

## CALLAN PARISH NEWSLETTER

**Readers:** 6.30 p.m. Lizzy Keher, 8.30 a.m. Tommy Quinlan; 11.00 a.m. Joe Kennedy

**Very generous response to Emergency Trocaire Collection last weekend:** Famine and starvation are again stalking East Africa i.e. Ethiopia, Somalia, South Sudan and parts of Kenya. Global warming is reeking havoc on the most vulnerable people of our world – those living in closest proximity to desert regions. The desert is encroaching more and more into areas that could previously be cultivated and yield a crop or support a few goats etc.. 25 million people are facing starvation. Last weekend an emergency collection was taken up for Trócaire who is already in there on the ground supporting up to 100,000 people. They are providing emergency food baskets to struggling families, clean water and drought resistant seeds in the hope that the people will once again be able to plant the crops to feed themselves. **Our collection came to c. €2,600.** You can still contribute this week and next by dropping your envelope marked 'Trocaire' into the collection box or directly into the parochial house. In that way we'll be building up credits for ourselves in heaven. On the Final Day Of Judgment it is not what we have that will matter but what we have given away. This is our opportunity to ensure we'll hear those re-assuring words of the Lord himself ringing in our ears: 'I was hungry and gave me food, I was thirsty and gave me drink naked and you clothed me, a stranger and you made me welcome ...' Mt. 25: 35-36.

### **Cemetery Masses still to come**

**Newtown: Friday 28 July 7.30 p.m.**

**Whitechurch: 4 Aug. 7.00 p.m. (Fr. Jim Greene – Whitefather)**

Please let family members and neighbours know in good time

**Certificate in Theological Studies:** A one year course aimed at personal enrichment of one's faith and spirituality and active involvement in one's

parish. This course takes place Tues. & Thur. 7-9 p.m. in conjunction with NUI Maynooth. It takes place over one academic year and is often a springboard for people trying to discern if they have a vocation to priesthood or religious life. It is divided up into 6 Modules: Scripture, Moral Theology; History of the Church; Liturgy & Sacraments; Living one's Faith. A former participant at the course describes it as 'compelling, illuminating and life-enhancing' (it) strikes the right balance between teaching and encouraging lively discourse and debate thus promoting an informal and convivial environment in which to interact and receive and assimilate knowledge'. **Fee for the full year - €400.** For further information please contact Declan Murphy; email: [declanmurphy@ossory.ie](mailto:declanmurphy@ossory.ie) or [theology@ossory.ie](mailto:theology@ossory.ie) tel. 056-7753624 or 087-9081470.

**Places of Pilgrimage: Mount Melleray Abbey, near Cappoquin, Co. Waterford – a venue well worth visiting.** Mount Melleray has been home to a community of Cistercian or Trappist Monks for nearly 200 years. The Cistercians were founded by a Benedictine Monk in Burgundy in France in 1098. He wanted to embrace a simpler and stricter version of Benedictine life. The most charismatic and best known leader of the Cistercians was **St. Bernard of Clairvaux who joined in 1113.** Under his guidance the Order spread rapidly throughout Europe. There were about 100 Cistercian foundations in England, Scotland, Wales and Ireland at the time the dissolution of the monasteries by Henry VIII in 1540. During penal times in Ireland Irish men wishing to become Cistercians travelled to the continent and joined a monastery there. In France in 1830 there was a revolution resulting in Irish and English monks being expelled from the Abbey of Melleray in Brittany. They came to Ireland and established a new Mount Melleray near Cappoquin in Co. Waterford in 1833. Mount Melleray attracted many vocations. Typically the monks farmed the land and kept a large herd of cows and did all while maintaining a vow of silence. Like most other religious foundations the numbers entering have declined and there are now less than 10 monks in Melleray. Nobody is quite sure what the future holds in store.

The monastery welcomes visitors, who may attend the liturgy in the abbey church. There are tea rooms, a gift shop and a guest house for those wishing to make a retreat – cf. [www.mountmellerayabbey.org](http://www.mountmellerayabbey.org).

**Lough Derg 2017:** You may begin the Three Day Pilgrimage on any day up to and including Sunday 13<sup>th</sup> August. Advance booking is not necessary. Further information available regarding public transport by telephoning Maureen or Lorraine on 071 9851518 (from NI 00353 71 9861518 Email:[info@loughderg.org](mailto:info@loughderg.org) [www.loughderg.org](http://www.loughderg.org)

**Camino de Santiago de Compostella:** This represents a large network of pilgrim routes stretching across Europe and converging at the tomb of St. James the Apostle in the north west corner of Spain. The Camino has become very popular in recent years with people electing to take on the journey in stages of about 100 miles each year. St. James was the first of the apostles to be martyred about ten years after the death of Jesus. According to tradition he was buried in Santiago de Compostella. The main spur of this network stretches from the Pyrenees (not far from Lourdes) across the north of Spain over a distance of some 500 miles. Along the way it is joined by other spurs originating from different directions.

The tradition of the Camino goes back to 814 to the discovery of the tomb of St. James the Apostle on the Iberian Peninsula. From the middle ages people made the journey on foot to pay homage at the feet of the apostle. This tradition was interrupted by wars and conflicts in the later middle ages but was once again resurrected again in the late 20<sup>th</sup> century.

**Reek Sunday / Pattern Sunday – its ancient origins and roots:** This pilgrimage has its roots in the ancient celtic festival of Lughnasa which marked the end to the hungry month of July when food supplies were low and people looked forward anxiously to the new harvest. They did so by gathering around stone crannogs, hills or wells and reciting certain set formulae or prayers and performing ritual dances.

This celebration did not sit easily with Christianity. The old festival of Lughnasa survived and refused to give up its pre-Christian identity despite the best efforts of St. Patrick and the new faith he was preaching. People still had the harvest to celebrate and the new potatoes to look forward to. The Celtic people were not to be separated from their rituals. They still made the customary rounds in an anti-clockwise direction reciting set prayers etc..This took place usually on the Sunday nearest the 1<sup>st</sup> of August or the last Sunday in July. In time this became known as ‘pattern’ or ‘patrons’s Sunday’. Church authorities, having tried in vain to stamp it out, designated the last Sunday of July as ‘Pattern Sunday’. This coincided with the digging of the new potatoes. People still went to the old Lughnasa sites to do the customary ‘rounds’ or climbed the hill - Croagh Patrick. Intrinsic to the celebration of the Festival of Lughnasa was ‘pilgrimage’ i.e. leaving temporarily one’s familiar surroundings in order to entrust oneself into the arms of the power greater or outside oneself. Today we might describe this experience as ‘living on the edges’ for a little while. On completion of short period of estrangement from one’s normal habitat or life-situation one returns renewed and refreshed. This ancient ritual has a remarkable parallel in our Christian understanding of pilgrimage and its connection with the Sacrament of Reconciliation. Notice the number of people we will see seeking the Sacrament of Reconciliation on the reek on Sunday and how the Sacrament of Confession is an integral ingredient of a pilgrimage to Knock, Lourdes etc..