



NEWSLETTER

7TH AUG 2022

A PARISH OF THE MULLINGAR DEANERY

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The Community of St. Canillus 044 9374115.

ST. JOSEPH'S, RATHWIRE.

Sunday 7th, 11.30am. Mick Corroon MM. Edward & Rose Lawlor. Pierce Gilbride.

Sunday 14th, 11.30am. Maureen Walshe & her brother Fr Michael Ross.

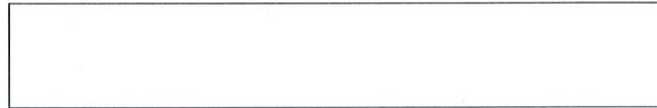
ST. BRIGID'S, RAHARNEY.

Sunday 7th, 10am. Tommy & Maureen Lynam.

Saturday 13th, 6pm. Molly Doyle.

Weekday Masses; No morning this week.

MASS OFFERTORY COLLECTION: €480
PARISH DEVELOPMENT FUND €515



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.

Step Together: Ladies Shed will meet on Tues 16th Aug at 7.30pm in The third place in Raharney. All ladies welcome.

Anticipating the Kingdom

We are a people who have been promised inheritance and life; we are “heirs of the same promise” made to Abraham. We have, therefore, put our hope in God: “our soul waits for the Lord,” who will come when we least expect him.

But our waiting is not passive; we are to keep our belts tightened and our lamps burning “like men awaiting their master’s return from a wedding.” So when the command comes to “be watchful and ready,” it means for us to go about “putting into effect with one accord the divine institution.”

Waiting for Christ to return means working for the coming of the Kingdom of God. It means combatting poverty; ending the hatreds that divide us; establishing peace among individuals, within families, in society, and among the nations of the world; curbing the pride that causes us to become confrontational with God and with each other; building social structures that respect the dignity of individual humans.

Abraham obeyed when he was called: let us obey the call to prepare the world for the coming of Christ.

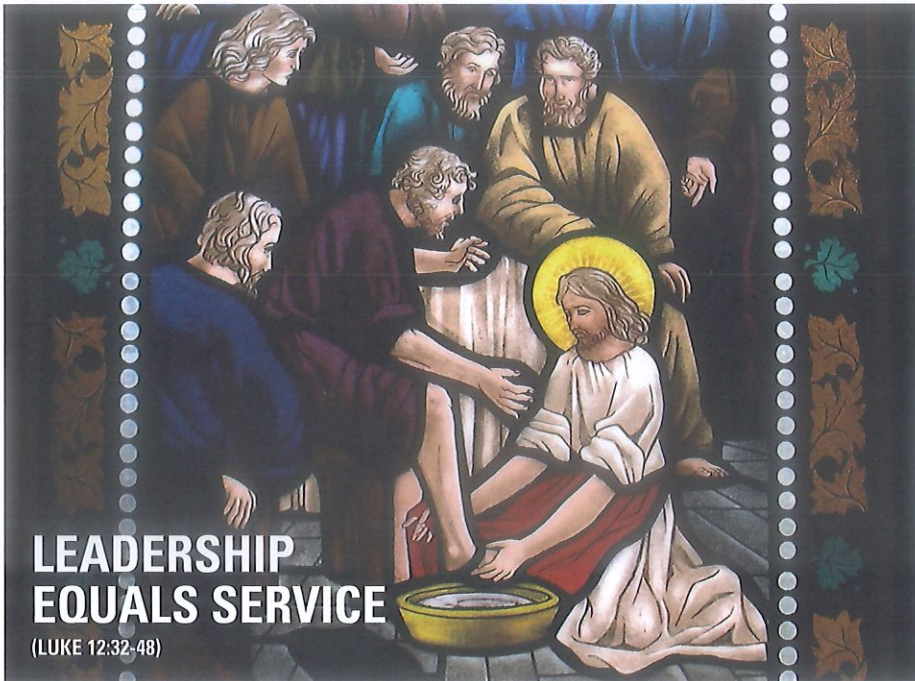
The church well knows that no temporal achievement is to be identified with the kingdom of God, but that all such achievements simply reflect and in a sense anticipate the glory of the kingdom, the kingdom which we await at the end of history when the Lord will come again. But that expectation can never be an excuse for lack of concern for people in their concrete personal situations and in their social, national and international life.

Pope John Paul II, *Sollicitudo Rei Socialis*

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



Stained glass depiction of Jesus washing the feet of his disciples, in the Cathedral of the Assumption, Bangkok

Our Gospel reading today turns towards the final judgment at the coming of the Son of Man. Jesus' audience are advised to remain in a constant state of readiness, as they do not know when the Master will return. However, judgment is ongoing in the present, as the Lord is aware whether people are living up to their responsibilities or taking advantage of the master's absence.

It is difficult to overemphasise the shock of the householder's reaction towards the faithful and watchful servants who are awaiting his return. He does not expect them to serve him a meal, but instead puts on an apron, sits them down and waits on them himself. Such a reversal of roles would be unthinkable in a society where a person's position in the social hierarchy would determine their behaviour. But we do find in the gospels this idea of authority as service, expressed here as table service and, elsewhere, Jesus sets this out as the model of leadership for his disciples.

Jesus responds to Peter's question about to whom this parable applies, but Jesus answers generally with another parable, this one about what kind of person the steward in charge of the household should be. This official was responsible not just for carrying out the instructions of the owner of the house, but also for the welfare of the servants in his charge. So, to be a faithful steward to the master, this person had to be attentive to the needs of the other members of the household. Thus, service is not just vertical, upwards to the one above, but also horizontal, toward the other members of the community. ■

REFLECT

It is difficult to avoid the practice of distinguishing between members of human society in terms of social hierarchy. Even nations which pride themselves on having abolished noble classes find themselves promoting certain individuals over others.

Luke's presentation of Jesus' teaching on authority and the way it is exercised among disciples is nothing short of revolutionary in the thinking of his time – and ours. We find the same idea of authority as service demonstrated in the Gospel of John, where Jesus washes the feet of his disciples, a task that a Jewish slave could not be forced to perform. This would apply to the faithful steward, who is rewarded for conscientious fidelity.

Our reading carries a warning about the abuse of authority on the part of those entrusted with such a role, with examples of the fate of those who fail in the exercise of their duties: abusing their position of authority or neglecting to carry out their responsibilities, even for not knowing what their position actually entailed.

It is easy to imagine that the gospels refer only to the religious authorities of Jesus' time, or that of the evangelists. But the Scriptures have a permanent significance: they apply just as much to our time, our present church community. Any leader is in a position of trust: much will be expected. ■

LEARN

A steward was the official left in charge to manage the household while the owner was away:

The steward was responsible for the well-being of the other members of the household.

In the Gospel of Luke, authority in the community of disciples is expressed in service.

Leaders are given more responsibility and will be held to higher account.



DO

When you are helping someone else, remember that this is what discipleship is all about.

SAY

Happy are the people the Lord has chosen as his own.

(Psalm 32:12)

