



NEWSLETTER

26TH JUNE 2022

A PARISH OF THE MULLINGAR DEANERY

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The Community of St. Camillus 044 9374115.

ST. JOSEPH'S, RATHWIRE.

Saturday 2nd, 6pm. Paddy, Babs & Angela Bray.

ST. BRIGID'S, RAHARNEY.

Saturday 25th, 6pm. Ellen Dowdall MM.

Sunday 26th, 10am. Paddy Nolan.

Sunday 3rd, 10am. The Geraghty family

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

MASS OFFERTORY COLLECTION:
PARISH DEVELOPMENT FUND

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

First Friday: communion calls as usual this week.

Many Thanks: for the contributions to the cemetery collection last weekend.

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

Used stamps: can be left in the box available in the churches. These are of value to the missionary orders who really appreciate receiving them. Thanks.

Sweat and Toil

We have reached the point in Luke's gospel where Jesus is setting out on his 'great journey' to Jerusalem, a journey which symbolizes our journey through life toward death and resurrection. In the course of our journey, we are to follow Christ. "Come after me," Jesus says, and our response is to be: "I will be your follower wherever you go."

We can ask *if* we follow Christ. Do we walk in the way of the cross or do we follow some other way?

We can ask *how* we follow Christ. Do we follow Christ through some special calling or through the ordinary Christian vocation and through the acceptance of the challenge of daily living?

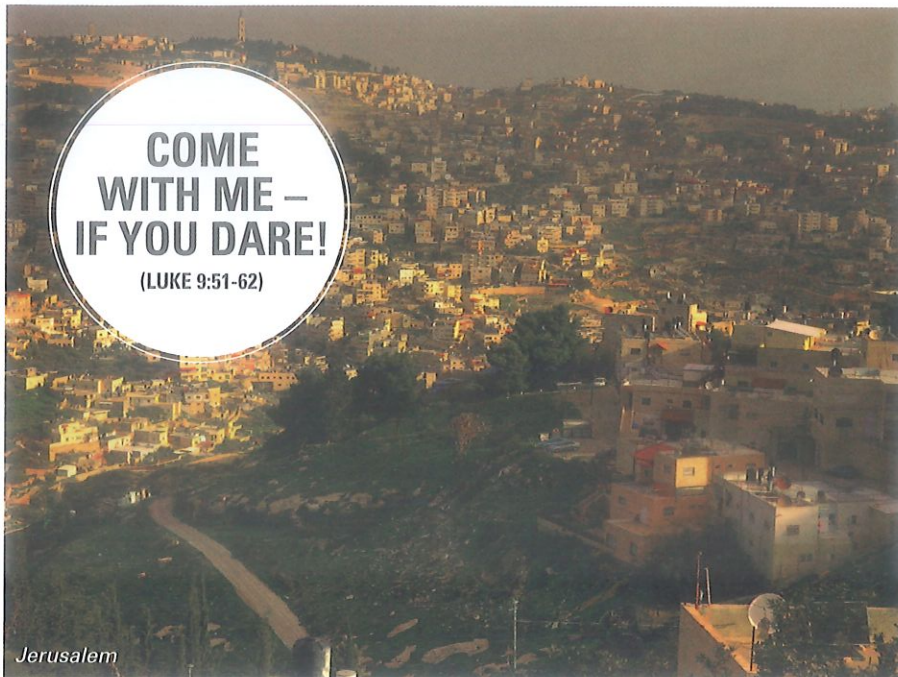
We can ask *which Christ* do we follow. Do we follow a Christ of our own making, one that confirms us in our present lifestyle, or do we follow the Christ of the gospels, especially the Gospel of Luke: the humble Christ dedicated to the liberation of the poor and oppressed?

The call to follow Christ is no mean challenge: "Let the dead bury their dead; come away and proclaim the kingdom of God."

Sweat and toil, which work necessarily involves in the present condition of the human race, present the Christian and everyone who is called to follow Christ with the possibility of sharing lovingly in the work that Christ came to do. This work of salvation came about through suffering and death on a cross.

By enduring the toil of work in union with Christ crucified for us, man in a way collaborates with the son of God for the redemption of humanity. He shows himself a true disciple of Christ by carrying the cross in his turn every day in the activity that he is called upon to perform.

Pope John Paul II,



One of the features of Luke’s narrative is the idea of Jesus journeying to Jerusalem, the place of his destiny and the achieving of God’s plan. In our Gospel reading today, Jesus is presented as setting out resolutely on the way to the holy city.

The obvious route was through the region of Samaria, the mountainous area between Galilee in the north and Judea in the south, but this was inhabited by people whose claim to share Jewish identity was rejected by those who lived in the other parts of the country. Hence the hostility to pilgrims and travellers passing through on the way to Jerusalem and the refusal of hospitality to Jesus and his disciples. Earlier, Jesus had instructed his followers that, in the event of their being rejected in any town, they should leave and shake off the dust of the place from their feet as a sign to the citizens. James and John propose to copy the example of the prophet Elijah, who called down fire from heaven to devour the troops sent to arrest him, but Jesus shows that, although he may be a prophet in the line of Elijah, his method of dealing with hostility and rejection does not take violent form.

Jesus’ setting out on his journey is accompanied in our reading today by three somewhat uncompromising statements about the cost of being his disciple. This must take priority over any other consideration, either human comfort or ties of kinship. ■

SAY

Lord, wake us each morning to listen to you.
(Paschal Jordan)

LEARN

The Samaritans claimed to be descendants of the Jewish people left behind after the deportation to Babylon in 587 BCE.

The Jews believed that the Samaritans were ‘lion converts’, descendants of people imported from the far end of the Babylonian empire, who adopted certain Jewish practices as a result of being attacked by lions, as recorded at the end of the book of Kings.

The Samaritans accepted the five books of Moses.

They built a rival temple to that of Jerusalem on Mount Gerizim: this underlies Jesus’ conversation with the woman at the well in the Gospel of John.



The ruin of Mount Gerizim

DO

Make the Sign of the Cross: remember that you are as much a disciple, friend and companion of Jesus, as any priest, nun or religious brother.

REFLECT

We have reached a turning point in our consideration of the Gospel according to Luke. In the presence of Peter, James and John, his three closest associates, Jesus has spoken with Moses and Elijah during the experience on the high mountain. They discussed Jesus’ *exodus*, which he was to accomplish in Jerusalem, and today we accompany him as he sets out on his final journey.

One spiritual writer wrote a book with the

title *Costing Not Less than Everything*: the subject was being a disciple of Jesus. There is a sense in some quarters that to be a disciple means leaving home, having no family or human ties or close relationships and giving oneself completely to God in the ministry, the priesthood or religious life. But where does that leave the vast majority of Christians? Are the non-ordained, or those who are not members of religious orders, somehow second-class members of the church?

Every Christian is a disciple of Jesus by virtue of being baptised: every Easter, we are invited and given the opportunity to renew that commitment for ourselves. It is a personal relationship with Jesus. How we express that commitment is different for all of us: but we should not make the mistake of thinking that any one state of life is better or more privileged than another. Perhaps we might think today about how Jesus is accompanying us in our journey through life and how he is truly *Emmanuel*, ‘God-with-us’. ■