a priest and consecrated an Abbot. On returning to Ireland, he founded a number of Churches and monasteries. He

raised three monasteries in the plain of Cé or Trindi (Gaelic: *máξ-ελλε*) in Co Galway. He also founded a monastery in Cordha-Dhuibhne in West Kerry, which was called Cill-Achaidh-Conchinn. Then he went to Muskerry in Co Cork and founded another monastery called Husneach or Boirneac and this foundation was given to St Gobnait. Next, he went to Barrymore where he built a cell called Cill-Cruimhthir, meaning the Cell-of-the-Priest. Then he passed into the Deisi country and to Feramurga (Fermoy?) where he built another Church. In all these foundations, and many others, he left some of his disciples to continue the work of conversion and care. Then he went to the Ely-O'Carroll territories in North-Tipperary and Offaly and preached to the pagan people there, converting many and founding more religious institutions, including Kill-Abban. After all these travels, he returned to his own Province of Leinster where he continued to preach and convert to the people of Laois and Meath where he again founded Churches and monasteries and left more disciples. Finally, he returned to his own territory near New Ross in Co. Wexford where he founded his greatest and principal monastery at Magharnoidhe (today Adamstown) in the present Diocese of Ferns, which became his main residence. He continued to preach and found Churches and monasteries in the region.

St Abban is also said to have gone to Britain at some stage, where he preached and converted the people and founded a monastery at Abbandun in Berrocense, now Abingdon in Berkshire, and so gave his name to Abingdon. The monastery was generously endowed by a local prince in later times and the names of a number of its Abbots were distinctly Irish. Later, near the end of the 12th century, St Laurence O'Toole, sojourned for a time (while waiting to meet King Henry II) in the

Irish Saints

St Abban(us)

Abbot at Maghernoidhe, Co Wexford.
5th (or 7th) c. Feastday: 27th October.

The Life of this Saint, as furnished by Fr John Colgan, the eminent hagiographer, contains many incredible statements, anachronisms and inconsistencies. According to these he is supposed to have attained the extraordinary age of over 300 years. Fr Colgan possessed 4 distinct and unpublished Lives, 2 written in Irish and 2 in Latin. These disagree concerning his times and the length of his life, various ones stating he died aged 307, 310 or 317. In these, there are also substantial disagreements as regards the Acts of our Saint and Fr Colgan clearly had other sources of information that do not appear in any of these 4 Lives.

Fr Victor de Buck suggests that there were two distinct saints in different centuries and that one was an Abbot living in the 5th century while the other was a priest living in the 7th or 8th centuries. Both belonged to the Dal-Cormac family and their mothers' names were similar, i.e. Mella. This could lead to an inextricable confusion. This text henceforth deals with the 5th century Abbot and omits materials probably relating to other persons or periods. Other hagiographers present similar difficulties. However, most hagiographers place St Abban's death at the 27th of October but some think it occurred on the 16th of March. Celebrations are held on these days in different places.

St Abban's father was said to have been a King of Leinster and his mother a sister of the 5th century St Ibar of Beg-Eri, in Wexford Harbour. At his birth his mother experienced severe pains and her brother St Ibar consoled her, saying that the pangs

would soon go and that her soon to be born son would become illustrious in after times. St Abban was Baptised immediately and from a very young age he directed himself towards the Church and engaged in great devotions and prayers. As a youth he subjected himself to severe fasts and vigils – which he continued throughout his life. He walked in all of God's Commandments and the Holy Spirit appeared to have taken up His abode within this holy child's breast from the very hour of his nativity, and to have spoken through him to other persons, whom he continually instigated, by word and action, to despise the contemptible world; to follow Christ Crucified and to be solicitous only of obtaining Eternal Life. It was a matter of great surprise how he was able to repeat the words of Scripture in his earliest age, and even more so, how he was able to apply their spirit and maxims as a rule for his own conduct. His parents opposed his Heavenly desires and did everything in their power to get him to live a lay life, even to the extent of putting him into prison. However, his bonds were miraculously released and his parents relented and allowed him to go his way. A short time later, St Abban allowed starving wolf cubs to kill and eat a calf which he then restored to life. The miracle was reported to his parents who then gave him their blessing to serve God as he desired. When St Abban was about 12 years old, St Ibar was entrusted with his education and religious training, in which the former quickly made tremendous progress in the Knowledge of Holy Scripture and in all other branches of learning. All admired the profound wisdom and penetrating knowledge which he displayed in his discourses. The Life of our Saint relates a number of the miracles he performed; he was transported over water to join a pilgrim ship with St Ibar; he wrought fire miraculously; he made peace between

inspire all the more compassion for those who honour not Mary and have her not for their Mother; for those also who dare to accuse of excess the devotion to Mary.”

The Pope also points out the extraordinary effects of the Rosary in those who pray it often and with right dispositions: “The contemplation of these august mysteries of the Rosary, contemplated in their order, affords to faithful souls a wonderful confirmation of Faith, protection against the disease of error, and increase of the strength of the soul.”

At the end of his encyclical, Leo XIII depicts an image which, in due proportion, reminds me of the many strongholds of the Faith in the present crisis: “How grateful and magnificent a spectacle to see in the cities, and towns, and villages, on land and sea — wherever the Catholic Faith has penetrated — many hundreds of thousands of pious people uniting their praises and prayers with one voice and heart at every moment of the day, saluting Mary, invoking Mary, hoping everything through Mary. Through her may all the faithful strive to obtain from her Divine Son that the nations plunged in error may return to the Christian teaching and precepts, in which is the foundation of the public safety and the source of peace and true happiness. Through her may they steadfastly endeavour for that most desirable of all blessings, the restoration of the liberty of our Mother, the Church, and the tranquil possession of her rights — rights which have no other object than the careful direction of man's dearest interests, from the exercise of which individuals and nations have never suffered injury, but have derived, in all time, numerous and most precious benefits.”

This is why the Society of St. Pius X calls upon you, dear friends, to participate in the Rosary Crusade of twelve million rosaries to be offered by March 2010. We place all our trust in Mary Most Holy. She came to Fatima in 1917 to give us the remedy for the sufferings and wickedness of our times: the devotion to her Immaculate and Sorrowful Heart, the daily Rosary, the Scapular, the First Saturdays devotion, and sacrifices of reparation.

May this holy month be the opportunity for all of us to increase our devotion to the Blessed Mother, and may we all enjoy one day in the vision of the Trinity the heavenly realities which we contemplate in the fifteen mysteries of the Holy Rosary.

With the blessing and gratitude of your priests, who place you and your dear ones under the protection of Jesus, Mary, and Joseph.

Fr. Angler's

Spirituality

THE SECRET OF THE ROSARY

By St Louis-Marie Grignon de Monfort

How to say the Rosary worthily

It is not so much the length of a prayer as the fervour with which it is said which pleases God and touches his heart. A single Hail Mary said properly is worth more than a hundred and fifty said badly.

Attention

In order to pray well, it is not enough to give expression to our petitions by means of that most excellent of all prayers, the Rosary, but we must also pray with great attention, for God listens more to the voice of the heart than that of the mouth. To be guilty of wilful distractions during prayer would show a great lack of respect and reverence; it would make our Rosaries unfruitful and make us guilty of sin.

How can we expect God to listen to us if we ourselves do not pay attention to what we are saying?

Of course, you cannot say your Rosary without having a few involuntary distractions; it is even difficult to say a Hail Mary without your imagination troubling you a little, for it is never still; but you can say it without voluntary distractions, and you must take all sorts of precautions to lessen involuntary distractions and to control your imagination.

To do this, put yourself in the presence of God and imagine that God and his Blessed Mother are watching you, and that your guardian angel is at your right hand, taking your Hail Marys, if they are well said, and using them like roses to make crowns for Jesus and Mary. But remember that at your left hand is the devil, ready to pounce on every Hail Mary that comes his way and to write it down in his book of death, if they are not said with attention, devotion, and reverence. Above all, do not fail to offer up each decade in honour of one of the mysteries, and try to form a picture in your mind of Jesus and Mary in connection with that mystery.

Distractions

When the Rosary is well said, it gives Jesus and Mary more glory and is more meritorious for the soul than any other prayer. But it is also the hardest prayer to say well and to persevere in, owing especially to the distractions which almost inevitably attend the constant repetition of the same words.

When we say the Little Office of Our Lady, or the Seven Penitential Psalms, or any prayers other than the Rosary, the variety of words and expressions keeps us alert, prevents our imagination from wandering, and so makes it easier for us to say them well. On the contrary, because of the constant repetition of the Our Father and Hail Mary in the same unvarying form, it is difficult, while saying the Rosary, not to become wearied and inclined to sleep, or to turn to other prayers that are more refreshing and less tedious. This shows that one needs much greater devotion to persevere in saying the Rosary than in saying any other prayer, even the psalter of David.

Our imagination, which is hardly still a minute, makes our task harder, and then of course there is the devil who never tires of trying to distract us and keep us from praying. To what ends does not the evil one go against us while we are engaged in saying our Rosary against him.

Being human, we easily become tired and slipshod, but the devil makes these difficulties worse

Faith, humility, confidence

The Rosary should be said with faith, for our Blessed Lord said, "Believe that you will receive and it will be granted." If you believe that you will receive what you ask from God, he will grant your petitions. He will say to you, "As you have believed, so be it done to you." "If anyone needs wisdom, let him ask God with faith, and without hesitating, and - through his Rosary - it will be given him."

Thirdly, we must pray with humility, like the publican; he was kneeling on the ground, on two knees, not on one knee as proud and worldly people do, or one knee on the bench. He was at the back of the church and not in the sanctuary as the Pharisee was; his eyes were cast down, for he dared not look up to heaven; he did not hold his head up and look about him like the Pharisee; he beat his breast, confessing himself a sinner and asking for forgiveness: "Be merciful to me, a sinner," and not like the Pharisee who boasted of his good works, who despised others in their prayers.

Even if you suffer from dryness of soul, distaste for prayer and interior discouragement, never give up the least part of your Rosary; this would be a sign of pride and infidelity; but like a brave champion of Jesus and Mary, say your Our Fathers and Hail Marys in your dryness, without seeing, feeling, or appreciating, and concentrating as best you can on the mysteries. You ought not to look for sweets or jam to eat with your daily bread, as children do; but to imitate Jesus more perfectly in his agony you could say your Rosary more slowly sometimes when you find it particularly hard to say: "Being in agony, he prayed the longer," so that what was said of our Lord when he was in his agony of prayer may be said of you: he prayed all the longer.

Pray with great confidence, with confidence based on the goodness and infinite generosity of God and on the promises of Jesus Christ. God is the spring of living water which flows unceasingly into the hearts of those who pray.

We please our Lord when we ask him for graces, and if we do not ask he makes a loving complaint, "Until now you have not asked anything.... Ask and you will receive, seek and you will find, knock and the door will be opened to you."

Furthermore, to give us more confidence in praying to him, he has bound himself by a promise: that his eternal Father would grant everything we ask in his name.

Perseverance

As a fifth point, I must add perseverance and prayer. Only he who perseveres in asking, seeking, and knocking, will receive, will find and will enter. It is not enough to ask God for certain graces for a month, a year, ten or twenty years; we must never tire of asking. We must keep on asking until the very moment of death, and even in this prayer, which shows our confidence in God, we must join the thought of death to that of perseverance and say, "Although he should kill me, I will trust in him," will trust him to give me what I ask. God's munificence, on the other hand, is shown by his making us seek and ask, over a long period of time, for the graces which he wishes to bestow, and the more precious the grace, the longer he takes to grant it:

- 1) in order to increase the grace still more;
- 2) in order that the recipient may more deeply appreciate it;
- 3) in order that the one who receives it may guard against losing it; for people do not appreciate very much what they obtain quickly and at little cost.

Finally, my dear brothers and sisters, the daily Rosary has so many enemies that I look upon the grace of persevering in it until death as one of the greatest favours God can give us. Persevere in it and your fidelity will be rewarded with the wonderful crown which is prepared for you in heaven: "Be faithful until death and I will give you the crown of life."

Continuing from p. 7

How to say the Rosary

After you have invoked the Holy Spirit, in order to say your Rosary well, place yourself for a moment in the presence of God and make the offering of the decades. Before beginning a decade, pause for a moment or two, depending on how much time you have, and contemplate the mystery that you are about to honour in that decade. Always be sure to ask, by this mystery and through the intercession of the Blessed Virgin, for one of the virtues that shines forth most in this mystery or one of which you are in particular need. Take great care to avoid the two pitfalls that most people fall into during the Rosary. The first is the danger of not asking for any graces at all, so that if some good people were asked their Rosary intention they would not know what to say. So, whenever you say your Rosary, be sure to ask for some special grace or virtue, or strength to overcome some sin. The second fault commonly committed in saying the Rosary is to have no intention other than that of getting it over with as quickly as possible. This is because so many look upon the Rosary as a burden, which weighs heavily upon them when it has not been said, especially when we have promised to say it regularly or have been told to say it as a penance more or less against our will.

I would like to add that the Rosary ought to be said reverently, that is to say, it ought to be said as much as possible, kneeling, with hands joined, clasping the rosary. However, if you are ill, you can, of course, say it in bed; or if one is travelling it can be said while walking; if, on account of some infirmity, you cannot kneel you can say it standing or sitting. You can even say it while working if your duties do not allow you to leave your job, for work with one's hands is not always incompatible with vocal prayer.

I agree that, since the soul has its limitations and can only do so much, when we are concentrating on manual work we are less attentive to the activities of the spirit, such as prayer. But when we cannot do otherwise, this kind of prayer is not without its value in our Lady's eyes, and she rewards our good- will more than our exterior actions.

I advise you to divide up your Rosary into three parts and to say each group of five decades at different times of the day. This is much better than saying the whole fifteen decades at once. If you cannot find the time to say five decades all together, say a decade here and a decade there; you will thus be able, in spite of your work and the calls upon your time, to complete the whole Rosary before going to bed.

Of all the ways of saying the holy Rosary, the most glorious to God, most salutary to our souls, and the most terrible to the devil is that of saying or chanting the Rosary publicly in two choirs. Our Lord expressly recommended this practice to his apostles and disciples, and promised that whenever there would be at least two or three gathered in his name he would be there in the midst of them. What a wonderful thing to have Jesus Christ in our midst! And all we have to do to have him with us is to come together to say the Rosary.

This way of praying is of the greatest benefit to us:

- 1) because our minds are usually more alert during public prayer than when we pray alone;
- 2) when we pray in common, the prayer of each one belongs to the whole group and make all together but one prayer, so that if one person is not praying well, someone else in the same gathering who is praying better makes up for his deficiency.
- 3) One who says his Rosary alone only gains the merit of one Rosary; but if he says it with thirty other people he gains the merit of thirty Rosaries. This is the law of public prayer. How profitable, how advantageous this is!

Finally, when the Rosary is said in common, it is far more formidable to the devil, because in this public prayer it is an army that is attacking him. He can often overcome the prayer of an individual, but if it is joined to that of others, the devil has much more trouble in getting the best of it. It is easy to break a single stick; but if you join it to others to make a bundle, it cannot be broken.

when we are saying the Rosary. Before we even begin, he makes us feel bored, distracted, or exhausted; and when we have started praying, he oppresses us from all sides, and when after much difficulty and many distractions, we have finished, he whispers to us, "What you have just said is worthless. It is useless for you to say the Rosary. You had better get on with other things. It is only a waste of time to pray without paying attention to what you are saying; half-an-hour's meditation or some spiritual reading would be much better. Tomorrow, when you are not feeling so sluggish, you'll pray better; leave the rest of your Rosary till then." By tricks of this kind the devil gets us to give up the Rosary altogether or to say it less often, and we keep putting it off or change to some other devotion.

Dear friend of the Rosary Confraternity, do not listen to the devil, but be of good heart, even if your imagination has been bothering you throughout your Rosary, filling your mind with all kinds of distracting thoughts, so long as you tried your best to get rid of them as soon as you noticed them. Always remember that the best Rosary is the one with the most merit, and there is more merit in praying when it is hard than when it is easy. Prayer is all the harder when it is, naturally speaking, distasteful to the soul and is filled with those annoying little ants and flies running about in your imagination, against your will, and scarcely allowing you the time to enjoy a little peace and appreciate the beauty of what you are saying.

Even if you have to fight distractions all through your whole Rosary, be sure to fight well, arms in hand: that is to say, do not stop saying your Rosary even if it is difficult to say and you have no sensible devotion. It is a terrible battle, but one that is profitable to the faithful soul. If you put down your arms, that is, if you give up the Rosary, you will be admitting defeat and then the devil, having got what he wanted, will leave you in peace, and on the day of judgment will taunt you because of your faithlessness and lack of courage. He who is faithful in rejecting the smallest distractions when he says even the smallest prayer, will also be faithful in great things. Nothing is more certain, since the Holy Spirit has told us so.

Continues on p. 10

The Month of October sanctified

Month dedicated to Our Lady of the Rosary

Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary

Offer 1st Friday Communion to the Sacred Heart of Jesus

During the month of the Rosary, try to say 15 decades in spirit of reparation

On the 7th starts the Novena of St Teresa of Avila

On the 9th starts the Novena of St Margaret Mary Alacoque

On the 13th, Anniversary of the last apparition of Our Lady at Fatima

On the 15th starts the Novena to Christ the King

On the 15th starts the Novena of St Anthony Mary Claret

On the 16th starts the Novena of St Raphael

On the 20th starts the Novena of St Jude and

On the 24th starts the Novena of All Saints

On the 25th starts the Novena of the Souls in Purgatory

On the 26th starts the Novena of St Malachy of Armagh

Suggested resolution for the month : During the month of the Rosary, I will try to say at least one extra decade everyday, and I will repeat often during the day the prayer taught by Our lady at Fatima:

« O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven especially those who are in most need of Thy mercy. »

Liturgical calendar for October 2009

					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Thursday	1	Ferial, St Remigius, IV class	FIRST THURSDAY	1	11 am & 6.30 pm	11 am					
Friday	2	Holy Guardian Angels, III class <i>Abstinence</i>	FIRST FRIDAY	2	11 am & 6.30 pm	11 am					
Saturday	3	St Theresa of the Child Jesus, III class	FIRST SATURDAY	3	11 am	11 am					
Sunday	4	Eighteenth Sunday after Pentecost, II class		4	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	5	Ferial, St Placid and Companions, IV Class		5	11 am & 6.30 pm	11 am					
Tuesday	6	St Bruno, III class		6	11 am & 6.30 pm	11 am					
Wednesday	7	Feast of the Most Holy Rosary, II class		7	11 am & 6.30 pm	11 am					
Thursday	8	St Bridget of Sweden, Holy Martyrs, III class		8	11 am & 6.30 pm	11 am					
Friday	9	St John Leonardi, Sts Denis & Companions, III class <i>Abstinence</i>		9	11 am & 6.30 pm	11 am					
Saturday	10	St Francis Borgia, III class		10	11 am	11 am					
Sunday	11	Nineteenth Sunday after Pentecost, II class	<i>St Canice or Kenny</i>	11	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	12	Ferial, IV class		12	11 am & 6.30 pm	11 am					
Tuesday	13	St Edward the Confessor, III class		13	11 am & 6.30 pm	11 am					
Wednesday	14	St Callistus, III class		14	11 am & 6.30 pm	11 am					
Thursday	15	St Teresa of Avila, III class		15	11 am & 6.30 pm	11 am					
Friday	16	St Hedwig, III class <i>Abstinence</i>	<i>St Gall, Abbot in Switzerland</i>	16	11 am & 6.30 pm	11 am					
Saturday	17	St Margaret Mary Alacoque, III class		17	11 am	11 am					
Sunday	18	Twentieth Sunday after Pentecost, II class		18	9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	19	St Peter of Alcantara, III class		19	11 am & 6.30 pm	11 am					
Tuesday	20	St John Cantius, III class		20	11 am & 6.30 pm	11 am					
Wednesday	21	St Edward the Confessor, III class		21	11 am & 6.30 pm	11 am					
Thursday	22	Ferial, IV class	<i>St Donatus, Bishop in Italy</i>	22	11 am & 6.30 pm	11 am					
Friday	23	St Anthony Mary Claret, III class <i>Abstinence</i>		23	11 am & 6.30 pm	11 am					
Saturday	24	St Raphael the Archangel, III class		24	11 am	11 am					
Sunday	25	Feast of Christ the King, I class		25	9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	26	Ferial, St Evaristus, IV class		26	11 am & 6.30 pm	11 am					
Tuesday	27	Ferial, IV class	<i>St Otteran of Waterford, St Abban of Wexford</i>	27	11 am & 6.30 pm	11 am					
Wednesday	28	Sts Simon & Jude, II class		28	11 am & 6.30 pm	11 am					
Thursday	29	Ferial, IV class	<i>St Colman of Kilmacduagh</i>	29	11 am & 6.30 pm	11 am					
Friday	30	Ferial, IV class <i>Abstinence</i>		30	11 am & 6.30 pm	11 am					
Saturday	31	Our Lady on Saturdays, IV class		31	11 am	11 am					
Sunday	1	Feast of All Saints, I Class		1	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	2	All Souls' Day, I class		2	11 am & 6.30 pm	11 am & 6.30 pm					

November 2nd: ALL SOULS DAY
The 3 Masses are celebrated consecutively starting at the time indicated.