



NEWSLETTER

10TH JULY 2022

A PARISH OF THE MULLINGAR DEANERY

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ST. JOSEPH'S, RATHWIRE.

July 10th, 11.30am. Philomena O'Reilly. Tom Ennis. William Bowe & family. Kathleen Buckley & family.

Wednesday 13th, 9am. Sean Flynn.

Sunday 17th, 11.30am. Gerard & Dymna Fanthom. Sean Kane.

ST. BRIGID'S, RAHARNEY.

Sunday 17th, 10am. Maurice Lynam.

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

MASS OFFERTORY COLLECTION: 510
PARISH DEVELOPMENT FUND 455

.Mick Corroon, Sion Hill.

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

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

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.

PTAA: proposal to organize bus to Knock for Matt Talbot pilgrimage on July 17th. To confirm and organize this confirmation must be given before Wed July 6th. To book call 086 3512561.

Feast of St. Camillus: Thursday 14th. Triduum of preparation; 12-14th Mass each evening at 8pm.

Following the Mass on Thursday a torchlight procession of thanksgiving through the grounds takes place.

Ordination: On Sunday 17th July, Rev Barry White, from Rathkenny in Co Meath, will be ordained priest for our Diocese, in the Cathedral of Christ the King, Mullingar at 3pm by Most Rev Tom Deenihan, Bishop of Meath.

Living Image

God's law is not so mysterious and remote; it is not up in the sky or across the sea, but is already in our mouths and hearts. And what is that law? To love God with everything we have, and to love our neighbor as ourselves.

We have difficulty loving God because we live in a world "filled with lights opposite to" the light of God's truth. "The Lord hears the poor," but our world scorns the poor. Our God makes "peace through the blood of his cross" while our world tries to make peace through the blood of soldiers and innocent civilians.

We have difficulty loving our neighbour because we do not understand "neighbour" as Jesus did. Neighbour for us means people we like, people who are on our side, who work for a living, and who mind their own business. Jesus redefines neighbour as the hated stranger who is down and out, challenging us to stop what we are doing and care for his need.

The priest in the Gospel may have been going to the temple to worship God. Jesus is teaching his followers to see the ditch as God's dwelling place: to love neighbour as defined by Jesus is to love God.

One's neighbour is not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit. One's neighbour must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her.

Pope John Paul II, Sollicitudo Rei Socialis,



LEARN

Jesus is not concerned about the finer points or academic point of the Law;

Jesus concentrates on the values which the Law seeks to promote.

To present a Samaritan as the hero of the parable instead of the priest or the Levite would have profoundly shocked the readers of the Gospel.

The poor and those on the margins of social and religious society were people of particular concern to Jesus in Luke's version of the Gospel.

DO

Find out who in your community is in need: they are your neighbour, and you are theirs.



SAY

You must love the Lord your God... and your neighbour as yourself,
(Luke 10:27)

WHOSE NEIGHBOUR ARE YOU? (LUKE 10:25-37)

In today's Gospel extract, we hear of a hostile encounter between a lawyer, who obviously wants to catch Jesus out on a point of law, and Jesus himself. Jesus sidesteps the trap of being lured into a legalistic debate on theoretical questions by getting straight to the heart of the matter: what is the moral value at stake here?

Jesus answers his interrogator by placing love of one's neighbour equivalent to one's love of God. Love, in the Bible, does not refer to an emotional attachment, but has more the sense of proper treatment, respect, concern. Jesus' illustration by the parable of the Good Samaritan is an exquisite treatment of this theme. We are, in our reading of today's gospel during Mass, in Samaria, a region in which the hostility towards Jesus and other pilgrims to Jerusalem would be particularly acute. Hence, Jesus' reference to official religious figures is especially critical: the wounded individual may be dead, therefore to approach his corpse rendered anyone who approached it ritually impure and therefore excluded from public worship and community activities.

The person who shows human, and religious, compassion for the injured person, whom the others may not realise to be still alive, is one of the most despised groups in cultural Jewish thought at the time.

Jesus turns the lawyer's question back on him. His questioner asks, "Who is my neighbour?" Jesus is posing the question the opposite way round: "Whose neighbour are you?" ■

REFLECT

A parish priest once went into his local primary school. A little girl stood up to tell the parable of the Good Samaritan, but became stuck at a particular part of the tale. She kept repeating, "The priest passed by ... the priest passed by." Eventually the parish priest interrupted and said, "All right: don't rub it in!"

It is perhaps worth reflecting for a little on the characters in our gospel reading today. The priest and the Levite are very much figures from the religious

establishment of their time. In their way of thinking, they cannot approach the figure lying at the side of the road: if he is dead, then they are, in their turn, contaminated and unable to carry out their responsibilities according to the Law, which is uppermost in their understanding of their religious duties.

On the other hand, the priest and Levite would regard the Samaritan as a heretic. But Jesus is saying that he, out of the three of them, understood better what the Law was actually

teaching. Theoretically, the priest and Levite were acting correctly; but Jesus is saying: 'What is more important: the letter of the Law or the person lying injured by the side of the road?' The despised Samaritan has got it right and understood God's teaching.

Many Christians are obsessed with the rights and wrongs of the finer details of Church doctrine and liturgy rather than the values which these present. Perhaps we all need to be more like the Samaritan. ■