



Callan Parish Newsletter

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Fr. W. Dalton P.P. 77 25287



Weekend Mass Times in Callan: Parish Church 6.30pm (Vigil) 8-30 a.m., 11.00 a.m.; Coolagh: 7.30 p.m.; Newtown 9.30 a.m.

www.ossory.ie (see Callan Parish)

Monday 15 August – Feast of the Assumption, holy day of obligation – Masses 8.30 a.m.; 11.00 a.m. & 6.30 p.m..

Readers: 6.30 (Sat) Padhraic Moran; 8.30 (Sun) Rachel Hogan; 11.00 Colin Keher; **Mon. 15th Aug. :** 11.00 Lisa O'Neill; 11.00 a.m. Joe Kennedy.

Eucharistic Ministers: 6.30 (Sat) Bernie Butler & Breda Coady; 11.00 a.m. (Sun) Geraldine Collins, Mary McGrath & Olivia Quirke.

Recent deaths: John Byrne. Scotsboro, died 8th Aug.; funeral 12 Aug.; **Seamus Webster,** 41 Westcourt Demesne & Kilbride – died 10 Aug., funeral 12 Aug.; **Michael Bradshaw,** 41 Bishopsgrove, Ferrybank – died 7 Aug., funeral 13 Aug..

Mount Carmel Home says thanks: Mount Carmel Supported Home is happy to report that its recent Family Fun Fundraiser Day was a resounding success and raised €2,500 toward the purchase of a vehicle to ferry residents to medical and other appointments. The old red 1995 Nissan that has served the Home well over the best part of 20 years is nearing the end of its natural life.

The BOM, Residents and Staff would like to say a sincere word of thanks to Callan Premium Meats organising and sponsoring the event. The Lord himself obliged with perfect weather on the day for BBQ, socializing and other fun related activities for all the family. Finally we would like to thank you the patrons for your support on the day and indeed your ongoing support throughout the year and especially for our annual draw which got under way once again last week. Yours sincerely, BoM & Staff of Mt. Carmel Home.

Congratulations to Brigid O'Leary, Minauns on scooping the prize of €2,000 in the July Cathedral Draw.

The MEANING OF THE ASSUMPTION AND WHY SO MANY CHURCHES IN THE DIOCESE ARE CALLED 'CHURCH OF THE ASSUMPTION': There are more churches in the Diocese of Ossory (and probably in other dioceses too) named after the Assumption of Mary than other event or saint. In all there are 90 parochial churches in the Diocese and 14 of them are entitled 'Church of the Assumption'. Was Callan Church always known as the Church of the Assumption or was this title conferred on it only from 1950 onwards when the Dogma of the Assumption was officially defined? The first parish church in Callan when the parish was established in 1207 with the town was called the "Church of the Assumption" and that title has remained with the Parish Church of Callan ever since irrespective of location. So the title itself as far as Call is concerned predated the official declaration on the Assumption by more than 700 years.

The Meaning of the Assumption: On Nov. 1st 1950 Pope Pius XII solemnly defined Mary's bodily Assumption into heaven as a doctrine of faith to be held by all Catholics. The Pope was careful to use the word "assumed" i.e. "taken up" into heaven by divine power. Mary did not "ascend" into heaven as the Lord did. The Pope also left open the theological and historical question of whether Mary experienced physical death before being taken up into glory. He made no affirmation in this regard. According to popular Tradition Mary did undergo death and was probably buried near the Garden of Gethsemane in Jerusalem. Her body did not decompose (a phenomenon not altogether uncommon even today) after her death

and burial but was taken up intact into heaven. This doctrine is not rooted directly in Sacred Scripture (hence not acceptable to non-Catholics) but originated instead in the common belief of Christians (called the *sensus fidelium*) in the early centuries especially in the East i.e. in Tradition. One very significant element of this common belief was the fact that so many churches through the ages have been dedicated to the Assumption. This was ample witness to the belief that Mary was assumed into heaven just as the Trinity Stone in the front porch of the parish church testify to an ardent faith in the Trinity among our ancestors in Callan in the 16th & 17th centuries.

How did the Feast of the Assumption come to aligned to the 15th August? As early as the 5th century Christians of the East were celebrating the ‘Feast of the Dormition (falling asleep) of Mary’ on Aug. 15th. Rome began celebrating the Feast from the 7th century onwards calling it the “Feast of the Assumption” rather than the “Feast of the Dormition”. Some famous paintings still speak of the Dormition of Mary). The doctrine of the Assumption was officially declared in 1950 and probably many churches hitherto without a well established saint as their patron simply adopted the title ‘Church of the Assumption’. Today this Marian Feast is still retained as one the major Marian Feasts in the Church Year. It is celebrated as a major feast in southern Germany e.g. in Bavaria, as a public holiday. Catholic Church teaching on the Assumption is a good example of where Catholics and Protestants differ and diverge. Catholic teaching on the Assumption of Mary is not mentioned explicitly in the Scriptures but forms part of Church Tradition. Since the Reformation Protestants have maintained that the sources of Revelation (the manner in which God discloses himself to his People) is **Scripture alone** while Catholics maintain that God discloses himself both through **Scripture and Tradition**. Tradition is to be found in the teaching of the Fathers of the Church, in the liturgical prayers in use since the early centuries of the Church and in early Christian art.

Citizens’ Forum regarding the retention / repeal of the 8th Amendment to the Constitution: some reflections: The 8th Amendment conferred the equal right to life on the mother and her unborn child: Beware of the ‘fatal foetal abnormality’ debate. It is no more and no less than a subtle mechanism aimed at introducing abortion step-by-step. It is appealing to our raw emotions. For quite some time our innate resistance to killing the most vulnerable of all – the infant in the womb – is being subtly eroded. The unborn suffering from some natural defect and that has little hope of surviving for very long outside the womb is being presented as less than human life. If the 8th Amendment were to be set aside in order to permit abortion in these very limited circumstances, it would be easy to continue to add additional ones as time goes on and in the end arrive at a very liberal abortion law – the ultimate aim of the whole exercise. What happened in England with regard the ‘conscience clause’ and the medical practitioner might well serve as reliable parallel indicator of what might happen here with regard to abortion itself. The 1967 Abortion Act guaranteed that no doctor or nurse should be required to act contrary to his/her conscience. In time that ‘conscience clause’ was seldom respected and medical professionals opposed to abortion were simply sidelined when it came to promotion etc.. One must not be fooled by vague promises that are soon forgotten and ignored. Whatever will be proposed to replace the 8th Amendment will in all likelihood be not more than the slippery slope to facilitate the introduction of full-scale abortion legislation down the road. The 8th Amendment to the Constitution might not be perfect but it is the best we have in the circumstances. It is the only voice the defenseless unborn child has in our Constitution.

Misguided compassion for the mother is often exploited as the key to wearing down or ratcheting our opposition to abortion. The question is often posed as to ‘why should a mother be expected to continue to carry a foetus that she knows is suffering from some fatal abnormality!’ The fact that we are speaking about the human life of a defenseless person is conveniently parked. Genuine compassion must surely take into account the most fundamental right of all – the right to life. If this right is can be traded then no human right is safe and any form of so called ‘compassion’ ignoring the right to life of the unborn.