

PARISH OF TEMPLEMICHAEL & BALLYMACORMACK.

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PARISH NEWSLETTER



Monday 19th April – Sunday 25th April 2021.

Monday, 19th April.

8.00am: Mass of thanksgiving for those who sympathised with the Harte family on the death of Matt.
10.00am: Warren & Angel Stokes. (A).

Tuesday, 20th April.

8.00am: Michael O Mahony. (A)
10.00am: Kathleen Hussey. (A)

Wednesday, 21st April. St. Anselm.

8.00am: Christina Murray. (A).
10.00am: Sinéad Clarke, her grandparents James & Margaret Clarke. John & Mary Cunningham and Pat (*recently deceased*).

Thursday, 22nd April.

8.00am: Mickey & Esther Mears. (A).
10.00am: Winnie Mc Donagh. (A)

Friday, 23rd April. St. George. St Adalbert.

8.00am: Michael John Mc Gowan. (A).
10.00am: Evelyn & Dominick Flaherty (A).

Saturday, 24th April. St. Fidelis of Sigmaringen.

8.00am: Tom Feighery (sick)
10.00am: James & Kathleen Smith. (A).

Sunday, 25th April. 4th SUNDAY of EASTER

6.00pm (*Vigil*): Kathleen (Cissy) Ward, Gortletteragh. (1st A).
7.30pm (*Vigil*): Michael Keenan (A)
8.00am: Bridie & Dick Belton (A)
10.00am: Sean Barden (2nd A) & deceased family members.
11.30am: *Shared*: Hugh Doyle. (A).
1.00pm: Michael Reilly (A)
6.00pm: Mary & Edward Reilly & son Patrick. (A).

REST IN PEACE: We pray at this time for the happy repose of the soul of Declan Lennon, Coolnahinch, Longford, and Mary Sheeran, formerly of Bridge Street who were laid to rest during the week. May their souls and the souls of all the faithful departed rest in peace.

OFFERTORY COLLECTION: We thank you for your contribution to the Offertory Collection for the last week that amounted to €2,630.00. You may drop your envelope through the Presbytery letterbox. Or you may prefer to offer financial support electronically, the following are our banking details: St Mels Cathedral Account. Permanent TSB. BIC: IPBSIE2D; IBAN: IE48IPBS99073152096969

FIRST HOLY COMMUNION, FIRST CONFESSIONS AND CONFIRMATION.

At this point in time, it is still our intention to celebrate the Sacraments on the dates that have been given to each school. If there is to be a change, we will notify the schools immediately.

Gospel for 3rd Sunday of Easter Luke 24:35-48.

It is written that the Christ would suffer and on the third day rise from the dead.

The disciples told their story of what had happened on the road and how they had recognised Jesus at the breaking of bread.

They were still talking about all this when Jesus himself stood among them and said to them, 'Peace be with you!' In a state of alarm and fright, they thought they were seeing a ghost. But he said, 'Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have.' And as he said this he showed them his hands and feet. Their joy was so great that they still could not believe it, and they stood there dumbfounded; so he said to them, 'Have you anything here to eat?' And they offered him a piece of grilled fish, which he took and ate before their eyes.

Then he told them, 'This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms has to be fulfilled.' He then opened their minds to understand the scriptures, and he said to them, 'So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.'

REFLECTION ON ST. LUKE'S GOSPEL FOR TODAY.



Throughout these Sundays after Easter, the Scripture readings constantly demonstrate how the early disciples and communities were gradually processing all that they had gone through. The emphasis in St Peter's first discourses in Acts is on what had already been foretold by the prophets of old, witnessing to its truth and verification.

In the gospel, particularly today's account from St Luke, Jesus is "opening their minds to understand the Scriptures", just as he did with the Emmaus disciples on their way back home, disheartened as they were. Opening our hearts is not enough. The ideal, at both the individual and communal level, involves, for Cardinal John Henry Newman, a union of ethical and devotional praxis on the one hand and critical self-reflection on the other. In short, the union of clear heads and holy hearts.

Adult faith cannot simply limit itself to devotion. That explains the gradual processing by the early Church of the turning point that Easter brought about and that made more and more disciples join in by a deeper grasp of what had been transmitted in the written Word of God from generations past.

This is the major challenge ahead which all faith communities need to face today. We are so distant in time from that experience we read about

in the Scriptures and which has been foundational for entire subsequent generations. Yet we can also be so near to that same experience, which transcends time because Christ risen is beyond time and space.

We may lament the fact that too many shifts in the culture we live in may make us feel estranged to the possibility of belief. We've become too technological, digital, scientific in outlook and in our understanding of the world and of life experiences to the extent that believing may sound too out of this world.

Yet our pathways still cross dark nights and open questions which call for light and answers that can give solace both to the mind and heart. We still need to experience the risen Christ in our journeys in order not to give in or falter in the wake of the numerous Good Fridays that continue to mark our days and the unfolding of history.

This is the challenge of evangelisation today. As so often affirmed, evangelisation is not about teaching but about facilitating the encounter with Christ in life. We need to radically rethink our way of doing things, of proclaiming Christ, of speaking about his divinity and resurrection, or about forgiveness, humility, and mercy.

We are called upon in our times to reinvent new styles of proclaiming the gospel. A new language is needed, otherwise we continue to repeat what can never connect with what people feel and think, and the way people envisage their daily living. Indifference, pluralism and diversity may be hailed as what deeply marks today's living. Yet those marks should not be taken as hurdles to evangelisation but as golden opportunities.

The style of evangelising already suggested by Vatican Council II was that of a Church in the company of people with so many diverse world views and beliefs. What needs to be put at the centre in this context is the good life, beyond all the boundaries of religion, belief, race, or even sex and gender. Evangelisation is basically education for the good life, where more and more people can be enabled, whatever their situation and context, to grasp what Richard Rohr writes in his book *Immortal Diamond* where he likens true self to a diamond.

This diamond many a time is buried deep within us, formed under the intense pressure of our lives, needing to be searched for, uncovered and separated from all the debris of ego that surrounds it. Like Jesus, the true self must be resurrected and, as Rohr writes, that process is not resuscitation but transformation.