



# NEWSLETTER

14<sup>TH</sup> AUG 2022

A PARISH OF THE MULLINGAR DEANERY

Fr. Stan Deegan Tel: 044-9374127 0872673655.

Email: [parishofkillucan@gmail.com](mailto:parishofkillucan@gmail.com)

[www.parishofkillucan.ie](http://www.parishofkillucan.ie) Facebook: Killucan Parish

The Community of St. Camillus 044 9374115.

## ST. JOSEPH'S, RATHWIRE.

Sunday 14<sup>th</sup>, 11.30am. Maureen Walshe & her brother Fr Michael Ross.

Sunday 21<sup>st</sup>, 11.30am. Patrick PJ Loran.

## ST. BRIGID'S, RAHARNEY.

Saturday 13<sup>th</sup>, 6pm. Molly Doyle.

**Weekday Masses;** Tues & Thurs Raharney 9am. Wed & Fri Rathwire 9am.

**Feast of the Assumption;** Aug 15<sup>th</sup>. Mass for the Feast Day on Mon at 7.30pm in Rathwire.

**MASS OFFERTORY COLLECTION: €490**  
**PARISH DEVELOPMENT FUND €424**

**RIP:** Seamus Leavy, Rathbrack.

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**

**Knock Pilgrimage:** Diocesan pilgrimage this Sunday. Blessing of the sick ceremony at 2.30pm and concelebrated Mass at 3pm led by Bishop Deenihan.

**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 16<sup>th</sup> Aug at 7.30pm in the third place in Raharney. All ladies welcome.

## A Poor and Simple Girl

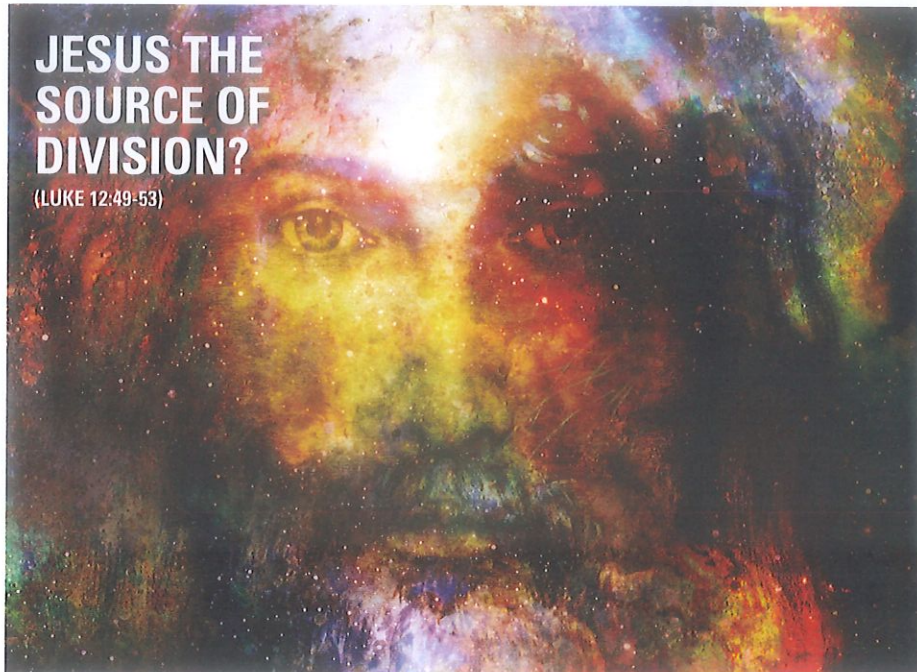
The song that Luke puts in Mary's mouth when she visits Elizabeth speaks of a God who had "deposed the mighty from their thrones and raised the lowly to high places." Mary herself is a prime example of the lowly raised to high places: a poor and simple girl, a virgin from an insignificant part of the world, raised to the status of Mother of God, and today "raised body and soul to the glory of heaven."

There is an attractiveness about God raising the lowly that makes it pleasing for us to accept, at least theoretically. We react positively to the raising of a Mother Theresa from the status of lowly servant of the hopeless to that of Nobel Peace Prize winner. We are less attracted to the idea of God deposing the mighty from their thrones, especially if we live in the "First World" and in the country that boasts of being first in the world.

Mary said: "The hungry he has given every good thing, while the rich he has sent empty away." This should come as good news to the poor, and should be of some concern to affluent Americans, who belong to the richest five percent of the world's population.

Let the entire body of the faithful pour forth persevering prayer to the Mother of God and Mother of men. Let them implore that she who aided the beginnings of the Church by her prayers may now, exalted as she is in heaven above all the saints and angels, intercede with her Son in the fellowship of all the saints."

Vatican II, *Constitution on the Church*



## JESUS THE SOURCE OF DIVISION?

(LUKE 12:49-53)

Luke presents Jesus as a prophet, the bearer of the Word of God. People are challenged to make a decision: do they accept the prophet and the prophet's message or not? However we understand the opening sentences of today's Gospel reading, there is no mistaking the urgency with which Jesus sees himself and his mission.

Jesus is not encouraging or approving family quarrels or disputes. He is saying, as a prophet, that people have to decide where they stand in regard to himself and his message. This will inevitably lead to disagreements, even splits, within family and other close relationships. But this is a consequence of individuals deciding for themselves whether they accept Jesus and his preaching. It is a matter of faith and theology, the person's understanding of God, not of human domestic or personal relationships. ■

## REFLECT

Often, the image we have of Jesus is a compassionate, perhaps harmless, teacher of religion. The idea that Jesus could promote fierce arguments within families or the wider community does not figure in most people's imagining of the Gospel narrative. In some ways, it is a reversal of the picture of the prophet who brings about reconciliation between members of different generations.

In recent years, we have seen deep division developing in different parts of the world over political questions. People have been identifying themselves with positions, often defined by simplistic slogans, and refusing to listen to, consider, or discuss the points of view of others. This is not the teaching of the Gospel. We are encouraged to talk to each other, to listen respectfully to others' opinions, to

disagree if we feel differently but, above all, to remain on a friendly and mannerly level of civility.

Within the church community, there are lively debates about all sorts of issues. For many people, it is distressing to see accusations of bad faith being levelled at those who hold a different opinion. It is even more hurtful when individuals do not have the moral courage to stand up for their point of view, but resort to (anonymously) reporting others for what they consider unorthodox opinions – without having to undergo any process to justify their claims. Their accusations are accepted by church authorities as valid, and the person accused has to defend themselves against anonymous accusations. How do you disprove a negative?

## SAY

Lord, make me an instrument of your peace.  
(attributed to St Francis)

## LEARN

In biblical terms, a trial was not meant to establish the guilt of the person accused:

The purpose of the public confrontation was to bring about an admission of guilt and the reconciliation of the parties involved.

Jesus is not condoning family quarrels or ongoing resentments.

To accept Jesus and his teachings may bring about family or social divisions: this is the (often unfortunate) result of prophetic preaching.

## DO

Do you have a grudge or resentment against somebody? Sort it out!



Jesus, in line with the biblical tradition, teaches the doctrine of reconciliation. The process requires the person initially to confront the other with the perceived wrongdoing: if that does not resolve the issue, then the wider community becomes involved, but the desired result is not the conviction of an offender, but the restoration of the relationship.

Perhaps in our church community, we need more of this biblical vision of restoring relationships. But peace at any price is not the teaching of the Scriptures. If someone decides not to remain within the community, then God will accept their decision. Jesus asks us all to decide where we stand. ■