



NEWSLETTER

12TH JUNE 2022

A PARISH OF THE MULLINGAR DEANERY

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ST. JOSEPH'S, RATHWIRE.

Sunday 12th, 11.30am. Kevin Heffernan MM. Celena Kane. Joe Dennis.
Sunday 19th, 3pm. Doreen Smyth & Jenna Smyth.

ST. BRIGID'S, RAHARNEY.

Saturday 11th, 6pm. Daniel & Brigid Carey. Mick Dargan. Paddy Cunningham. The O'Brien family.
Sunday 12th, 10am. Seamus & Anne Brennan. Peter & Mary Mulkearns.
Saturday 18th, 6pm. Maureen & Sean Coyne.

Weekday Masses; Tues & Thurs Raharney. Wed & Fri Rathwire.

MASS OFFERTORY COLLECTION: €678
PARISH DEVELOPMENT FUND €604

Breda Dempsey nee Heffernan, Killucan.

Cemetery Sunday: in Rathwire cemetery on Sunday June 19th at 3pm. There will be no 11.30am Mass in Rathwire on that day. As preparations are underway for the celebration perhaps it would help in the traffic management to have all cars approach from the church direction to avoid congestion. Perhaps as you tidy and prepare your family plot there may be one nearby that no family members tend to and you might be able to tend to that also. Our collection on the day helps to provide the service of the skip for all rubbish and debris. Thank you.

National Adoration Pilgrimage: in Knock on Sat 18th June. Bus leaves Raharney at 7.30am. to book call Ned 087 6635083/ Shay 0876471501.

3 Day Pilgrimage: to Lough Derg 27th – 29th June. Contact 9374818 for details.

Charity shop: at Rathwire church opens Tues, Thurs & Fri 11am – 1pm.

Vincent de Paul: invite new members in the area with the work. For info call 086 0706571

Giving Birth to Love

Today we celebrate our knowledge of the mystery of God's life: one God in three Persons. We know about God's inner life because it has been revealed to us, but we do not actually know God's life in the sense of direct knowledge and full understanding.

God is forever other, above and beyond, transcendent.

On the one hand, human beings are nothing compared to that Other: "When I behold your heavens. ... What is man?" On the other hand, humans are reflections of God and are therefore marvellous creatures: "You have crowned him with glory and honour."

The offenses we commit against God are offenses against the Lord and Master of the universe, the magnificent Triune God whom we will never come to understand.

The inhumanities we commit against each other are likewise offenses against that Other, reflected in human beings.

It is not just some creature that we mistreat and bloody and oppress and ignore: it is the God "who is, who was, and who is to come."

That should give us some pause.

At the centre of the Church's teaching on peace and at the centre of all Catholic social teaching are the transcendence of God and the dignity of the human person. The human person is the clearest reflection of God's presence in the world; all of the Church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person. For each person not only reflects God, but is the expression of God's creative work and the meaning of Christ's redemptive ministry.

U.S. Bishops, The Challenge of Peace

Adoration
of the
Blessed Sacrament



In St. Joseph's Tuesday 1pm-9pm.
& St. Brigid's Wed. 6pm-10pm:
Special Diocesan intention of prayer
for vocations and the family.
Take one Hour with the Lord

DEEPER INTO TRUTH

(JOHN 16:12-15)



Fragment of Holy Trinity Column in Budapest

The Gospel extract for our feast today is taken from Jesus' final speech to his disciples, in which he promises that the Holy Spirit will assist them in reaching a deeper understanding of his teaching.

He emphasises the unity between himself and the Father, a theme which has occurred before in John's account. It may well mean that the Spirit will lead the disciples "into the very heart of all truth": we remember that Jesus has described himself as "the way, the truth and the life". Jesus is the Word of God, God's most direct way of reaching out to human beings to invite them (and us) into a personal relationship, characterised by friendship. ■

DO

Make the sign of the cross: think about the persons of the Trinity as God, Creator, Redeemer and Sanctifier.

SAY

The love of God has been poured into our hearts through the Holy Spirit.
(Romans 5:5)

LEARN

In the Jewish scriptures, Wisdom is often presented as God's way of creating and revealing God's self to human beings.

At the beginning of John's Gospel, Jesus is presented as God's Word (*logos*) in similar terms to Wisdom in the Jewish writings.

The figure of Wisdom is reflected in Jesus' ministry and teaching in the Fourth Gospel.

REFLECT

The Fourth Gospel begins by presenting Jesus in its Prologue as the eternal Word of God made flesh. In the course of the narrative, Jesus is depicted in similar terms to the figure of the Wisdom of God in the Jewish Scriptures, which we heard in the first reading from the Hebrew writings in the Book of Proverbs. Wisdom in the Bible (and the wider culture) indicated the ability to achieve a goal or purpose, good or bad. Wisdom is a female figure, presented as God's companion and instrument in creation: this is the figure transformed into the masculine *logos* of the Prologue and applied to Jesus, though he is never referred to in that way in the course of the Gospel.

When we think about the Holy Trinity, we talk about the Father, Son and Holy Spirit. 'Father' and 'Son' are masculine terms and figures. 'Spirit' in the Hebrew Scriptures is feminine; in the Christian scriptures, it is neuter, neither masculine nor feminine. So, is there perhaps something missing in our idea of the Godhead? We might recall that the most conservative writer in the book of Genesis points out – twice, in case we might miss the point – that God created woman in God's image and likeness. So where is that teaching mirrored in our understanding of the Blessed Trinity?

Strictly speaking, the pronoun used for the Holy Spirit should be 'it', not 'he'. We do not consider it appropriate to refer to any person, even an infant, as 'it'. But suppose we began to talk about the Spirit as 'she': what difference would that make to our understanding of God? It is true that in the Bible the Spirit is often presented in terms of an impersonal enabling power, as in the Acts of the Apostles. But in the Fourth Gospel, Jesus presents the Spirit in more personal terms. In our Gospel reading today, the text says "He will lead you to the complete truth": we would probably be uncomfortable if we heard "It will lead you to the complete truth"; but how would you feel if the reader said, "She will lead you to the complete truth"? And why would you feel that way?

As we contemplate the mystery of the Holy Trinity, we might take this wider biblical perspective into account. ■