



NEWSLETTER

18TH SEPT 2022

A PARISH OF THE MULLINGAR DEANERY

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The Community of St. Camillus 044 9374115.

ST. JOSEPH'S, RATHWIRE.

Saturday 17th, 6pm. Noel Kellaghan MM. Michael, Jane & John Gilsenan.

Sunday 18th, 11.30am. Billy Leavy. John Keenan.

ST. BRIGID'S, RAHARNEY.

Sunday 25th, 10am. Tracy Mullin O'Dowd MM. Jack Shaw & dec.d family.

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

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

MASS OFFERTORY COLLECTION: €560
PARISH DEVELOPMENT FUND €537

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

Alpha Course: takes place in the Greville Arms hotel for 11 weeks. Sessions each week begin on Sept 8th from 7.30pm – 9pm. In the course there is a different theme each week to learn more about Jesus, the Scripture and Prayer. The evening consists of an Alpha film series shown for about 20 minutes, followed by small group discussion and light refreshments. All are welcome to come and develop faith together.

Bingo: returning to Rathwire on Tuesday evenings at 8.30pm from **Tues 20th Sept.**

Raharney History Group: if you have a story, as memory, a picture or a postcard from the Raharney area that you would like to share with the group you can contact Anne 0879308405/ Rita 0877638807.

Lifting Up the Poor

Today's liturgy contains a double-barrelled attack on the rich. The **Gospel** warns us that "you cannot give yourself to God and money." We cannot serve two masters, trying to worship at the altars of both God and wealth.

The **First Reading** is harsher. It contains Amos' diatribe against the wealthy "who trample upon the needy and destroy the poor of the land!"

Contrasting this image of rich people at war with the poor is the image of God lifting up the poor and of Christ becoming poor to make us rich out of his poverty.

"I am the Savior of all people, says the Lord. Whatever their troubles, I will answer their cry." God saves both rich and poor and answers the cry of both rich and poor.

The important thing to notice is that in God's world the poor are heard and they are lifted up, unlike in the world we ourselves have created. In God's world, it isn't just the rich who have it all.

If we worship the true God, and if we want to enter the world that God rules, then we will do as God does, listening to the cry of the poor and lifting them up. To ignore and mistreat the poor is to invite God's justice: "Never will I forget a thing they have done."

We ought to sharpen the awareness of our duty of solidarity with the poor, to which charity leads us. This solidarity means that we make ours their problems and their struggles, that we know how to speak with them. This has to be concretized in criticism of injustice and oppression, in the struggle against the intolerable situation which a poor person often has to tolerate, in the willingness to dialogue with the groups responsible for that situation in order to make them understand their obligations."

Latin American Bishops, Medellin Documents,

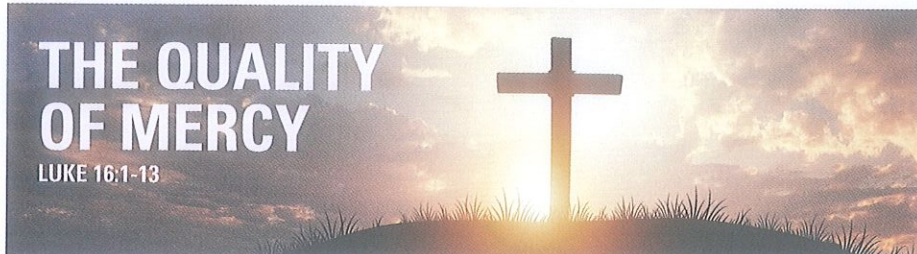
[Poverty of the Church](#)

Sunday Message

25TH SUNDAY IN ORDINARY TIME

THE WORD

Year C • 18 September 2022 • Season Colour: Green • Psalter Week 1



THE QUALITY OF MERCY

LUKE 16:1-13

In today's Gospel, Jesus uses a parable about a steward's sharp practice to make a point about our relationship with God.

The steward has been accused of wasting his master's property. He knows he's about to lose his job and end up with nothing. Back in Jesus' time, losing one's job meant becoming destitute unless you had friends or family to help you out.

Realising he's not able for physical work and too proud to go begging, the steward does some quick thinking. He needs to act, and fast. So he hatches a plan that might provide him with some friends and security in the future.

He calls his master's debtors one by one and cancels or reduces the amount of money they owe his master. He calculates they will be grateful and look out for him when he is jobless. It is an unethical and desperate plan, but it works.

When the master discovers what the steward has done, he is impressed. He praises the steward for being clever enough to know what to do in this desperate situation.

In telling this parable, Jesus isn't condoning improper behaviour. Rather, he uses it to stress the importance of taking decisive action when decisive action is needed. The steward hadn't been doing his job properly and so faced the sack. But when his future security was on the line, he acted quickly. He didn't hesitate. He saw that he needed to act – and he did.

It must be the same with our spiritual life. Our relationship with God is paramount, but we can neglect it and drift along or get distracted by other things. If we neglect our relationship with God, we need to act as quickly and decisively as that astute steward.

We need to be as clever in safeguarding our spiritual future – and the salvation of our souls – as the smart people of this world are when their financial future is in peril. ■

PRAY

Pray that you will always live in such a way as to give glory to God. Pray that you will always seek to do the right thing.

LEARN

As Christians, we must never let the love of money or any other distraction draw us away from God.

Our relationship with God is of paramount significance in our life.

SAY

Lord, help me to put you first. Never let me drift away from you. Amen.

DO

In these challenging economic times, we are all aware of the threat to our financial welfare. But what about the danger to our spiritual welfare? What action do you need to take to deepen your connection with God?



REFLECT

Some years ago in Thailand, a mobile phone ad was designed to touch people's heartstrings. The three-minute video begins with a small boy being chased out of a chemist's by the owner, who has caught him stealing. She forces him to return the stolen medicine and demands to know what he plans to do with it.

It was for his mum, he said.

At this point, a nearby café owner comes over and calms the situation by paying the chemist for the stolen items. He hands the boy the medicine and tells his daughter to get him some food, too. With medicine and food in hand, the boy runs off.

Now the film jumps forward 30 years, and the man is still working in his café with his daughter's help when, suddenly, he collapses. His daughter is distraught as he

lays unconscious in hospital and horrified when she's handed a medical bill for over 17,000 dollars. Numb with shock, she talks to the doctor who's attending to her father. Desperate, she puts her house up for sale to cover the cost.

The next scene shows her asleep with her head on her father's bed. Upon waking, she finds a new medical bill in an envelope next to her. The amount? Zero.

A note alongside it explains that "all expenses have been paid, with three packs of painkillers and a bag of veggie soup."

It turns out the doctor treating her dad is the same boy he helped all those years ago after he stole medicine from the chemist. The debt is cancelled, written off. "Giving is the best communication," states the ad at the end.

Unlike the steward in the Gospel story, who is motivated solely by self-

preservation, the café owner and doctor in the ad were motivated by mercy and compassion. The café owner intervened with the chemist to help the frightened little boy. Thirty years later, when he had the opportunity, the boy returned that mercy.

Mercy is an overriding theme of Pope Francis' ministry. It's an ingredient, he says, that is all too often missing from the church and our lives. In all our living and preaching, in everything we do, we must show mercy, he says. To not let rules and regulations get in the way of mercy; to not become so caught up in self-righteousness that we forget mercy.

If we seek to practise mercy at all times, we needn't worry about our spiritual future. We will have acted sensibly, prudently, lovingly, as Christians should. Like the steward in the Gospel, we will have acted wisely. ■