



NEWSLETTER

25TH SEPT 2022

A PARISH OF THE MULLINGAR DEANERY

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The Community of St. Camillus 044 9374115.

ST. JOSEPH'S, RATHWIRE.

Sunday 2nd, 11.30am. Mary Casserly. Joseph Croach Jnr & Joe Croach.

ST. BRIGID'S, RAHARNEY.

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

Sunday 2nd, 10am. Doreen Murtagh.

Weekday Masses; No morning Mass this week.

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: €679
PARISH DEVELOPMENT FUND €620

RIP: Teresa Cotter, Abbeylands, Rathwire.

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.

On Behalf of Justice

We as a Church are dedicated to the search for a better world, but today's liturgy challenges us to push that dedication to its limit. Ask for a better world, Jesus says, and you shall receive; seek a better world and you shall find; knock at the door of a better world and it shall be opened to you. "For whoever asks, receives; whoever seeks, finds; whoever knocks, is admitted."

The problem is in part lack of faith in the God who "gives power and strength to his people." The problem is also a lack of Christians personally committed to the pursuit of justice and peace. What if there were only fifty people working for justice? God would not let us be destroyed. What if there were only thirty people working for peace? God would not let us be destroyed. What if only ten were working for justice and peace? God would not let us be destroyed. The problem is that there are not even those ten.

"Should not the judge of all the world act with justice?" He will indeed, and those who do not join in that 'action with justice' will suffer the fate of Sodom and Gomorrah.

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.

Synod of Bishops, [Justice in the World](#)

TO SEE LAZARUS AT THE GATE

LUKE 16:19-31



In Tacloban city in the Philippines stands a mansion, cut off from the public, that once belonged to the family of Imelda Marcos, wife of dictator President Ferdinand Marcos.

After Marcos was overthrown in 1986, the new government opened the house up as a tourist attraction. I visited it soon afterwards. Surrounded by high walls, it was lavishly decorated, with fine furnishings, shimmering swimming pool and every imaginable luxury.

Several things about it were unsettling. First, it was located on a city street surrounded by ordinary houses and people struggling to survive. The contrast was stark.

Second was the pristine hill that stood behind the house. It had once been full of ramshackle dwellings, but Imelda's family had them bulldozed so they wouldn't spoil the view from the mansion. They didn't want to see the shacks of the poor. Out of sight, out of mind.

It wasn't quite like that with the rich man and Lazarus. After all, Imelda's family physically removed the poor from their line of vision. But the rich man did nothing like that. He didn't have Lazarus physically removed from his gate so he wouldn't have to see him. He didn't inflict the sores on Lazarus' body. He didn't harm Lazarus in any way. Yet the rich man is condemned.

Then the reason becomes clear. The rich man is condemned not for what he did but for what he didn't do. He ignored the poor man at his gate. He didn't think Lazarus was his responsibility. He saw his suffering and did nothing about it. He was guilty not of the sin of commission but omission.

Every time we pray the Confiteor at Mass, we ask forgiveness for "what I have done and what I have failed to do." We ask forgiveness for our sins of omission as well as commission. We must always be aware of both. ■

DO

Join a group or organisation that campaigns for justice.

Look at your parish, your neighbourhood. Who is Lazarus at the gate you need to be aware of?

SAY

Lord, give me a heart like yours. Never let me be blind to those who suffer or are oppressed. Amen.

LEARN

The Christian is concerned for the welfare of others.

There is no such thing as a 'private' Christian.

Concern for justice is an integral part of the Gospel.

We are called to be a poor church for the poor.

REFLECT

Today's Gospel challenges us on three levels – as church, society, and individuals.

First, as church. Days after his election, Pope Francis spoke about the church he longed to see. "How I would like a poor church for the poor!" he said; Time and again, Francis has said he wants a commitment to the poor to be at the heart of the church's role in the world. A church that goes out to the margins where the voiceless are and is not interested in wealth or prestige but only in service. A church always aware of Lazarus at the gate, a church committed to the work of justice.

Second, it challenges us to think about the society we live in. This is what Pope Francis says about what he calls the culture of comfort in the West:

"The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalisation of indifference. In this globalised world, we have fallen into globalised indifference. We have become used to the suffering of others: it doesn't affect me; it doesn't concern me; it's none of my business!"

Words to think about as so many struggle to cope with rampant inflation and the gap between the wealthiest one percent and the world's poor grows larger than at any time in history.

Third, it challenges our behaviour as individuals. Do I see a need and ignore it? A problem and step over it? Do I see injustice and shrug my shoulders? Heartbreak and desperation and do nothing to alleviate it? Do I see in my suffering brothers and sisters the face of Christ?

Today's Gospel is a cry against indifference, a challenge to shake off whatever complacency, blindness or smugness has taken over our lives. Because the world is crowded with Lazaruses and we will be judged not just on what we do but on what we fail to do. ■

PRAY

So many people are suffering or in need. Pray for them.