



# NEWSLETTER

FEB 16<sup>TH</sup>. 6<sup>TH</sup> SUNDAY OF THE YEAR.

A PARISH OF THE MULLINGAR DEANERY

Fr. Stan Deegan Tel: 044-9374127 0872673655.

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

Streaming: <https://www.churchservices.tv/raharney>  
[www.parishofkillucan.ie](http://www.parishofkillucan.ie) Facebook: Killucan Parish

The Community of St. Camillus 044 9374115.

## ST. JOSEPH'S, RATHWIRE.

Sunday 16<sup>th</sup>, 11.30am. John Lawlor. Una Gilsean. Anne Marie Bowe.

Sunday 23<sup>rd</sup>, 11.30am. Bridget & John Carley & dec.d family.

## ST. BRIGID'S, RAHARNEY.

Sunday 16<sup>th</sup>, 10am. Paddy Mulvaney.

Saturday 22<sup>nd</sup>, 6pm. Bridget Mitchell MM.

Sunday 23<sup>rd</sup>, 10am. Pat Mullen MM.

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

MASS OFFERTORY COLLECTION: €610  
PARISH DEVELOPMENT FUND €534

Adoration  
of the  
Blessed Sacrament



In St. Joseph's Tuesday 1pm-9pm.  
& St. Brigid's Wed. 5pm-10pm:  
Special Diocesan intention of prayer  
for vocations and the family.  
**Take one Hour with the Lord**

**Seisúin Ceoil:** East Westmeath CCE, Sun 16<sup>th</sup>, 6 – 8pm in the Granite, Raharney. All are welcome.

## The Advantage of the Poor

*"Blest are you poor ... but woe to you rich."*

These powerful words, recorded for us by Luke, offer many avenues for thought. Today's liturgy places them in the context of Jeremiah 17 and Psalms 1, and thus connects them with the search for happiness.

Poverty is wretched. It means physical suffering, psychological anguish, financial insecurity, cultural disparagement, political powerlessness, and social scorn. Affluence is wonderful. It means physical comfort, financial security, political power, social and cultural acceptability, and at least the possibility of psychological health.

Yet Jesus used the word *blest* when speaking of the poor, and he used the word *woe* when speaking of the rich. Obviously, he saw some kind advantage to being poor, and some kind of disadvantage to being rich.

What truth was he expressing? That poverty keeps one open to one's need for God? That riches turn one's heart away from God? That happiness is found closer to poverty than to wealth?

From a Christian perspective, who is to be pitied, the poor or the rich?

All of us must examine our way of living in light of the needs of the poor. Christian faith and the norms of justice impose distinct limits on what we consume and how we view material goods. The great wealth of the United States can easily blind us to the poverty that exists in this nation and the destitution of hundreds of millions of people in other parts of the world. Americans are challenged today as never before to develop the inner freedom to resist the temptation constantly to seek more.

U.S. Bishops, *Economic Justice for All*,

‘How happy are you who are poor: yours is the kingdom of God. Happy you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh.

‘Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of Man. Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. This was the way their ancestors treated the prophets.

‘But alas for you who are rich: you are having your consolation now. Alas for you who have your fill now: you shall go hungry. Alas for you who laugh now: you shall mourn and weep.

‘Alas for you when the world speaks well of you! This was the way their ancestors treated the false prophets.’

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

**Profession of Faith**

*(Nicene Creed)*

I believe in one God, / the Father almighty, / maker of heaven and earth, / of all things visible and invisible. / I believe in one Lord, Jesus Christ, / the Only Begotten Son of God, / born of the Father before all ages. / God from God, Light from Light, / true God from true God, / begotten, not made, consubstantial with the Father; / through him all things were made. / For us men and for our salvation / he came down from heaven,

and became man, all bow.

And by the Holy Spirit was incarnate of the Virgin Mary, / and became man. / For our sake he was crucified under Pontius Pilate, / he suffered death and was buried, / and rose again on the third day / in accordance with the Scriptures. / He ascended into heaven / and is

seated at the right hand of the Father. / He will come again in glory / to judge the living and the dead / and his kingdom will have no end. / I believe in the Holy Spirit, the Lord, the giver of life, / who proceeds from the Father and the Son, / who with the Father and the Son is adored and glorified, / who has spoken through the prophets. / I believe in one, holy, catholic and apostolic Church. / I confess one Baptism for the forgiveness of sins / and I look forward to the resurrection of the dead / and the life of the world to come. Amen.

The priest introduces the Prayer of the Faithful.

**THE LITURGY OF THE EUCHARIST**

Pray, brethren (brothers and sisters), ...

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

**Eucharistic Prayer**

The Lord be with you.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

**Sanctus**

Holy, Holy, Holy Lord God of hosts. ...

**After the Consecration**

The mystery of faith.

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

**THE COMMUNION RITE**

At the Saviour's command ...

Our Father, who art in heaven, ... Deliver us, Lord, we pray, from every evil. ... For the kingdom, the power and the glory are yours now and for ever.

Lord Jesus Christ, ... The peace of the Lord be with you always. And with your spirit. Amen.

As the priest breaks the consecrated host the following is sung or said: Lamb of God, you take away the sins ... Behold the Lamb of God, ... Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

**THE INTRODUCTORY RITES**

**Entrance Antiphon**

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold!

Lead me, guide me, for the sake of your name. In the name of the Father, ... Amen.

The grace of our Lord ... And with your spirit.

**Penitential Act**

Pray, brethren (brothers and sisters), ...

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do.

And, striking their breast, they say:

through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

**Gloria**

Glory to God in the highest, / and on earth peace to people of good will. / We praise you, / we bless you, / we adore you, / we glorify you, / we give you thanks for your great glory, / Lord God, heavenly King, / O God, almighty Father, / Lord Jesus Christ, Only Begotten Son, / Lord God, Lamb of God, Son of the Father, / you take away the sins of the world, have mercy on us; / you take away the sins of the world, receive our prayer: / you are seated at the right hand of the Father, have mercy on us. / For you alone are the Holy One, / you alone are the Lord, / you alone are the Most High, Jesus Christ, / with the Holy Spirit, / in the glory of God the Father. Amen.

**THE LITURGY OF THE WORD**

**FIRST READING**

A reading from the prophet Jeremiah.

The Lord says this: 'A curse on the man who puts his trust in man, who relies on things of flesh, whose heart turns from the

Lord. He is like dry scrub in the wastelands: if good comes, he has no eyes for it, he settles in the parched places of the wilderness, a salt land, uninhabited. 'A blessing on the man who puts his trust in the Lord, with the Lord for his hope. He is like a tree by the waterside that trusts its roots to the stream: when the heat comes it feels no alarm, its foliage stays green; it has no worries in a year of drought, and never ceases to bear fruit.'

The word of the Lord.

**RESPONSORIAL PSALM**

Happy the man who has placed his trust in the Lord.

Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners nor sits in the company of scorners, but whose delight is the law of the Lord and who ponders his law day and night. He is like a tree that is planted beside the flowing waters, that yields its fruit in due season and whose leaves shall never fade; and all that he does shall prosper.

Not so are the wicked, not so! For they like winnowed chaff shall be driven away by the wind. For the Lord guards the way of the just but the way of the wicked leads to doom.

**SECOND READING**

A reading from the first letter of St Paul to the Corinthians.

If Christ raised from the dead is what has been preached, how can some of you be saying that there is no resurrection of the dead? For if the dead are not raised, Christ has not been raised, and if Christ has not been raised, you are still in your sins. And what is more serious, all who have died in Christ have perished. If our hope in Christ has been for this life only, we are the most unfortunate of all people. But Christ has in fact been raised from the dead, the first-fruits of all who have fallen asleep. The word of the Lord. Thanks be to God.

**GOSPEL ACCLAMATION** Alleluia, alleluia! Blessed are you, Father, Lord of heaven and earth for revealing the mysteries of the kingdom to mere children. Alleluia!

