

PARISH BULLETIN

October
The month of the Holy Rosary



Pray for world peace!

St Kieran's, the Catholic Church *in Campbeltown and Islay*

Ceann Loch Chille Chiarain

1st October 2023

26th Sunday of Ordinary Time

St. Kieran's, Campbeltown, Kintyre

**Sunday, 1st October, 26th in
Ordinary Time** Holy Mass, **10.00am.**

Monday: Holy Mass, **6.00pm**

Tuesday, Wednesday and Friday: Holy Mass, **10.00am**

Devotions

Wednesday: Mid-Morning Prayer, 9.50am

Friday: Adoration, Mid-Morning Prayer, 9.30am

Scripture discussion: Friday at 10.30am

Saturday, 7th October, Vigil Mass, 6.00pm

Sunday, 8th October, 27th in Ordinary Time, Holy Mass, **10.00am**

St. Columba's Episcopal Church, Bridgend, Islay.

1st October, Holy Mass, 4.00pm

15th October, Holy Mass, 4.00pm

Hymns/Music

Processional (Sunday Mass only)

50 At the name of JESUS (Mayhew,6), 40

Offertory

359 My God loves me (McLennan), 397

Communion

498 Soul of my Saviour (McLennan), 455

Final

66 Blest are the pure in heart (Guntermann), 56



Psalm response

Remember your mercy, Lord.

Gospel acclamation

*Alleluia, alleluia! If anyone loves me he will keep my word,
and my Father will love him,
and we shall come to him. Alleluia!*

Communion Antiphon

Remember your word to your servant, O Lord,
by which you have given me hope.
This is my comfort when I am brought low.

Take Five

Invest just five minutes a day, and your faith will deepen and grow—a day at a time.

Monday, Oct 02, 2023

MEMORIAL OF THE HOLY GUARDIAN ANGELS

Watching over us

What exactly does the Church teach about angels? "The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls 'angels' is a truth of faith," says the Catechism of the Catholic Church. The Church venerates angels as servants and messengers of God. And one is particularly looking out for you. But, as Pope Francis says, not just to protect but to prod: "The angels help us; they push us to continue on the journey [of life]." These pure spirits who are in communication with God encourage us to "be not afraid" and take risks. Join the Church in welcoming these — and your — special guardians.

TODAY'S READINGS: *Zechariah 8:1-8; Matthew 18:1-5, 10. "I say to you that their angels in heaven always look upon the face of my heavenly Father."*

Tuesday, Oct 03, 2023

Look forward

God's grace sets us free – from intolerance and prejudice and from everything that would keep us from following him. When Jesus made preparation to enter a Samaritan village He was met with opposition, no doubt because the Samaritans perceived that He belonged to the other party they were in dispute with. The Jews and Samaritans had been divided for centuries. Jesus' disciples were indignant and wanted to see retribution. Jesus, in turn, rebukes them for their lack of tolerance. Jesus had set His face toward Jerusalem in order to die so that Jew, Samaritan and Gentile might be reconciled with God and be made one in Christ. When the Lord calls us to follow Him He gives us the grace to put aside everything that might keep us from doing His will. Loyalty to Jesus demands sacrifice, especially the sacrifice of one's own will for the will of God.

TODAY'S READINGS: *Zechariah 8:20-23; Luke 9:51-56. "Every nationality, speaking different tongues, shall . . . say, 'Let us go with you, for we have heard that God is with*

you."

Wednesday, Oct 04, 2023

MEMORIAL OF SAINT FRANCIS OF ASSISI Make mercy your song to all creation

The feast of Saint Francis of Assisi is a great date to reflect on one's care for creation, as we are often inclined to think all that matters in the spiritual life is our connection to God and other humans. The great Franciscan founder showed us by his life, including preaching to the creatures of the air and the field, that all of creation is listening to hear what we have to say. Is our message that of compassion and prudence, or rather convenience and the "throwaway culture"? Perhaps God Himself is choosing to lend an ear by means of all God's creatures, great and small.

TODAY'S READINGS: *Nehemiah 2:1-8; Luke 9:57-62. "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head."*

Thursday, Oct 05, 2023

OPTIONAL MEMORIAL OF FAUSTINA KOWALSKA, RELIGIOUS

Mercy prevails

Saint Faustina Kowalska is one of a long list of saints who held low status but whose intense relationship with God fuelled a power that gained attention. A peasant who became a nun assigned low-level jobs, Faustina's mystical visions of Jesus — at first doubted by Church authorities — eventually were embraced widely. They are the foundation of the Divine Mercy devotion, characterized by an image of Jesus with rays of mercy emanating from His heart. Faustina's focus on God's mercy is a message that helped her native Poland through harrowing years of war and repressive government, and it continues to inspire. Commit yourself to an act of mercy today.

TODAY'S READINGS: *Nehemiah 8:1-4a, 5-6, 7b-12; Luke 10:1-12. "Into whatever house you enter, first say, 'Peace to this household.'"*

Friday, Oct 06, 2023

OPTIONAL MEMORIAL OF SAINT BRUNO, PRIEST

Leading indicators

The stories of the founders of religious institutes most often begin with reluctant souls who feel unworthy to accept such an important task. But, luckily for the Church and all blessed by their service and legacy, they eventually take up the mantle of leadership. The decision is not without its benefits, according to Saint Bruno, founder of the Carthusians: "God gives His athletes the reward they desire: a peace that the world does not know and joy in the Holy Spirit."

TODAY'S READINGS: *Baruch 1:15-22; Luke 10:13-16. "Whoever rejects me rejects the one who sent me."*

Saturday, Oct 07, 2023

MEMORIAL OF OUR LADY OF THE ROSARY

By any name

Today's celebration has seen a lot of changes

over the centuries. It started out as the Feast of Our Lady of Victory to commemorate the Christian defeat of the Turkish army on this date in 1571. A few years later Pope Gregory XIII changed the name to the Feast of the Holy Rosary. Pope Clement XI in 1716 changed the date to August 5. Pius X changed it back to October 7. John XXIII changed the name to the Feast of the Blessed Virgin Mary of the Rosary. Then Paul VI changed the name to Our Lady of the Rosary. However, you name it, today's Joyful Mysteries invite you to celebrate Christ in your life.

TODAY'S READINGS: *Baruch 4:5-12, 27-29; Luke 10:17-24. "I have given you the power 'to tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you."*

Readings for the 26th Sunday

Ezekiel 18:25-28

God's way is not eye-for-eye justice, despite its proverbial popularity.

Psalms 25:4-5, 6-7, 8-9

Those who are humble will learn the ways of God.

Philippians 2:1-11

Conform to the attitude of Christ: free to lay down your life for love.

Matthew 21:28-32

No one knows the human heart but God, and surprises are forthcoming.

Words on the Word

In the vineyard

As long as we live, we are in the vineyard of the Lord. It is everywhere.

- We cannot be indifferent, when children suffer near us;*
- we cannot remain indifferent, when a single mother or single father are so very tired and burdened;*
- we cannot remain indifferent, when the young lose belief in God and lose the meaning of life, because they find neither understanding nor recognition;*
- we cannot remain indifferent at our own bad manners and arrogance;*
- we cannot remain indifferent, when so many elderly or sick people are lonely.*

Sometimes dying alone, and their neighbour fail to enquire them for many days.

This litany can be made much longer.

(A. Acht, Predigtvorschlag zum Caritassonntag, 2017)

In English we don't often say to each other: "I don't want to", rather we use a more diplomatic term: "I can't". "I don't want to" is understood to be a more severe phrase, which can arouse surprise, a suspicion of hostility, suggesting an unwillingness or ill will.

“I can’t” indicates that I have some sort of reason. It is a more polite and diplomatic form, but not always honest.

We hear in this Sunday’s Gospel about two sons, whose father asked them about working in the vineyard. One replies: “Certainly”, but didn’t go, the other didn’t want to accept the work, but thought about it and changed his mind. Christ told this parable in the temple square on Holy Tuesday, in front of everyone, without exception. It was provocative, because the priests of the temple heard it.

We are not always fully aware how many times we have already said to God “yes”. More consciously saying “yes” began during first Holy Communion; at that time, we were asked whether we were prepared to live according to the faith. Then during marriage to the question: “Are you prepared to accept the children God gives you, and bring them up in the Catholic faith, we reply “yes”. Likewise at the baptism of children we reply three times “yes”: we believe in God and want to raise this child in the Catholic Church. Each devotion is such a “yes” to God and His Word.

During recitation of the Lord’s Prayer or another prayer we emphasise: “Let your will be done”. We are prepared to fulfil His will, and in the language of the Bible say: “We are prepared to work in the Lord’s vineyard”. So, let’s ask which of the brothers we are most like?

This is work of an exceptional type. Let's call the first type compassion, the second – respect for others, the third – interest, especially in those who are lonely and in need, and the fourth – forgiveness and reconciliation. Above all, we have to hold on to the hope which allows human life. These small hopes, without which it is sometimes difficult to look ahead to tomorrow, but the fundamental hope is for salvation. These fruits are also the reward for working in the Lord’s vineyard.

*There are times when one leaves
the Guardian Angels and even the Cherubim
from those who are on high
from those who are nearby –
from Jesus the man
low on earth
the Angel doesn't understand didn't hang on the cross
and easily knows love since he has no body
(Fr J. Twardowski).*

A short history of the rosary

In several apparitions, Our Lady herself indicated the prayer of the rosary as the most necessary for humanity. Reproduced here is a fragment of Gabriel Amorth's book "My Rosary: An Exorcist’s Beloved Prayer".



The origin of the rosary dates back to the monasteries. In ancient times, the monks used to recite all 150 Psalms of David. However, it was challenging for both the monks and the faithful who attended the liturgies to memorize all the Psalms. Around the year 850, an Irish monk suggested substituting the recitation of the Psalms with 150 Our Fathers. This proposal gained acceptance, and the faithful, as well as the monks, began to count their prayers in various ways. Some used pebbles, others employed strings, and some even prayed with knots. Over the years, these knots and pebbles evolved into what we know as the rosary.

Its name was conceived in the twelfth century by the Cistercian monks. They referred to it as the rosary because they likened it to a crown of mystical roses offered to the Blessed Virgin Mary. Soon after, St. Dominic popularized the rosary. Moreover, he recognized its potential as a powerful tool for Christians to combat heresies.

However, the Mysteries as we know them today were not yet fully developed at that time. It was in the thirteenth century that theologians, inspired by the study of the 150 Psalms, began to see them as veiled prophecies about the life of Jesus. This exploration of the Psalms eventually led to the formulation of psalters focused on Jesus and dedicated to Mary. As a result, four distinct psalters were developed: one consisting of 150 Our Fathers, another with 150 angelic greetings, a third containing 150 praises of Jesus, and a fourth with 150 praises of Mary.

Around the year 1350, the Hail Mary prayer took shape as we know it today. Its development can be attributed to the Carthusian monks who combined the angel Gabriel's greeting ("Hail Mary, full of Grace...") with Elizabeth's words ("Blessed art thou among women...") and added "... now and at the hour of our death. Amen."

In the fourteenth century, particularly among the Cistercians in the region of Trèves (now Trier) in France, additional clauses were inserted after the name of Jesus to encompass the life of Christ within the prayer. During the mid-fourteenth century, a monk named Henry of Kalkar from the Carthusian monastery in Cologne introduced the practice of reciting one Our Father before each decade. This method quickly gained popularity and spread throughout Europe. Still in the Carthusian monastery of Trèves, at the beginning of the 1400s, Dominic Héliion – also known as Dominic the Prussian or Dominic of Trèves – developed a rosary, in which he succeeded the name of Jesus with fifty passages that retraced his life. Similar to what Henry of Kalkar introduced, Dominic the Prussian's thoughts were divided into groups of ten with an Our Father at the beginning of each group.

Between 1435 and 1445, Dominic composed 150 passages for the Flemish Carthusian lay brothers who recited the Psalter of Mary. These passages were divided into three sections corresponding to the Gospels of Christ's infancy, his public life, and the Passion-Resurrection.

In 1470, the Dominican Alan de la Roche, who had learned how to recite the rosary from the Carthusians, established the first Confraternity of the Rosary. This led to a rapid dissemination of this form of prayer. He referred to the rosary with a reflection attached to each Hail Mary as the "new rosary," while the one consisting solely of Hail Marys without meditations was called the "old rosary."

In addition to Alan de la Roche, another Dominican, St. Peter of Verona, also spread the Marian confraternities far and wide. Alan de la Roche reduced the mysteries to fifteen and subdivided them into three: Joyful, Sorrowful, and Glorious. As we have said, it was Pope St.

John Paul II (a great apostle of the rosary), who in his apostolic letter *Rosarium Virginis Mariae* (2002), introduced the Luminous Mysteries focusing on the public life of Jesus.

Thus, the Dominicans played a significant role in promoting the rosary worldwide. They established several rosary associations, including the “Confraternity of the Most Holy Rosary” founded in 1470. Another notable association is the “Confraternity of the Perpetual Rosary,” also known as the “Guard of Honour,” which was founded in 1630 by Father Timothy de Ricci. This association committed to reciting the rosary every hour of the day and night, throughout the entire year. Additionally, the Dominican tertiary Pauline-Marie Jaricot founded the “Association of the Living Rosary” in 1826. The medieval structure of the rosary was abandoned gradually with the Renaissance, but the definitive form of the rosary came about in 1521 by the Dominican Albert of Castello.

St. Pius V, who trained under the Dominicans, is known as the first “pope of the rosary.” In 1569, he described the great fruits reaped by St. Dominic in the prayer, and he invited all Christians to pray it. Pope Leo XIII, with his twelve encyclicals dedicated to the rosary, is considered the second “Pope of the rosary.” From 1478 to today, there have been more than 200 pontifical documents written on the rosary.

In several apparitions, Our Lady herself has revealed the rosary as the most necessary prayer for the good of humanity. During her apparition in Lourdes in 1858, the Virgin Mary appeared with a long rosary on her arm. Similarly, in Fatima in 1917, and more recently in Medjugorje, Our Lady has invited and continues to exhort the faithful to recite the rosary daily.

The rosary is salvation for man and the world



For centuries, the rosary has been a unique prayer, the effectiveness of which has been proven by numerous graces, miraculous divine interventions, conversions and healings. Our Lady and numerous saints and doctors of the Church strongly encouraged its recitation. However, in the 20th century, this prayer showed its power in a completely unique way.

It is worth recalling and considering how in modern times the rosary saved people who prayed on it, entire communities and nations, and often changed the course of history, saving the world from global destruction.

The Miracle on the Vistula River, the miraculous liberation of Austria from Soviet occupation in 1955, the peaceful revolution in the Philippines in 1986, the fall of communism – all these events would not have happened if it were not for the prayer of the rosary. However, two miracles that took place in places of total annihilation are completely unique.

Protects against the atomic bomb

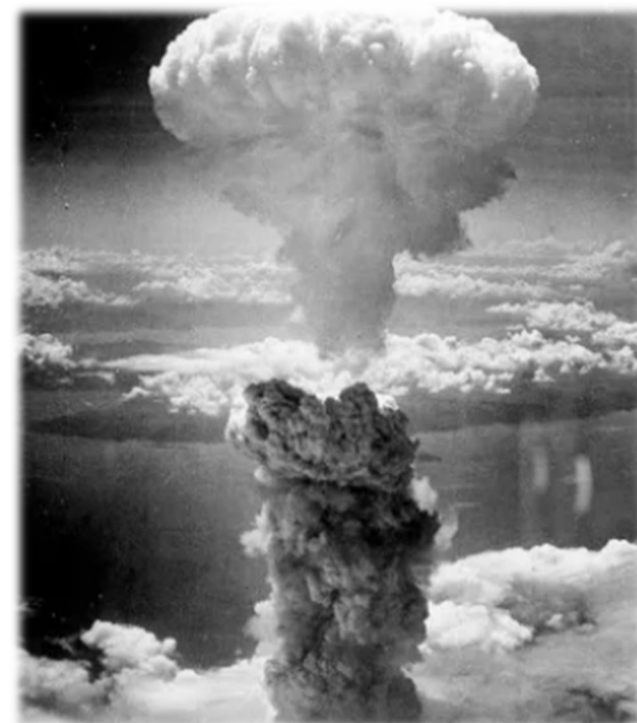
On the morning of August 6, 1945, the first of two atomic bombs that the Americans dropped on Japan fell on Hiroshima. The bomb exploded eight blocks from the Jesuit monastery.

This event was remembered very well by the then prior of the local monastic community, Father Hubert Schiffer. He had just finished celebrating Holy Mass and was sitting down to breakfast when suddenly a huge impact shook everything.

“It was a complete surprise. Suddenly [...], in the blink of an eye, an unearthly, unbearable glow appeared around me; the light was unimaginably bright, blinding, intense. I couldn't see or think. For a brief moment, everything stood still. [...]

Suddenly, a terrible explosion filled the air with a single bolt of lightning. An invisible force lifted me from the chair, threw me into the air, shook me, hit me, turned me "over and over" like a leaf in the autumn wind. Suddenly the light went out. Everything was darkness, silence, nothingness. I was conscious because I was trying to think about what happened. I felt around with my fingers in the total darkness that enveloped me. [...]

Then I heard my own voice. It was the most terrifying experience of all, because it showed that I was alive and convinced me that some terrible catastrophe had occurred” (quoted in: W. Łaszewski, *Everything about the rosary that can do everything*, pp. 288-289).



The entire Jesuit community of eight monks survived the explosion. How is this possible when all the inhabitants of Hiroshima died within half a kilometre of the epicentre?

Although two people survived, they soon died of radiation sickness. Moreover, the structure of the Jesuit church remained intact, although the surrounding buildings were completely destroyed.

Moreover, after such a large dose of radiation, all Jesuits should have died of radiation sickness within a dozen or so days, "while they enjoyed good health until the end of their long lives. It was so inexplicable to science that American scientists examined Father Schiffer over two hundred times, trying to find the answer to why he survived” (*op. cit.*, p. 290).

They also wanted to “find a means of protecting people against the effects of a nuclear explosion. However, they found nothing except the Jesuit’s own repeated explanation: “In this house we prayed the rosary every day. In this house we lived the message of Fatima every day” (*op. cit.*, p. 290).

A "Fireball" and the miraculous rescue of the "Japanese Immaculata"

The second atomic attack that hit Japan occurred just days after the annihilation of Hiroshima. This time the choice fell on Nagasaki. There, too, the Franciscan monastery built by Saint Maximilian Maria Kolbe inexplicably survived.

When he arrived in Japan in 1930, the bishop gave him a plot to build a monastery. However, his companions tried to persuade Father Kolbe to change the construction site. This area was very unfavourable, lying on a steep slope of the difficult-to-access Hikosan Mountain. It was a former cemetery of Christian martyrs, remote from buildings and overgrown with wild vegetation.

An alternative to it was the Urakami district, wonderfully situated by the bay, inhabited by 15,000 Christians, with the largest Christian temple in the Far East at that time – the Cathedral of the Immaculate Conception of the Blessed Virgin Mary.

Despite this very favourable location, Father Kolbe did not change his mind. When he saw the place, he said, **"We cannot build a monastery here; a fireball will soon fall here and destroy everything."**

So, the choice fell on the slope of Mount Hikosan. However, in hindsight, this decision turned out to be beneficial. When the atomic attack on Nagasaki occurred 14 years later, the bomb was dropped on the first object recognized by the pilot – the aforementioned cathedral.

The explosion destroyed everything within a radius of approximately 1.6 km, and numerous fires completed the destruction in further areas of the city. Meanwhile, the wooden buildings of Father Kolbe's monastery only lost their windowpanes. . .

How did it happen that St. Maximilian predicted that the bomb would be dropped in this very place? It is worth emphasizing that the choice of this city as a target for dropping the bomb remained uncertain almost to the end, and everything was determined by weather conditions.

Nagasaki was a reserve city to another city – Kokura. And when the decision was finally made on Nagasaki, the clouds covered the city centre, as a result of which the bomb was dropped about 3 km from the planned target, in the suburbs, almost exactly in the place where the monastery of St. Maximilian was to be built 14 years earlier. **The probability that the bomb would fall in this particular place was therefore very small!**

How did Father Kolbe even predict the impact of the "fireball" that would destroy everything? After all, **the first successful attempt to split the nucleus of an atom took place only in 1938, eight years after the prophetic statement of Saint Maximilian!**

When Father Kolbe came to Japan, he brought with him a statue of the Immaculate Virgin and – as before – he never left his rosary. He recited it many times a day, always with extraordinary concentration and visible joy.

Witnesses confirmed that even when he was talking to someone, he moved rosary beads under his habit. It was the Immaculate Virgin, whom he loved so much and with whom he was united through the rosary, which gave him insight into the future. . .

When Father Maximilian went away to pray, he took the rosary in his hand and said: "I'm going to shoot Satan!"

The mighty power of one Hail Mary

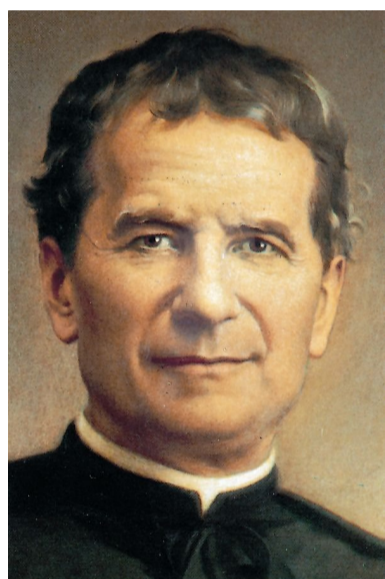
The words of Saint John Paul II testify to the great and miraculous power of the Hail Mary

prayed piously, even once, even once. John Mary Vianney, who said that: **"One devoutly recited *Hail Mary* shakes all hell"!**

Saint Louis-Marie Grignon de Montfort, in turn, wrote: "The Hail Mary, when recited well, that is, attentively, with devotion and humility, is, according to the testimony of the saints, an enemy of Satan whom it forces to flee, it is a hammer that crushes him, it is the sanctification of the soul, the joy of angels, the singing of the elect, the song of the New Testament, the joy of Mary and the glory of the Holy Trinity. [...]"

Therefore, I beg you earnestly, [...] recite the entire rosary every day, if time permits, and **at the moment of death you will bless the day and hour when you believed in me**" (St. Louis-Marie Grignon de Montfort, *Treatise on True Devotion to the Blessed Virgin Mary*).

The effectiveness of praying the rosary was also recognised by Saint John Bosco, whom God enlightened thanks to visions appearing during his sleep. The strange dream that Father Bosco had on the eve of the Assumption of the Blessed Virgin Mary in 1862 made him realise how effective the rosary is in the fight against Satan.



Saint John Bosco was then taken to a meadow where he saw a thick snake eight metres long. The priest wanted to escape, but Our Lady stopped him, encouraging him to fight. Together they took a rope, stretched it over the monster's neck, hit it with it, and finally tied it around the reptile's neck, tightening the noose.

The snake thrashed around, slammed its body against the ground, and finally its body began to tear into shreds. Then Mary rolled up the rope and then put it in a box. After opening the box again, it turned out that the string was arranged in the words: "Hail, Mary."

Then Our Lady explained that the snake represented Satan, and the rope represented the *Hail Mary* prayer, or rather the rosary, which is its extension. Saint John Bosco understood that **it is with the rosary that one can defeat and destroy all hellish demons.**

Father Francesco Bamonte in the book *Mary and Exorcisms*. An exorcist's testimony about Mary's extraordinary power in the fight against Satan describes his conversations with demons forced to tell the truth during exorcisms. This is what one of them confessed: "If people knew that they had such weapons at their fingertips, I would be sitting alone in hell. But you do not listen to popes, saints and prophets. Nor your own heart. I overcome you thanks to your stupidity and pride. I'm not afraid of you. But I am afraid of Her rosary" (quoted in: W. Łaszewski, *op. cit.*, p. 200).

When Saint Teresa of Ávila died after nine months of severe suffering, she dreamed of her sister and told her that now that she knew how great the merits were for piously reciting the Hail Mary, she would willingly agree to return to earth and suffer those nine months again, if only I could say one Hail Mary piously at least once. . .

Prayer – time wasted?

For many people, prayer is a waste of time. Meanwhile, Mary appeals and calls to humanity to help her overcome evil and bring peace to the world with prayer and fasting – and that these are not empty promises is proven by specific facts, in the face of which it is difficult to talk about coincidences. Our Lady of Medjugorje asks for prayer: "Pray as much as you can, but always pray more: each of you should pray even four hours a day, but I know that many people

do not understand this because they think only about living from work.”

In God's economy, time devoted to prayer is not time wasted. On the contrary, Saint Teresa of Avila wrote that the time we do not devote to prayer is time wasted.

Prayer is and should be the centre of our lives and the most important time of every day. Saint Alphonsus Maria Liguori recited a Hail Mary before and after each activity and advised others to do the same. He used to say: **"Successful are those deeds that are surrounded by two Hail Marys."**

When we find time to pray, God will give us the grace to find time to fulfil all our activities, if they are in accordance with God's will.

Let's throw away what is unnecessary, fruitless and ungodly, and we will find time for what is God's, for prayer, for work and for rest. The Lord God in His power can make us do work in one hour that without prayer we could not do all day long!

This is confirmed, among others, by: wonderful facts from the life of Saint Faustina, who – from a human perspective – was a weak and sickly woman, and yet, sometimes, with God's grace, she was able to quickly perform work that would normally require more time and the involvement of a larger number of sisters! The old saying goes, "When God comes first, everything else falls into place."

During her mystical meetings with the Lord Jesus, Alicja Lenczewska heard, among others: such words: "Meeting Me is the most important moment of your day – before you start everything. Then there will be time and peace in your heart. [...] Everything is the fruit of prayer. Like your prayer, like your life: the state of your soul and body and your actions [...].

Everything you do with your heart, mind or hands – in order to have meaning and value – must begin with prayer and end with prayer. [...] The amount you received from Me during prayer is the amount you can give – what is worth giving – to another person.”

When a person does not pray, he "detaches himself from the source of his existence – he is tossed and beaten by himself, other people, but above all, by the spiritual powers of evil. [...]

You must not let go of the rosary or adoring Me in the Holy Sacrament. If you feel that Satan's attacks are coming and you are overcome by darkness and oppression in your soul, immediately recite *We fly to Thy protection, O Holy Mother of God . . .*, because it is an exorcism. [...] Start everything with prayer, and there will be no problems with time” (A. Lenczewska, *Testimony*).

Therefore, let's strive to fill the entire time given to us on earth by prayer, in accordance with our vocation. Our Lady asks us to set a fixed point of prayer every day, but it would be best if, in unity with the Holy Spirit who lives in us and prays, listening to His voice, we sent a constant prayer of praise to God the Father regardless of the activities we perform.

The point is for prayer to permeate our entire time, our entire life, so that we glorify God with our work and deeds, regardless of our vocation and profession.

Work done with love also becomes prayer. However, it is very important that, regardless of our daily activities, we reserve a fixed time every day for praying the rosary, the Chaplet of Divine Mercy, adoration, reading the Holy Scripture and the Eucharist.

The Rosary is primarily a mindful prayer in which we accompany Mary in contemplating the mysteries of her life and that of the Lord Jesus. It is a prayer of the heart consisting in

remaining in internal contemplation of the Incarnate Word.

Let the example of the great saints motivate us to persistently pray the rosary every day. Saint John Paul II recited all four parts of the rosary every day and an additional fifth part for a given day.

In turn, Padre Pio said it up to 30 times a day! Two days before his death, this Capuchin saint said: "Pray the rosary, always say it as much as you can!"

Victory of the Immaculate!

100 years ago in Fatima, Our Lady pointed to the rosary as a still effective tool for saving the world from destruction. In the history of the Church, as many as 39 popes, including all the successors of Saint Peter, serving in the 20th and 21st centuries, encouraged us to recite this prayer. The fate of the world hangs between man and the merciful God, who is waiting for our intercessory prayer.

One praying person can change the fate of the world. This possibility is given to us by the merciful God, who made Mary our Advocate and gave us a wonderful tool for asking for all graces – the rosary.

Saint John Paul II wrote in his apostolic letter *Rosarium Virginis Mariae*: "The Church has always recognised the special effectiveness of this prayer, entrusting the most difficult matters to its common recitation and constant practice.

At times when Christianity itself was threatened, the power of this prayer was attributed to deliverance from danger, and Our Lady of the Rosary was revered as the one who obtained deliverance. Today, I entrust the cause of peace in the world and the cause of the family to the effectiveness of this prayer.

Finally, let us remember the last prophetic words of the servant of God, Cardinal August Hlond, which he said on the eve of his death: "**Victory, when it comes, will be the victory of the blessed Virgin Mary.**"

In personal acts of devotion, let us entrust ourselves every day to the Mother of God and entrust our entire lives and all our affairs to Her Immaculate Heart. Let us also do this in our families, in prayer communities, in our environments and workplaces.

Let us clothe ourselves with the spirit of penance by praying the rosary every day. We will not pray for peace in the world until peace – through prayer – first appears in us.

Let us pray especially for the conversion of sinners, because this is what Our Lady asks so much. The miracle of conversion is the greatest of miracles – greater than saving an earthly life or healing from an illness – because it gives a chance for eternal life. In the grace of conversion, God Himself resurrects to new life a soul "even if it was already decomposing like a corpse" (Diary 1448).

Prayer of the rosary brings special fruits when it is recited together by entire families. Let's also carry the rosary with us – as a clear sign of our belonging to Our Lady, and she will protect us from dangers of soul and body. We will also be less exposed to temptations, because Satan avoids all objects related to Marian devotion.



Our Lady of Fatima

So go ahead – let's take the rosary in our hands and boldly go into the fight for human souls, saving ourselves and the world together!

Prayer



Please pray for those who are sick, in need or have asked for our prayers: Connie Graham, Lilian Cox, Sarah Carmichael, Ailsa Stewart, Meg Douglas (Mull), Doleen Durnin, and Russell Carroll.

Please remember in your prayers James Carroll (Jimmy)(1965) and all whose anniversaries occur at this time: also prayer for the repose of the soul of Catherine Walker who left this world to meet the Lord yesterday.

News and Events

Tea and coffee in the hall after Sunday Mass. Our visitors are most welcome, please come along.

The Mill Hill Missionaries appeal collection totalled £296.

Thanks to Tommy McGrory for his fine work in repairing the plaster in the hall.

Many thanks for stamps for the RNIB. Much appreciated.

Beautiful cards with images from the church are available at the back of the church.



Receiving the Precious Blood at Holy Communion: the receiving of the Host at Holy Communion is the reception of the whole Body, Blood, Soul and Divinity of our Lord, Jesus Christ, in the sacrament. However, receiving both the Body and the Blood under both forms is a more complete and fuller sign of union with our Lord in the Sacrament. Therefore, both species, the Most Holy Body and the Precious Blood will be offered at Holy Communion for Sundays (including the Vigil Mass). There will be a chalice of the Precious Blood separate from the Priest's (reason: the priest celebrating the Eucharist must drink from the chalice).

Rather than sharing from the same chalice about which some people will be wary, **the Body and Blood will be given by intinction** by the priest. That is, the Host will be partially dipped into the Chalice and combined. Slightly larger communion wafers will be used for this and will have to be received on the tongue (for obvious reasons).

There will be members of the faithful who will still want only **to receive the Host alone in the hand** and so the Minister of Holy Communion should be approached with both hands cupped to receive in the hand.



There may also be faithful who prefer to receive **only the Host on the tongue**. They should signal this by approaching the Minister of Holy Communion with hands held together as in prayer.



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