

CALLAN PARISH NEWSLETTER

Ministers of the Eucharist: 6.30 Brenda Farrell & Breda Coady; 11.00 a.m. Margaret Nolan, Mary Horgan & Catherine Lanigan.

Readers: 6.30 p.m. Fiona Horkan; 8.30 a.m. Colin Ahern; 11.00 a.m. Olive Power.

Masses during Lent: Mon.- Wed. 8 a.m. & 10.00 a.m. each morning. In the event of a funeral occurring, the funeral Mass (usually at 11.00 a.m.) replaces the 10.00 a.m. that particular day & but the 8 a.m. goes ahead as normal. Please note – no 8.30 a.m. or 10.00 a.m. Mass on Thur. or Frid. this week due to St. Patrick's Day – vigil Mass for St. Patrick Day instead at 6.30 p.m. and 8.30 a.m. & 11.00 a.m. on Frid, St. Patrick's Day.

Stations of the Cross: each Sat. night during Lent immediately after the 6.30 p.m. Mass. This popular Lenten devotion takes 10-15 minutes in all.

How the devotion of the Stations of the Cross came about: This is devotion that we associate very much with Lent. It is classified as a popular devotion in much the same way as the Rosary or blessing of the throats. It is not part of the official liturgy of the Church. The devotion itself originated out of the desire of the early Christians to go on pilgrimage to Jerusalem for Holy Week in order to walk the Way of the Cross (Via Crucis) – the way that Jesus walked to Calvary carrying his cross. But this was clearly not feasible for the vast majority; only the privileged few could afford to make the journey to Jerusalem. It was then a matter of bringing the Via Crucis to the people – constructing a special Way of the Cross Chapel or external prayer area. Soon every church would devise a way of creating a Way of the Cross within its precincts. This would take the form of artistic representation of the main scenes of Jesus' passion and death.

Initially there were only 8 stations. In 1731 the pope fixed the number at 14 and this has remained so ever since.

Masses for St. Patrick's Day: same schedule as at weekends. Vigil Masses in Callan, Thur. 6.30 p.m. & Coolagh 7.30 p.m. and on Friday St. Patrick's Day No 8.30 a.m. & 11.00 a.m. (half in Irish with pupils from Bunscoil McCauley-Rice playing Irish Music). Newtown Mass 9.30 a.m. St. Patrick's Day.

St. Patrick: Born in Wales in the early 5th century Patrick was one of the many slaves captured by the marauding Celts in one of their frequent incursions into Britain. At that time Britain or Britannia had been conquered by the Romans and formed part of the Empire (the Romans never conquered Ireland). Patrick's father was Calpornious, a deacon of the church. Patrick himself was neither religious nor studious. He found himself tending sheep on Sliabh Mish in the northeast of Ireland. Gradually God's grace overpowered him. He prayed a hundred times a day and as many times at night; he felt neither frost, nor snow nor rain. Six years later he made his escape to mainland Europe and after a few years there made his way back home to Britain. He tells us in his own book, **The Confessions** that "the voice of the Irish" was forever plaguing him "to come and walk among them once more". Patrick responded by going to Gaul (modern day France) to prepare himself for this ministry. He is believed to have studied at the monasteries of Auxerre (near Tours) and Lerins (near Cannes in the south of France). Patrick was ordained a priest and later a bishop and headed back to Ireland to confirm and consolidate the efforts of earlier Christian missionaries e.g. St. Kieran of Seir Kieran. His arrival in Ireland as a missionary is dated by some as 432 and his death as 461. Patrick is credited with organising and co-ordinating the Irish Church. He made Armagh his base and this explains why the Primate of All Ireland resides in Armagh today. On Easter Saturday he is said to have lit the Paschal Fire on the Hill of Tara much to the indignation of the pagan druids. They warned King Laoghaire that if the new fire were not stamped

out it would never be extinguished in the land of Erin. Other places associated with St. Patrick include Croagh Patrick and St. Patrick's Purgatory or Lough Derg, where he regularly fasted and prayed.

As we approach St. Patrick' Day: we remember our emigrants: For a small island nation we have exercised enormous influence all over the world in and through our emigrants. Practically every Irish family has relatives abroad. Many of them did well for themselves, some did not; they fell through the cracks. Those who didn't make it have now fallen on hard times and are often too ashamed to come home or seek help. **On St. Patrick's Day weekend our 2nd collection is for our emigrants, especially those living in poor circumstances in London, Manchester and elsewhere around England.**

The three great planks or pillars of Lent: "There are three things friends, three through which faith stands firm, devotion abides, and virtue endures - **prayer, fasting and mercy.** What prayer knocks for upon a door, fasting successfully begs and mercy receives. Prayer, fasting and mercy: these three are a unit. They give life to one another. For, fasting is the soul of prayer; and mercy is the life of fasting. Let no one cut these three apart; they are inseparable. If a person has only one of them, or if he does not have them all simultaneously, he has nothing. Therefore he who prays should also fast; and he who fasts should also be merciful. He who wants to be heard when he petitions the most high God should give ear to his neighbour when he petitions him" (St Peter Chrysologus),

GROW: Are you struggling with anxiety or depression? finding life difficult? feeling isolated? in need of support? GROW is here to help you. GROW is a *community*-based mental health organisation which holds weekly meetings in your local community. GROW meetings provide help and support to anyone experiencing mental health difficulties or struggling with any aspect of their mental wellbeing. Meetings are confidential and no referral is necessary, simply come

along. GROW promotes breaking social isolation and promoting social connectedness and is centred around the idea that '*I alone can do it, but I cannot do it alone*'. For Kilkenny Carlow Groups: Tuesday @ 10am, Grow Office, Ormonde Home, Barrack St Kilkenny Tuesday @ 7.45pm, St Catherine's Social Service Centre, Joseph's Road, Carlow. Wednesday @ 8pm, Grow Office, Ormonde Home, Barrack St Kilkenny. Friday @ 11am Ceart/Grow Group, Grow Office, Ormonde Home, Barrack St Kilkenny Kind Regards Margaret Power

Mullinavat Bingo in Mullinavat Community Centre on **Thursday 23rd March** at 8.00 p.m. doors open at 7.30 p.m. **€850.00 in prizes.** All welcome. We would really appreciate it. Kind Regards. Maura Grace Mansfield.

How and when the use of Irish declined / disappeared: People often wonder how native language disappeared and survives today only in a few isolated pockets of Cork-Kerry, Galway Mayo and Waterford etc.. .We often blame the Great Famine for the disappearance of Irish but for all practical purposes English has taken over few decades earlier. By 1801 the Irish language had been abandoned nationally by the Catholic gentry, the church and the middle classes. English was the language of law, politics, the pulpit and commerce. All newspapers, government reports, court hearings and preaching were delivered through the medium of English. Business was transacted in English though Irish was still in use 1822 on the fair-day in. 50% of the population still spoke Irish in 1801 though they were admittedly the poorer people and mostly rural dwellers. This explains the survival of Irish place names and field names in rural areas right up to the present day. Hopefully we will continue to cherish and hand on this part of our gaelic legacy to our children. The introduction of the state-run national school system in 1831 did not include Irish. Irish was introduced into the school curriculum after Independence, 1921-'22.