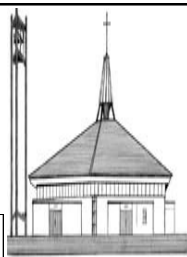


Aughavas & Cloone Parishes



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14th February 2021

TEMPERANCE SUNDAY

Masses

Aughavas: Sat. 13th Feb.	7.00 pm.	
Cloone: Sun. 14th Feb.	10.00 am.	Pro. Populo.
Cloone: Mon. 15th Feb.	10.00 am.	John & Maureen Clancy, Faughill.
Cloone: Tues. 16th Feb.	10.00 am.	Patrick & Mary McHugh, Diffin. John & Annie O'Reilly and the Lavery Family.
Cloone: Wed. 17th Feb.	10.00 am.	Ash Wednesday.
Cloone: Fri. 19th Feb.	10.00 am.	
Aughavas: Sat. 20th Feb.	7.00 pm.	
Cloone: Sun. 21st Feb.	10.00 am.	

Please Note that all weekend and week day Masses will be live streamed and without a congregation.

Ash Wednesday: Ashes will be available in an envelope at the door of the Church in Aughavas and Cloone.

Fatima N.S. Cloone Enrolment 2021 - We are now accepting enrolments for September 2021. Please email fatimanscloone@gmail.com and we will forward enrolment form/pack by post. Completed forms to be returned to the school by March 5th.

St. Joseph's N.S. Aughavas Enrolment September 2021: Enrolment forms and packs for September 2021 are now available online at <http://stjosephsnaughavas.scoilnet.ie/> or may be collected at any time from the school play shelter. Tel: 0868142587. Email: aughavasns@gmail.com. Completed forms to be returned to the school by post or by email together with a copy of child's Birth Certificate by Friday March 5th 2021.

Father Mathew's Prayer

Apostle of Temperance Father Mathew (1790-1856) was a Capuchin friar from Tipperary whose 19th century crusade against the abuse of alcohol gained him the title of "Apostle of Temperance". Father Mathew's call to sobriety has relevance to modern Ireland. The cost to the nation by way of, human suffering, abstention from work, criminality and social upheaval is inestimable.

Compassionate Lord and Saviour,
you inspired the Capuchin Friar Theobald Mathew
to show your compassionate face to those addicted
and burdened by the abuse of alcohol or addicted behaviour,
and to promote temperance.

May we today, continue to serve our brothers and sisters with love and joy,
And to foster balance, and moderation in our life styles with the help of God.
So, we pray, "here goes in the name of God."

Amen

Lent and Fast and Abstinence.

All Christ's faithful are obliged to do penance. The obligation arises in imitation of Christ himself and in response to his call. During his life on earth, not least at the beginning of his public ministry, Our Lord undertook voluntary penance. He invited his followers to do the same. The penance he invited would be a participation in his own suffering, an expression of inner conversion and a form of reparation for sin. It would be a personal sacrifice made out of love for God and our neighbour. It follows, that if we are to be true, as Christians, to the spirit of Christ, we must practice some form of penance.

(2) So that all may be united with Christ and with one another in a common practice of penance, the Church sets aside certain penitential days. On those days the faithful are to devote themselves in a special way to prayer, self denial and works of charity. Such days are not designed to confine or isolate penance but to intensify it in the life of the Christian right through the year.

(3) Lent is the traditional season of renewal and penance in the Church. The new code reaffirms this. It also prescribes that Ash Wednesday and Good Friday are to be observed as days of fast and abstinence. Fasting means that the amount of food we eat is considerably reduced. Abstinence means that we give up a particular kind of food or drink or form of amusement. Those over eighteen are bound by law of fasting until the beginning of their 60th year, while all over 14 are bound by the law of abstinence. Priests and parents are urged to foster the spirit and practice of penance among those too young to be the subjects of either law.

(4) Because Friday recalls the crucifixion of Our Lord, it too is set aside as a special penitential day. The Church does not prescribe however that fish must be eaten on Fridays. It never did. Abstinence always meant the giving up of meat rather than the eating of fish as a substitute. What the Church does require, according to the new code, is that its members abstain on Fridays from meat or some other food or that they perform some alternative work of penance laid down by the Bishops' Conference.

(5) In accordance with the mind of the universal Church, the Irish Bishops remind their people of the obligation of Friday penance, and instruct them that it may be fulfilled in one or more of the following ways;

- (i) By abstaining from meat or some other food;
- (ii) By abstaining from alcoholic drink, smoking or some form of amusement;
- (iii) By making the special effort involved in family prayer, taking part in the Mass, visiting the Blessed Sacrament or praying the Stations of the Cross;
- (iv) By fasting from all food for a longer period than usual and perhaps by giving what is saved in this way to the needy at home and abroad;
- (v) By going out of our way to help somebody who is poor, sick, old or lonely.

(6) While the form of penance is an option and doesn't have to take the same form every Friday, the obligation to do penance is not. There is a serious obligation to observe Friday as a penitential day. We are confident that the Irish people as a whole will take this obligation to heart. We recommend that each person should choose some form of penance for Fridays, in memory as was Friday abstinence, of the Passion and death of Our Lord.