

Weekly Masses

Special Remembrance

Sun. 29th Jan. to Sat. 4th Feb. 2012

Mass at 8 & 10.00 each morning, Monday to Friday, is offered for all those whose names are on the list of Mass intentions. If you wish to have someone mentioned specifically - for an anniversary, a recent death, an illness - please leave the name at the Reception Office.

In the Novena Masses on Saturday at 8.00 and 10.00 we remember especially all those who have sent in petitions and those attending the Novena

Sun: 8 am: Frederick Caulfield R.I.P.
Kevin Murphy R.I.P.

Sun: 11 am: Mattie Holian R.I.P.

Mon: 10 am: Br. Richard Costelloe C.Ss.R. R.I.P.
Dolly Browne-Walsh R.I.P.

Fri: 10 am: Thomas & Margaret Rabbitte R.I.P.
Brian Forde R.I.P.

THE SICK

Please pray for
Fr. Brian Foley,
John Travers,
Br. Tommy Walsh,
Fr. Alex Reid,
Fr. Jim Stanley

Feast Days of the coming week.

Mon: St. Dominic

Tues: St. John Bosco

Wed: St. Brigid

Thur: Presentation of the
Lord

Fri: St. Blaise



Please pray for
Peggy Horgan
recently deceased.
R.I.P.

During the coming week:

In The Youth Village:

Feb. 2-3: St. Michael's Claremorris

Parish Missions & Novenas in Ireland &

Abroad

Feb. 3-11: St. John's Parish (Kilkenny) Novena:
John Hanna, Tony Flannery

Don't forget.....

**The Solemn Novena in
Galway
February 6th to 14th**

CATHOLIC SCHOOLS WEEK 2012

January 29 – February 4, 2012

Ireland's Catholic schools, north and south, were largely built up over the last century and a half and we owe a great debt of gratitude to those religious who developed them at a time when the state showed little interest in investing in education. Then and now, these schools are called to live out a coherent, integrated

vision of the meaning of life, based on a belief in God, who is love, and who calls us as a community of believers to reflect that vision in our lives.



ESKER



REDEMPTORISTS

**January 29th - February 4th
The Lord our teacher**

“His teaching made a deep impression on them because, unlike the scribes, he taught them with authority.” As Christians we believe that Jesus is the one above all others who can teach us about God. And the God that he reveals to us is a God of infinite love and compassion. At times we, as the Church, move away from this God and create a God of fear and judgement. Our responsibility is to move back very firmly to the God of Jesus. We also believe that Jesus is the one above all others who can teach us about the meaning of human life. He teaches us very clearly that human life is about love. We make it about wealth, or importance, or pleasure and we have to constantly move back to pinning our hopes on love: in marriage; in family life; in our life with one another in our faith community. This is becoming more and more important as our society

St Dominic

Medieval Europe had many bad features, but also many and perhaps more good ones; the best and most remarkable of its assets was simply the fact that its life was largely shaped and controlled by men and women who were saints. One of the most famous of these saints was Dominic de Guzman, founder of the Order of Preachers, or Dominicans as the order is usually called.

Dominic was a Spaniard, born into a family of the Castilian nobility in 1170. His childhood attraction to the religious life was encouraged by his mother and in 1195, after several years of study in the liberal arts and theology, he was ordained. His first years as a priest were spent at the cathedral of Osma as one of its canons. There Dominic began to be noticed for the spiritual qualities that were to characterize his life: a completely selfless love of God, a profound understanding of the needs of the soul, and a warm desire to help other men satisfy those needs by bringing them the word of God.

In 1203, Dominic was sent on a mission to Denmark. The way led through Languedoc in southern France, where the Albigensian heresy was flourishing, and on the journeys to and from the northern country he had many contacts with heretics. The experience so aroused his zeal that, when his mission in Denmark was over, he went to Rome and requested the Pope to send him as a missionary to the pagans of the Volga region. The pope, however, persuaded him to return to France and fight the Albigenses, who were spreading rapidly.

When Dominic went back to Languedoc, he joined forces with the Cistercians, who had been combating the heresy for some time, but with poor results. Dominic soon saw the reason for this: the Albigenses, who believed that matter was evil and that earthly existence was best ended by suicide, led lives of fanatical austerity; the Cistercians were not nearly as self-denying and went about the country with servants and rich equipment. To the people, it seemed obvious which group had the more Christian spirit; so far as they were concerned, the monks' angry denunciations of the heretics had a hollow ring. Dominic determined to remedy this situation. He insisted that monks who preached against heresy should themselves be living examples of a true Christian spirit: they should own nothing and should travel on foot, depending on the alms of the faithful for support; they should preach, not merely with zeal, but with understanding and charity; above all, they should do the work out of love for God and man, not any lesser motive (too often, hatred seemed to be the compelling force for zealous heretic hunters). Even with this new spirit, the struggle remained a difficult one.

Dominic stayed, however, and in 1206, at Prouille, established a group that was to be the forerunner of his order. This was a convent of nine nuns, all converts from the heresy, and a small monastery of "brothers" (probably priests) who directed the nuns' spiritual life.

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In 1208, civil war broke out in Languedoc between orthodox and heretic. Dominic followed the orthodox army, doing what he could to bring a little mercy into the conduct of the war, which was fought with viciousness on both sides. As time passed, the military action and Dominic's own preaching, which he continued incessantly, broke the strength of the heretical movement. With the lessening of danger from heresy, Dominic began to formulate more clearly the ideas his experiences had given him for a new religious order. This order was to be linked with traditional monasticism, in that its members would be professed religious, with contemplation and prayer at the heart of their existence; its radically new feature was to be the sharing with others of the fruits of that contemplative life by teaching and preaching.

Late in 1215, Dominic went to Rome to obtain approval for his order; the pope gave it verbally, and Dominic returned to Prouille, where he drew up a rule for his men based mainly on that of Saint Augustine. In August of the next year, 1216, the tireless saint went back to Rome to receive formal approval for the order. At Prouille, in August of 1217, Dominic assembled his followers for a last address and then sent them to establish houses at various places in France and Spain. Dominic himself returned to Rome, once more hopeful of being sent to the East as a missionary. The Pope however, asked him to stay in Rome, and in the six months he remained there he became a popular figure. He taught theology, preached in Saint Peter's, and is said to have restored the dead to life on three occasions.

From 1218 to 1220, he travelled about in Spain, France, and Italy, founding more houses for his order. Several of these were in university towns, reflecting Dominic's conviction that the best intellectual training and much study were essential for priests whose mission it was to preach and to combat heresy. This use of reason in the service of faith has remained one of the hallmarks of the Dominican Order. A general chapter was held in 1220, at Bologna, and Dominic took up residence there. He visited Saint Francis in Cremona later that year (the two had met and become friends earlier in Rome), and the next year held his last general chapter. On August 6, 1221, Dominic died, only fifty-one years old. His order, together with that of Saint Francis (who died five years after Dominic), was to bring a new spirit into every branch of European life in the succeeding years. Art, learning, social life, religious expression: through the work of the mendicant friars, all these were to feel the transforming effect of the Christian poverty and brotherly love that Dominic and Francis had lived so nobly.