

ST MARY'S CATHOLIC CHURCH

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Priests: Fr James Boyle MHM: Fr. John Nevin MHM: Fr. Gerald Doyle MHM

Registered Charity N0: 103983

Fourth Sunday of Easter (Cycle B) 22nd April 2018

MASSES FOR THE WEEK:

Sat : 6pm 21/4: Margaret Nelson Intentions

Sun :10am 22/4: Intentions of Mary B Bashford & Family

Mon: 9am 23/4: Intentions of Donor

Mon:1pm 23/4: Wellbeing of Kathleen Rafferty

Tues: 9am 24/4: G Conlon & Family Intentions

Tues: 1pm 24/4: John Mc Mahon RIP

Wed: 9am 25/4: Maureen Crawford RIP

Wed: 1pm 25/4: Peter Diamond RIP

Thurs: 9am 26/4: Intentions of Mrs Anne Lowe

Thurs: 1pm 26/4: *Anniversary of Fr Oliver Scallan RIP*

Fri: 9am 27/4: Owen McKane RIP

Fri 1pm 27/4: Special intention for health

Fri: 6pm 27/4: Thanksgiving Abey Anthony

Sat: 9am 28/4: Nuala Corriagan RIP

Sat: 1pm 28/4: Annie Donnelly, Aileen O' Cleary, Vera Donaghey,

Cathleen Irvine, May Terrins RIP

Sat: 6pm 28/4: A prayer of thanksgiving

Let us remember the SICK in our Prayers: Padd y Gilliland, Michael Ryan, Peter Monaghan, Joe Faszczka & Betty, Jack Burns, Jan & Malachy, Martin Donaghy, James, Clare, Terry Fullerton, Elsie Cooney, Eileen Delaney, Anne Lambe, Donna Carey, , Danny Mc Kee, David, Dolores Kelly, Dinny Murphy, Sinead Ward, Colette Kearney, Sarah Keyland, Cian Travers, P McCloskey, Mary O' Neill, Maria Antonia Peres, Shannah Smyth, Pat Carville, Sheila Smith, Barry Mulholland, Paul Connolly, Joan Smith, Briege, Kumacho, Nora Mc Mahon, Marie Mc Guigan, Paul Kelly, Annie Crawford, Nuala Mailey, Paul Mc Larnon, Patsy Mullan, Larry Mc Gurk, Bernadette Boswell, Seán & Phyliss Smyth, , Linda McDonald, Christopher Browne, Kevin Heaney, Louise Green, Marian Hunter, Colm Gallagher, Margaret Mc Cafferty, Anna, Kohl Thelis, Deirdre O'Neill, Bridie Mc Crossan, Brenda McKervey, Margaret McCrisky, Margaret Mc Kenna, Jean Kelly, Joseph Duffy, Elizabeth Magee, Joel Rivera, Nora McDonagh, Maire Mc Kenna, Eddie O' Neill, Billy Houston, Mick Hughes, Annie Mc Nally. Patrick McAnulty; Tony Lindsay, Pddy McGeogh; Alex Vernon, Kathleen McMullan, Sean Mc Donnell, Eadie Staton, Gretta Whyte, Eileen Foley, Howard Marshall, Michael O' Neill (Canada). Irene Lee, Philomena Lee; Anne Marie, Martin Jones; Jeannette Lee, Jim McAnespy, Charlotte Miskelly, Christopher Brown, Nell Mathews.

ONE COLLECTION THIS WEEK 22/04

LAST WEEK COLLECTION: £462

THISWEEK COLLECTION : Upkeep of the Church

NEXT WEEK COLLECTION: Running Expenses of the Church

FRIDAY BUILDING FUND COLLECTION: £270

SILVER CIRCLE: Marie Mc Guigan, Alex Johnson

(THANKS TO THE DONOR WHO MADE A SUBSTANTIAL DONATION TO THE BUILDING FUND.)

(PLEASE REMEMBER TO GIVE YOUR TROCAIRE BOXES TO ONE OF THE PRIESTS or to a recognised person . **DO NOT** LEAVE THEM IN THE CHURCH)

SAVE LIVES, SAVE THE 8TH: Pro-life Rally in Dublin, Saturday 12th May.

The Referendum is fast approaching so NOW is the time to play our part.

A bus is being organised from Belfast. For further details contact Claire on

07740 677256 www.loveboth.ie

SUNDAY READINGS

First Reading: *Acts of the Apostles 4:8-12*

Peter announces an act of healing in the name of Jesus Christ.

Responsorial Psalm: *Psalms 118:1,8-9,21-23,26,28,29*

A prayer of thanksgiving to God for his kindness

Second Reading: *1 John 3:1-2*

God revealed his love for us by calling us children of God.

Gospel Reading: *John 10:11-18*

Jesus says that he is the good shepherd who knows his sheep.

Background on the Gospel Reading

The fourth Sunday of Easter is also called Good Shepherd Sunday. In each of the three lectionary cycles, our Gospel is taken from the 10th chapter of the Gospel of John. In Cycle B, we hear the middle verses of this chapter. Unless we consider this chapter in the greater context of John's Gospel, we will miss the radical nature of the statement Jesus makes when he declares himself to be the Good Shepherd.

This chapter of John's Gospel follows Jesus' healing of the man born blind and the rejection of this miracle by the Jewish leaders who question Jesus' authority to heal. Jesus responds to this challenge by calling himself the Good Shepherd. He is criticizing the leadership of the Pharisees and the other Jewish leaders. The Pharisees and other Jewish leaders are so angry that they attempt to stone and arrest Jesus (see John 10:31,39). This controversy with the religious leaders continues until Jesus' death.

In the portion of the chapter that we hear proclaimed today, Jesus describes his relationship with his followers as similar to the relationship between a good shepherd and his sheep. As a good shepherd will risk and lay down his life in order to protect his sheep, Jesus willingly sacrifices himself for the sake of his sheep. Jesus contrasts the actions of the good shepherd with the actions of the hired shepherd who abandons the sheep in the face of danger. In the verses following Jesus' teaching, we learn that the Pharisees and the other religious leaders understand that Jesus is referring to them when he describes the hired shepherds.

The concern of a good shepherd for his sheep is part of the shepherd's job. Jesus says, however, that the actions of the good shepherd are based upon the relationship that develops between the shepherd and the sheep. This is at the heart of the difference between the good shepherd and the hired shepherd. The good shepherd knows the sheep and therefore acts out of love. For the Good Shepherd, this is never simply part of a job; this love-in-action is integral to his identity.

As with so much of John's Gospel, one hears in this passage John's particular focus on Christology. As the sheep are known by the Good Shepherd, the Father knows Jesus and Jesus knows the Father. There is an essential unity between the Father and the Son. The freedom with which Jesus acts when he lays down his life is rooted in the unity that he shares with his Father.

In this context, Jesus also refers to others with whom he shares a relationship. By this reference, John probably understands the eventual inclusion of the Gentiles in the Christian community. Our modern ears hear this as a reference to Christian unity. The work of ecumenism is to restore unity among all Christians so that we form one flock under one shepherd, as God desires.

Loyola Press

Pastoral letter on the Right to Life by Bishop Alan McCuekian SJ

(Bishop of Raphoe)

In anticipation of the Referendum on the Eighth Amendment of the *Constitution of Ireland* I want to write to you on the question of the Right to Life. As Catholics we all hold to the absolute sacredness of all life from conception to natural death. Still, I know that this is a very sensitive, delicate and, indeed, painful topic for many. I offer my reflections with great respect for the integrity of everyone while wishing to make some points clearly and unambiguously

Fundamental Right

You and I have a right to our life. It is not given to us by the Irish Constitution or by any law. We have it 'as of right', whether we are wealthy or poor, healthy or sick. All human beings have it. For us as a society to now declare that any category of human beings should have that right taken from them is a seriously backward step. It effectively says that they don't exist or, if they do, they do not count. That is a manifest injustice.

We can allow ourselves to be desensitised

When we change or delete a law we run the risk of blinding ourselves over time to the truth behind it even though all the evidence we need is before our eyes. In our day we see more clearly than ever before how everything begins at conception. There is no later stage in a baby's development where we can say; "up until now the foetus was not a person and now it has become a baby". At every point, from conception on, the baby has within him or herself the full potential to be whatever destiny might allow. All he or she needs is time and nurturing.

The Science is clear

The scientific evidence was never clearer than it is now. It is a great irony that we in Ireland are for the first time in history losing our clarity about the right to life of the unborn. Knowledge about the mysterious workings of DNA and the stunningly vivid evidence of ultrasound images of little persons in the earliest weeks in the womb should be making us more committed than ever to the protection of unborn life. Something is going on in the national psyche. Is it really what we want?

Life and Choice

The little human in the womb has life and potential. However, like all babies, before birth or in the early years, he or she has no choice. Powerless to claim their rights they rely on the rest of us to choose for them and to vindicate their rights. When we use the word 'choice' we need to remember that for the baby waiting to be born the choice is a matter of life and death.

Two Lives One Love

An expectant mother needs and deserves the care and support of everyone around her particularly if her pregnancy poses a serious crisis for her and her family. A mother may be informed that her baby faces serious challenges or is perhaps terminally ill. She might be pregnant as a result of rape. In such cases recommending abortion might seem like a gesture of compassion. Even in those tragic cases the unborn child needs to be loved and cherished.

A compassionate society will do all in its power to support and love the mother and baby, and encourage responsible support from fathers. This vision of life makes sense to people of all faiths and none. While it is enriched by our Catholic faith, it is our common humanity that convinces us of the right to life of every human being.

In the coming weeks I invite you to pray earnestly that the people of Ireland will "choose life" and that the lives of all women and their unborn children will always be loved, valued, welcomed and respected in this country.

+Alan Mc Guckian SJ

