

Parish of Greencastle, Co. Tyrone (Diocese of Derry)
St. Patrick's, Greencastle **Our Lady of the Wayside, Broughderg**
Third Sunday of Lent [Year C] (3rd March, 2013)
 The Parochial House, 164, Greencastle Road, Sheskinshule, Omagh, BT79 7RU
Website: greencastleparish.com Tel: (028) 8164 8474 Email: greencastlepp@yahoo.com

During Lent we learn to give the proper time to the prayer, both personal and communal, which gives breath to our spiritual life. In addition, prayer is not an isolation from the world and its contradictions. Instead, prayer leads to a path of action.
Pope Benedict XVI at his final Angelus last Sunday

Liturgy Schedule for the Third Week of Lent [Year C] (4 th March, 2013 – 10 th March, 2013)		
Saturday Evening (2nd March) Vigil Mass for Sunday	St. Patrick's	5.30pm Confessions 6:00pm Mass
Sunday 3rd March Third Sunday of Lent [Year C]	St. Patrick's Our Lady of the Wayside	9.00am Mass (Missa Pro Populo) 10.30am Confessions 11.00am Mass
Monday 4th March Third Week of Lent	St. Patrick's	7.00am Mass <i>Visitation of the Sick and Housebound</i>
Tuesday 5th March Third Week of Lent	St. Patrick's	10.00am Mass
Wednesday 6th March Third Week of Lent	St. Patrick's	10.00am Mass
Thursday 7th March Third Week of Lent	St. Patrick's	10.00am Mass
Friday 8th March Third Week of Lent	St. Patrick's	7.30pm Stations of the Cross 8.00pm Mass
Saturday Morning (9th March) Third Week of Lent	St. Patrick's	10.00am Mass
Saturday Evening (9th March) Vigil Mass for Sunday	St. Patrick's	5.30pm Confessions 6:00pm Mass: Pauline Montague (4 th Anniversary) Mary McCaffrey (3 rd Anniversary)
Sunday 10th March Fourth Sunday of Lent [Year C]	St. Patrick's Our Lady of the Wayside	9.00am Mass (Missa Pro Populo) 10.30am Confessions 11.00am Mass

Weekly Offerings: Thank you for your generosity to last week's collection which amounted to **£1,000**.

Remembering Our Dead: We pray for **Kathleen Warnock, Teresa McCullagh** and **Sarah Ann McCullagh**, whose anniversaries occur at this time.

Baptism: As a parish community we welcome into our Christian family **Oisín Joseph Tracey**. May our adult community offer his parents and godparents prayerful support, encouragement and good example in our commitment to Christian living.

Trócaire – 40 Years Working for a Just World: After the first two weeks of Lent, we hear once again, this week words of great comfort. We also hear challenging words as well. It is by our fruit we are known as Christians. The Gospel today leaves us in no doubt that the purpose of a Christian's life is to bear rich fruit in how we live our lives. That fruit must surely include how we care for the most needy and most vulnerable people in our communities and our world. *Visit trocaire.org/parishes to learn more*

Parish Information Session on Child Safeguarding: St. Patrick's Church, Greencastle on Monday 4th March at 8.00pm.

We offer our best wishes and solidarity to our neighbouring parish faith communities in their recent celebrations
Badoney Lower on their Lenten Mission retreat that took place last week
Kildreas on the rededication of St. Mary's Church, Dunamore after a recent renovation
Termonmaguirc who are celebrating the Tercentenary of the death of Dean Bryan Maguirc [1635-1713]

Greencastle Youth Club: This has now ended for this year and we take this opportunity to thank the following leaders for their help and support: *Jacinta McElhatton, Sandra McElhatton, Helen Tracey, Gemma Fox, Gerry Tuohey, Mickey Kelly, Frankie Bradley, Sean Warnock, John McCullagh, Daniel Tuohey, Emmett Bradley, Michaela Fox, Anita McDermott and Danielle Coyle.*

The Irish Catholic newspaper – Special Souvenir Edition Dedicated to Pope Benedict XVI: Available this week.
You are encouraged to purchase it this week and every week to keep up-to-date

St. Columba's Church, Long Tower – Healing Mass: Celebrated by Fr. Neal Carlin of The Columba Community on Thursday 7th March at 7.30pm.

Next Sundays Readings: Joshua 5:9-12; Psalm 33:2-7; 2 Corinthians 5:17-21; Luke 15:1-3, 11-32;
 Lectionary I, page 284
(Sunday: Year C) (Weekday: Year 1)

Lotto Results: N – R – U – X – Z (1 person with 4 letters – £100) **Next Jackpot: £2,950**

6.00pm Saturday Vigil	Offertory Gifts Rota	9.00am Sunday Morning
Saturday 2 nd March The family of Cathair McAleer	Third Sunday of Lent	Sunday 3 rd March The family of Serene Morris
Saturday 9 th March The family of Kayleagh McCrory	Fourth Sunday of Lent	Sunday 10 th March The family of Luke O'Connor
Saturday 16 th March The family of Eoin McCullagh	Feast of St. Patrick Fifth Sunday of Lent	Sunday 17 th March The family of Lauren O'Neill

As the wider parish community we thank these young people and their families for this important

Charity Commission for Northern Ireland – Consultation into its Public Benefit Statutory Guidance and Registering as a Charity in Northern Ireland Guidance: The Omagh meeting is scheduled to take place in the Strule Arts Centre, Omagh on Thursday 7th March from 6:30 pm to 8:30 pm.
Please register your interest in attending by contacting Shirley Keman Communications Officer Charity Commission for Northern Ireland. 257 Lough Road, Lurgan BT66 6NQ (028) 3832 0220 charitycommissionni.org.uk

When the Holy See is Vacant
 By Father Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum University

Q. After Feb. 28, and before the election of a new pope, do we continue to name Benedict in the Eucharistic Prayer of the Mass? My opinion is that we do what we do when the pope dies: Say no name.

A. Our reader's opinion is correct. Even though Pope Benedict XVI will be thankfully still alive, the Holy See will be vacant as of 8 p.m. Rome time (2 p.m. New York time; 4 a.m. March 1, Sydney time). With respect to naming the pope most of the recent liturgical manuals don't go into such detail, but manuals from before the Second Vatican Council can still be found that touch on the more arcane aspects of liturgy. In this case the pope's name, and the entire phrase referring to the pope, is omitted from the Eucharistic Prayer during the period of the 'sede vacante.' Mention is made only of the local bishop and the clergy according to the literary form of each prayer. For example, in Eucharistic Prayer II it would be: "Together with ... N. our bishop, and all the clergy." An analogous procedure is followed in each diocese following the death or retirement of the local ordinary. During a time of vacancy of the episcopal see, the clause "N., our Bishop" is also simply omitted. The name of an apostolic administrator is mentioned but not that of a temporary diocesan administrator.

In the case where both diocese and the Holy See are currently vacant, the priests would follow the same practice as in Rome, omitting both names.

Prayer Friends: Thank you to everyone who has committed to praying for the young people who will be confirmed in our parish on Wednesday 10th April.

Omagh Volunteer Centre supports volunteering in the Omagh Council area. We are based at Community House in the town. Current opportunities include Promotional and Fundraising roles (Foyle Hospice) and Volunteer Mentoring (Include Youth). For further information on these and other volunteering opportunities, contact us on (028) 8224 0772. If you have a little spare time and think you might like to volunteer, or if you have volunteering opportunities that you would like us to promote for you, please get in touch.

St. Joseph's Church, Galliagh, Derry – Annual Diocesan Mass for those with Special Needs and their Families and Friends: Saturday 9th March at 3.00pm. Bishop Lagan will celebrate. If you have a child who wishes to receive the Sacraments of Confirmation or First Holy Communion at this Mass please contact the Catechetical Centre on (028) 7126 4087 or email ddcc@derrydiocese.org.

Da Vinci's Hotel, Culmore Road, Derry – Spring Craft Fair: Saturday 9th March from 11.00am to 4.00pm, admission is £1.00 will all proceeds going to Derry Samaritans. A great opportunity to buy that unique gift for St. Patrick's Day, Easter, Mother's Day and Father's day, as well as supporting a local charity.



Columba – Ireland's First Missionary
 The Columba Community invite you to join them at a talk given by Fr. JJ O'Riordan on Columba: Ireland's First Missionary.
 Fr. JJ CSsR is an International Speaker and Author on Celtic Spirituality.
 The talk will take place at the IOSAS Centre and Celtic Prayer Garden, Lenamore Rd, Muff on Tuesday 19th March at 7.00pm. All are welcome.
*Tel: 00353 7493 84866 for further details
celticprayergarden.com --- columbacomunity.com*

An Evening of Sacred Music with Capella Caeciliana: Sunday 3rd March at 6.00pm in St. Patrick's church, Pennyburn. Programme includes Monteverdi, Byrd, Whitacre and Irish folk arrangements. Voluntary subscription £5.
For bookings call Pennyburn Parochial House on (028) 7126 2360. Tickets also available at caeciliana.org/derry

An Bruach Dearg Community Centre <i>Upcoming Events</i>	Every Friday Night at 8.30pm	Card playing
	Every Wednesday Night at 8.30pm	Series of Local History Evening
	Sunday 3rd March at 8.00pm	Wind Turbine Information Evening

Doctor Who Founded Billings Method Dies at 95

Taught Natural Family Planning With Doctor-Husband for Decades

Rome (Tuesday 19th February, 2013) [zenit.org]

Dr. Evelyn Livingston Billings died Saturday at age 95. Together with her husband, Dr. John Billings, she founded the method of natural fertility regulation that bears their name. Her studies on breastfeeding mothers and women approaching menopause made a major contribution to the work. The couple travelled the world teaching the Billings method for half a century. Her non-fiction book "The Billings Method" was first published in 1980, and was reprinted 16 times with seven new or revised editions in 22 languages. The latest completely revised edition was published in 2011. She was a member of the Pontifical Academy for Life. She is survived by eight of her nine children, 39 grandchildren and 31 great grandchildren. Dr. John Billings died in 2007.

Pope's Reflection on Vatican II – Part 1:

So off we went to the Council not just with joy but with enthusiasm

Vatican City (Tuesday 19th February, 2013) [zenit.org]

Here is a first part of a Vatican translation of the reflection Benedict XVI gave last Thursday when he met with the clergy of Rome. The Holy Father delivered the reflection extemporaneously, recounting some of his memories of the Second Vatican Council.

ZENIT will publish the reflection in parts throughout this week

Your Eminence,

Dear Brother Bishops and Priests,

For me it is a particular gift of Providence that, before leaving the Petrine ministry, I can once more see my clergy, the clergy of Rome. It is always a great joy to see the living Church, to see how the Church in Rome is alive; there are shepherds here who guide the Lord's flock in the spirit of the supreme Shepherd. It is a body of clergy that is truly Catholic, universal, in accordance with the essence of the Church of Rome: to bear within itself the universality, the catholicity of all nations, all races, all cultures. At the same time, I am very grateful to the Cardinal Vicar who helps to reawaken, to rediscover vocations in Rome itself, because if Rome, on the one hand, has to be the city of universality, it must also be a city with a strong and robust faith of its own, from which vocations are also born. And I am convinced that, with the Lord's help, we can find the vocations that he himself gives us, we can guide them, help them to mature, so as to be of service for work in the Lord's vineyard.

Today you have professed the Creed before the tomb of Saint Peter: in the Year of Faith, this seems to me to be a most appropriate act, a necessary one, perhaps, that the clergy of Rome should gather around the tomb of the Apostle to whom the Lord said: "To you I entrust my Church. Upon you I will build my Church" (cf. Mt 16:18-19). Before the Lord, together with Peter, you have professed: "You are the Christ, the Son of the living God" (Mt 16:16). Thus the Church grows: together with Peter, professing Christ, following Christ. And we do this always. I am very grateful for your prayers, which I have sensed, as I said on Wednesday – almost palpably. And although I am about to withdraw, I remain close to all of you in prayer, and I am sure that you too will be close to me, even if I am hidden from the world.

For today, given the conditions brought on by my age, I have not been able to prepare an extended discourse, as might have been expected; but rather what I have in mind are a few thoughts on the Second Vatican Council, as I saw it. I shall begin with an anecdote: in 1959 I was appointed a professor at the University of Bonn, where the students included the seminarians of the diocese of Cologne and the other dioceses in the area. Thus I came into contact with the Cardinal Archbishop of Cologne, Cardinal Frings. Cardinal Siri of Genoa, in 1961 if I remember rightly, had organized a series of talks on the Council given by various European Cardinals, and he had invited the Archbishop of Cologne to give one of them, entitled: the Council and the world of modern thought.

The Cardinal asked me – the youngest of the professors – to write a draft for him. He liked the draft, and to the people in Genoa he delivered the text just as I had written it. Soon afterwards, Pope John invited him to come and see him, and the Cardinal was anxious that he might have said something incorrect, something false, and that he was being summoned for a rebuke, perhaps even to be deprived of the cardinalate. Indeed, when his secretary vested him for the audience, the Cardinal said: "Perhaps I am now wearing these robes for the last time". Then he went in, Pope John came to meet him, embraced him, and said: "Thank you, Your Eminence, you said the very things I wanted to say myself, but I could not find the words". So the Cardinal knew that he was on the right track and he invited me to go with him to the Council, firstly as his personal advisor; and then, during the first session – I think it was in November 1962 – I was also named an official peritus of the Council.

So off we went to the Council not just with joy but with enthusiasm. There was an incredible sense of expectation. We were hoping that all would be renewed, that there would truly be a new Pentecost, a new era of the Church, because the Church was still fairly robust at that time – Sunday Mass attendance was still good, vocations to the priesthood and to religious life were already slightly reduced, but still sufficient. However, there was a feeling that the Church was not moving forward, that it was declining, that it seemed more a thing of the past and not the herald of the future. And at that moment, we were hoping that this relation would be renewed, that it would change; that the Church might once again be a force for tomorrow and a force for today. And we knew that the relationship between the Church and the modern period, right from the outset, had been slightly fraught, beginning with the Church's error in the case of Galileo Galilei; we were looking to correct this mistaken start and to rediscover the union between the Church and the best forces of the world, so as to open up humanity's future, to open up true progress.

Thus we were full of hope, full of enthusiasm, and also eager to play our own part in this process. I remember that the Roman Synod was thought of as a negative model. It was said – I don't know whether this was true – that they had read out prepared texts in the Basilica of Saint John, and that the members of the Synod had acclaimed, approved with applause, and that the Synod had been conducted thus. The bishops said: no, let's not do that. We are bishops, we ourselves are the subject of the Synod; we do not simply want to approve what has already been done, but we ourselves want to be the subject, the protagonists of the Council. So too Cardinal Frings, who was famous for his absolute fidelity – almost to the point of scrupulosity – to the Holy Father, said in this case: we are here in a different role. The Pope has called us together to be like Fathers, to be an Ecumenical Council, a subject that renews the Church. So we want to assume this new role of ours.

The first occasion when this attitude was demonstrated was on the very first day. On the programme for this first day were the elections of the Commissions, and lists of names had been prepared, in what was intended to be an impartial manner, and these lists were put to the vote. But straight away the Fathers said: No, we do not simply want to vote for pre-prepared lists. We are the subject. Then, it was necessary to postpone the elections, because the Fathers themselves wanted to begin to get to know each other, they wanted to prepare the lists themselves. And so it was. Cardinal Liénart of Lille and Cardinal Frings of Cologne had said publicly: no, not this way. We want to make our own lists and elect our own candidates. It was not a revolutionary act, but an act of conscience, an act of responsibility on the part of the Council Fathers.

And so began an intense period of actively getting to know our counterparts, something which did not happen by chance. At the Collegio dell'Anima, where I was staying, we had many visits: the Cardinal was very well known, and we saw cardinals from all over the world. I well remember the tall slim figure of Monsignor Etchegaray, the Secretary of the French Episcopal Conference, I remember meetings with Cardinals, and so on. And this continued throughout the Council: small-scale meetings with peers from other countries. Thus I came to know great figures like Father de Lubac, Daniélou, Congar, and so on. We came to know various bishops; I remember particularly Bishop Elchinger of Strasbourg, and so on. And this was already an experience of the universality of the Church and of the concrete reality of the Church, which does not simply receive instructions from on high, but grows together and moves forward, always under the guidance – naturally – of the Successor of Peter.

Everyone, as I said, came with great expectations; there had never been a Council on such a scale, but not everyone knew what to do. The most prepared, let us say, those with the clearest ideas, were the French, German, Belgian and Dutch episcopates, the so-called "Rhine alliance". And in the first part of the Council it was they who pointed out the path; then the activity rapidly broadened, and everyone took part more and more in the creativity of the Council. The French and the Germans had various interests in common, albeit with quite different nuances. The first, initial, simple – or apparently simple – intention was the reform of the liturgy, which had begun with Pius XII, who had already reformed the Holy Week liturgy; the second was ecclesiology; the third was the word of God, revelation; and finally ecumenism. The French, much more than the Germans, were also keen to explore the question of the relationship between the Church and the world.

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Derry Diocesan Pilgrimage to Lourdes (Monday 1st – Saturday 6th July): The cost is £575. An application form is available from Rosemary at The Pastoral Centre, 164 Bishop Street, Derry BT48 6UJ – (028) 7136 2475 (Monday to Thursday, 9.30am to 1.30pm). Special forms for registered sick, youth and helpers are also available. Gift vouchers are also available for whatever amount you wish to give, contact Rosemary. The office is open Tuesdays, Thursdays and Saturdays from 11.00am to 1.00pm.

Children in Crossfire – Firewalk Challenge: An experience of a lifetime! They would also like to invite you to take part in the Barcelona Half Marathon on 17th February, £100 deposit secures your place. For more information please contact events@childrenincrossfire.org or ring (028) 7126 9898.
Thank you for your time on this it is greatly appreciated

Lenten Guidelines:
Fasting is to be observed on Ash Wednesday and Good Friday by everyone aged 18 years of age and older, who has not yet celebrated their 59th birthday. On a fast day, one full meal is allowed. Two other meals, enough to maintain strength, may be taken, according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but consuming liquids, including milk and juices is allowed.
Abstinence is observed by everyone 14 years of age and older. On days of abstinence no meat is allowed. Note that when health or the ability to work would be seriously affected, the law does not oblige. Ash Wednesday, all the Fridays of Lent, and Good Friday are days of abstinence. If a person is unable to observe the above regulations due to ill health or other serious reasons, other suitable forms of self-denial are encouraged.

Short-Term Pledge for Lent: Do something special this lent! Many people choose to abstain from alcohol for the duration of Lent. Take this opportunity to help someone you love with an alcohol or drug problem by offering up your sacrifice as a prayer for their freedom and wellbeing. Take the Short-Term pledge and make a difference to someone's life!

Pilgrimage to Rome and San Giovanni Rotondo, Italy (Monday 26th August – Monday 2nd September): With Father Francis Bradley. Staying four nights at the Irish College, Rome taking in the sights of the Eternal City and an Audience with the Holy Father, and three nights at the Shrine of Padre Pio, taking in the shrine of Manoppello and the Abbey of Montecassino. Price £850, including all coach transfers to/from Dublin and whilst in Italy, flights with Aer Lingus, accommodation on a half board basis in Rome and full board in San Giovanni, and the assistance of a Travel Representative throughout (single supplement at £20 per night). A £200 deposit before Thursday 31st January will secure you a seat.
For more info call Fr. Bradley on (028) 7136 2475 [W] / (028) 7135 1718 [H] or email fbradley@derrydiocese.org

Institute of Irish Leadership, Pomeroy – Upcoming Events:
A Talk on the Men who Built Britain | 6 Week Funded Community Pharmacy Project (enrol now)
History of Irish Labour in the British Construction by Ultan Cowley
Full / half day conference facilities available
T: 028 87 757800 E: kathleenburnsnil@gmail.com
20 The Diamond, Pomeroy. Co Tyrone <http://instituteofirishleadership.org/>

Columba Community (Columba House, 11 Queen Street, Derry) – Lenten Meditations:
Sessions began on Wednesday 20th February at 7.30pm.
To register contact Ann or Claire at Columba House on (028) 7126 2407 or email columbacommunity@hotmail.com

Medjugorje Pilgrimage 2013: For information contact (028) 8224 1888 or Pilgrimage to Medugorje with Monsignor Danny Monaghan and Maria Bradley from Sept. 4th - 11th. Price £499 which includes Half Board and insurance.
Call Maria at (028) 8164 8357 for further details
April and May Pilgrimages: £470. Cost includes return flights, one week's accommodation, meals and transfers.
Call Group Leader Jim McGread (028) 8234 1888 for further details

Cursillo Weekends – Walk with Christ: There will be two Cursillo three-day weekends in Termonbacca. The mens' weekend begins at 7.00pm on Thursday 7th March and ends on the afternoon of Sunday 10th March. The womens' weekend begins on Thursday 14th March and ends on Sunday 17th March. The weekend program is based on three encounters – with Self, with Christ and with Others.
If interested, or for further information email derrykursillo@gmail.com or call 07841 100 174

Ards Friary Retreat and Conference Centre, Creeslough. Co. Donegal – Spring Retreat:
Friday 8th to Sunday 10th March. Asking through Music Meditation and Spiritual Awareness
Where are you now in life and where would you like to be?.

Monsignor Eamon Martin has confirmed that he will come to our parish for the Confirmation of our young people on Wednesday 10th April at 6.00pm

Parish Liturgy for March, 2013	St. Patrick's (6.00pm Vigil Mass)	St. Patrick's (9.00am Mass)	Our Lady of the Wayside (11.00am Mass)
Readers	Mary Slane	Caitriona McCullagh	Anne McDermott
Eucharistic Ministry	Mary Tracey	Eileen McKenna	Mary McCrory
Prayers of Intercession	Emma McCullagh	Rosemary McCullagh	Elaine Coyle
Collectors	Francis McLaughlin Seamus Keenan	Michael Clarke	Pat McGuigan Eoin Clarke
Altar Society	Siobhan McKenna, Ciara McKenna and Caitriona McCullagh		Anne McDermott Josephine Clarke

New choir members will always be welcome, contact Sinead
Altar Servers Needed: Please notice the important role of altar servers in the prayer life of our faithful community, we currently need new volunteers to strengthen the teams already serving so if you will commit, please do so soon.

Looking for a book for your parish study group? Consider *The Mystery of Work*: This is a book that teaches how to turn ordinary acts into acts of prayer, a collection of insights by saints, popes and mystics about how work itself can be prayer. Recommended for spiritual development by Fr. Raphael Simon, OCSO, Trappist monk and Retreat Master. Excerpt: "I believe quite simply that it is Jesus Himself, hidden deep in my poor little heart, who works within me in a mysterious manner and inspires all my daily actions." (St. Therese of Lisieux) Free Study Guide downloadable from our website. Purchase indiv. copies at Amazon.

Year of the Gathering: When Irish people are being invited home. The Columba Community is inviting Christian missionaries to a special celebration at the IOSAS Centre, Lenamore Road, Muff 7th to 9th June. Please contact us if you have a family member who is a missionary. We would be delighted to invite them.
For further details contact Fr. Neal Carlin (00353)7493 84866

Rosary Crusade to Protect Ireland from Abortion: Begins with a 9 Day Novena of Rosaries on Friday 15th March and ends with a Rosary Vigil outside Dail Eireann in Dublin on Saturday 23rd March at 3.00pm. Join thousands of people from across Ireland to pray and be a voice for our unborn children at this critical time. Book your seat now on the bus travelling to the Vigil from your area.

Prayer for the Diocese of Derry at this time
God our Father, we your people of the diocese of Derry, turn to you in prayer, as our ancestors have done, In good times and bad, since the days of Saint Columba and Saint Eugene, Saint Lurach and Saint Mura. Although aware that we are unworthy of your grace, with confidence in your love we ask your help. Support and care for our bishops in their retirement, give courage and vision to those who are called on to administer the diocese at this time. Grant your wisdom and discernment to those charged with the task of choosing your next bishop. We ask you this in the name of Jesus, your Son, our Lord.
Mary Mother of the Church, pray for us, Saint Columba, pray for us, Saint Eugene, pray for us, Saint Lurach pray for us, Saint Mura pray for us, all you saints of the diocese pray for us.
Fr. Kieran Devlin P. Em (Badoney Lower, 2012)

A Stitch in Time – Responding to Racism at a Local Level: Rural Community Network in partnership with EMBRACE NI invites all church and faith based organisations to an interactive workshop which will look at Racism and how we can respond to it locally. The workshop will be held on Thursday 21st February from 10.45am to 1.30pm in the Board Room of the Rural Community Network, 38a Oldtown Street, Cookstown BT80 8EF.
To register please contact teresa@ruralcommunitynetwork.org or for further details contact charmain@ruralcommunitynetwork.org. This workshop is free of charge to all participants

I always see advertisements for Bullying Prevention and We Teach Bully Prevention. Bullying, or the perception of bullying cannot be prevented as long as people interact with each other; the only possible way would be to stay isolated, forever. However, you can teach kids how to handle and deal with people who they feel are bullying.

Barnardo's Main Office Line for the Child Bereavement Service in Belfast Number Change:
Please note that this number is no longer (028) 9069 4000 anymore and is now (028) 9066 8333.

ACCORD Marriage Preparation Courses 2012-2013 (028)8224 2439 accordomagh@btopenworld.com
8th and 9th March 12th and 13th April 10th and 11th May 7th and 8th June
Applications to Secretary, ACCORD, Mount St., Columba Pastoral Centre, 48, Brook Street, Omagh BT78 5HD
Courses are limited to 15 couples and must be completed at least 6 months before your wedding

IMPORTANT DATES FOR THE DIARY IN 2013

Sacramental Celebrations

Sunday 21st April Fourth Sunday of Easter	Our Lady of the Wayside	2.00pm Sacrament of Confirmation (Monsignor Eamon Martin)
Sunday 12th May Feast of the Ascension	St. Patrick's	11.00am First Holy Communion

Solemn Annual Exposition of the Blessed Sacrament

Sunday 5th May	St. Patrick's
Sunday 25th August	Our Lady of the Wayside

Derry Diocesan Society Masses in our Parish

Wednesday 22nd May Thursday 11th July Friday 30th August Saturday 19th October	St. Patrick's
Sunday 7th April	Our Lady of the Wayside

Public Prayers for our Deceased (Cemetery Sunday) (6th and 7th July)

Saturday 6th July	St. Patrick's	Directly after 6.00pm Vigil Mass
Sunday 7th July	Our Lady of the Wayside	Directly after 11.00am Mass
Saturday 2nd November	St. Patrick's	6.00pm Commemoration of All Souls (remembering all who died during the year)

'Do This In Memory' liturgies for candidates preparing for the Sacraments of First Reconciliation and First Holy Communion

Saturday 23rd March	Sixth Palm Sunday	6.00pm Vigil Mass
Thursday 28th March	Holy Thursday	7.30pm Mass of the Lord's Supper
Saturday 13th April	Third Sunday of Easter	6.00pm Vigil Mass
Saturday 1st June	Feast of Corpus Christi	6.00pm Vigil Mass

Dun Uladh – Upcoming Classes:	Refreshments served. For More info Contact (028) 8224 2777	
Traditional Music Classes for banjo, flute, fiddle, concertina, singing, accordion, adult tin whistle and uilleann pipes	Tuesdays from 7.00pm to 9.00pm	
Irish Language	Tuesdays from 7.00pm to 9.00pm Fridays from 10.00am to 11.30am	
Ciorcal Comhrá	Fridays from 11.30am to 1.00pm	

London Marathon (Sunday 21st April): Why not join team Foyle Hospice for a thrill of a lifetime running/walking one of the world's most exciting marathons, the Virgin London Marathon which takes place Sunday 21st April? This run takes in all the major sites and attractions in London with thousands of spectators all along the course. Places in this event will be difficult to get, but Foyle Hospice has some guaranteed entries for the marathon.
For further information contact Noel McMonagle, Community Fundraising Manager
noel@foylehospice.com, (028) 7135 9888

The Deep End – Figs Anyone? *Jane Mellett (janemellett@yahoo.com)*
The people in the Gospel today are wondering if the Galileans who were killed by Pilate had died because they deserved to. We can empathise with them as we know too well of accidents and tragedies of all kinds where we might ask the same question. Jesus insists that they have not done anything wrong. Their sudden death challenges those still alive to live to the full and to bear much fruit because life can end suddenly, life is fragile, no one is indestructible. The Galileans died because of Pilate, but the greater 'sin' here becomes inactivity. Jesus is calling us to action. The image of the fruitless tree is a call to take a look at our lives and allow our comfortable lives to be disturbed by the gospel message. When the man comes looking for fruit on the fig tree what will he find? The call to follow Jesus is not an easy one. We need to look at ways to bring peace, hope, love and justice into our communities every day. We use the gift of Lent as an opportunity to identify areas where we can produce more fruit. How are we living? What can we do to make the changes during this Lenten season and beyond?

Rouskey Centre – Upcoming Events:

FarmSafe Awareness is an opportunity for farm families and workers to gain a better understanding of how to farm safely and to develop awareness to reduce the risk of accidents. FarmSafe Awareness events offer practical demonstrations covering the everyday hazards faced by farmers and farming families. Topics covered will include: Working at Height; Slurry Risks; Handling Livestock; and Working with Machinery. FarmSafe Awareness is open to farmers and farm families aged 17 and over. Attendance is free and runs for one night for 2½ hours. FarmSafe Awareness can be run in Rouskey Community Centre. Need 10 to 15 people to run the class. Contact number below.

Beginners computers now taking names for classes after Easter. It's great opportunity in your community to learn computer skills. These computers courses have been great success in the past

Painted Crafts with Jennifer Johnson on Monday 11Feb at 7pm. £25 for 4 weeks. Hopefully include all materials. Need 10 people to run the class. Contact number below to registered your name

Pilates on Monday 14th January with Breda at 7pm for 5 weeks. £25. Money must be paid in full. I will be in Centre Thursday 10th January from 7pm to 8pm.

Zumba will start on Monday 14th January at 8.15pm. £4 per night for all age groups. Zumba over 50's and people with physically conditions will start Friday 18th January at 10am.

Crocheting and knitting for beginners and everyone can knit or crochet. Mary will show beginners how to knit or crochet. This class open to all and this great opportunity to learn new stitches and may new pattern. Its great social afternoon. Will start on Friday 18th January at 2pm. £5.

Drama /dance with Clíodhna Academy classes will be back on Wednesday 16th January. P1-P3 6pm to 7pm. P4 upwards 7pm to 8pm. £2.50

Cook it!

Fun fast food for less. Cook it! is a community healthy eating, cooking skills programme that has been specially produced for use in Northern Ireland. Cook it! lasts 6 weeks and is delivered by specially trained local tutors. During the programme you will learn about simple food hygiene at home, how to choose healthier foods and do hands on cooking (and tasting) of delicious recipes. So come to Cook it! - cook, eat and learn together. Rouskey Community Centre, Thursday evening 21st March 2013 For 6 weeks Time not arranged as yet. There are only 10 places available in this very popular programme so it is essential that you book your place now by calling Bridie on 0759 104 7556 or 0784 745 9482. The course is open to all but priority will be given to parents

FarmSafe Awareness

FarmSafe Awareness is an opportunity for farm families and workers to gain a better understanding of how to farm safely and to develop awareness to reduce the risk of accidents. FarmSafe Awareness events offer practical demonstrations covering the everyday hazards faced by farmers and farming families. Topics covered will include: Working at Height; Slurry Risks; Handling Livestock; and Working with Machinery. FarmSafe Awareness is open to farmers and farm families aged 17 and over. Attendance is free and runs for one night for 2½ hours. FarmSafe Awareness can be run in Rouskey Community Centre. Need 10 to 15 people to run the class. Register your name contact Bridie.

Beginners Computers

Beginners computers now taking names for classes. This class will run in September It's great opportunity in your community to learn computer skills. These computers courses have been great success in the past.

Zumba

Zumba for all age groups on Monday at 8pm. £4 Zumba for all age groups Friday at 10am. £4 Why not come along and join us on Monday night or Friday morning.

Drama/ Dance

Clíodhna Academy are now working with our young people which they will all be involved in Community Showcase in April. We need all the young people to attend all classes from now onwards. Community Showcase has proven successful over past number or years and we will do the same this year again.

Flower Arranging

I have been asked to put on an other Flower arranging class on before Easter. Class for three weeks with Peral Feathers. £15. Need 10 or more people to run the class.

*Contact: Bridie on 81648706 or 07847459428, 07591047556 or leave message on phone
Hire of centre or equipment contact Sheena 81648186*

Papal Message for Lent 2013 – *Believing in Charity Calls Forth Charity:*

Vatican City (Friday 1st February, 2013) [VIS]

"Believing in Charity Calls Forth Charity: 'We have come to know and to believe in the love God has for us' (1 Jn 4:16)" is the title of the Holy Father's Lenten Message this year. The document, published in eight languages (German, Arabic, Spanish, French, English, Italian, Polish, and Portuguese) is dated, from the Vatican, 15 October 2012. Following is the complete text of the document.

Dear Brothers and Sisters,

The celebration of Lent, in the context of the Year of Faith, offers us a valuable opportunity to meditate on the relationship between faith and charity: between believing in God (the God of Jesus Christ) and love, which is the fruit of the Holy Spirit and which guides us on the path of devotion to God and others.

1. Faith as a response to the love of God

In my first Encyclical, I offered some thoughts on the close relationship between the theological virtues of faith and charity. Setting out from Saint John's fundamental assertion: "We have come to know and to believe in the love God has for us", I observed that "being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction ... Since God has first loved us, love is now no longer a mere 'command'; it is the response to the gift of love with which God draws near to us". Faith is this personal adherence (which involves all our faculties) to the revelation of God's gratuitous and "passionate" love for us, fully revealed in Jesus Christ.

The encounter with God who is Love engages not only the heart but also the intellect: "Acknowledgement of the living God is one path towards love, and the 'yes' of our will to his will unites our intellect, will and sentiments in the all-embracing act of love. But this process is always open-ended; love is never 'finished' and complete".

Hence, for all Christians, and especially for "charity workers", there is a need for faith, for "that encounter with God in Christ which awakens their love and opens their spirits to others. As a result, love of neighbour will no longer be for them a commandment imposed, so to speak, from without, but a consequence deriving from their faith, a faith which becomes active through love". Christians are people who have been conquered by Christ's love and accordingly, under the influence of that love "Caritas Christi urget nos" they are profoundly open to loving their neighbour in concrete ways. This attitude arises primarily from the consciousness of being loved, forgiven, and even served by the Lord, who bends down to wash the feet of the Apostles and offers himself on the Cross to draw humanity into God's love.

"Faith tells us that God has given his Son for our sakes and gives us the victorious certainty that it is really true: God is love! ... Faith, which sees the love of God revealed in the pierced heart of Jesus on the Cross, gives rise to love. Love is the light and in the end, the only light that can always illuminate a world grown dim and give us the courage needed to keep living and working". All this helps us to understand that the principal distinguishing mark of Christians is precisely "love grounded in and shaped by faith".

2. Charity as life in faith

The entire Christian life is a response to God's love. The first response is precisely faith as the acceptance, filled with wonder and gratitude, of the unprecedented divine initiative that precedes us and summons us. And the "yes" of faith marks the beginning of a radiant story of friendship with the Lord, which fills and gives full meaning to our whole life. But it is not enough for God that we simply accept his gratuitous love. Not only does he love us, but he wants to draw us to himself, to transform us in such a profound way as to bring us to say with Saint Paul: "it is no longer I who live, but Christ who lives in me".

When we make room for the love of God, then we become like him, sharing in his own charity. If we open ourselves to his love, we allow him to live in us and to bring us to love with him, in him and like him; only then does our faith become truly "active through love"; only then does he abide in us.

Faith is knowing the truth and adhering to it; charity is "walking" in the truth. Through faith we enter into friendship with the Lord, through charity this friendship is lived and cultivated. Faith causes us to embrace the commandment of our Lord and Master; charity gives us the happiness of putting it into practice. In faith we are begotten as children of God; charity causes us to persevere concretely in our divine sonship, bearing the fruit of the Holy Spirit. Faith enables us to recognise the gifts that the good and generous God has entrusted to us; charity makes them fruitful.

3. The indissoluble interrelation of faith and charity

In light of the above, it is clear that we can never separate, let alone oppose, faith and charity. These two theological virtues are intimately linked, and it is misleading to posit a contrast or "dialectic" between them. →

← On the one hand, it would be too one-sided to place a strong emphasis on the priority and decisiveness of faith and to undervalue and almost despise concrete works of charity, reducing them to a vague humanitarianism. On the other hand, though, it is equally unhelpful to overstate the primacy of charity and the activity it generates, as if works could take the place of faith. For a healthy spiritual life, it is necessary to avoid both fideism and moral activism.

The Christian life consists in continuously scaling the mountain to meet God and then coming back down, bearing the love and strength drawn from him, so as to serve our brothers and sisters with God's own love. In sacred Scripture, we see how the zeal of the Apostles to proclaim the Gospel and awaken people's faith is closely related to their charitable concern to be of service to the poor. In the Church, contemplation and action, symbolized in some way by the Gospel figures of Mary and Martha, have to coexist and complement each other. The relationship with God must always be the priority, and any true sharing of goods, in the spirit of the Gospel, must be rooted in faith. Sometimes we tend, in fact, to reduce the term "charity" to solidarity or simply humanitarian aid. It is important, however, to remember that the greatest work of charity is evangelisation, which is the "ministry of the word". There is no action more beneficial – and therefore more charitable – towards one's neighbour than to break the bread of the word of God, to share with him the Good News of the Gospel, to introduce him to a relationship with God: evangelisation is the highest and the most integral promotion of the human person. As the Servant of God Pope Paul VI wrote in the Encyclical "Populorum Progressio", the proclamation of Christ is the first and principal contributor to development. It is the primordial truth of the love of God for us, lived and proclaimed, that opens our lives to receive this love and makes possible the integral development of humanity and of every man.

Essentially, everything proceeds from Love and tends towards Love. God's gratuitous love is made known to us through the proclamation of the Gospel. If we welcome it with faith, we receive the first and indispensable contact with the Divine, capable of making us "fall in love with Love", and then we dwell within this Love, we grow in it and we joyfully communicate it to others.

Concerning the relationship between faith and works of charity, there is a passage in the Letter to the Ephesians which provides perhaps the best account of the link between the two: "For by grace you have been saved through faith; and this is not your own doing; it is the gift of God; not because of works, lest anyone should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them". It can be seen here that the entire redemptive initiative comes from God, from his grace, from his forgiveness received in faith; but this initiative, far from limiting our freedom and our responsibility, is actually what makes them authentic and directs them towards works of charity. These are not primarily the result of human effort, in which to take pride, but they are born of faith and they flow from the grace that God gives in abundance. Faith without works is like a tree without fruit: the two virtues imply one another. Lent invites us, through the traditional practices of the Christian life, to nourish our faith by careful and extended listening to the word of God and by receiving the sacraments, and at the same time to grow in charity and in love for God and neighbour, not least through the specific practices of fasting, penance and almsgiving.

4. Priority of faith, primacy of charity

Like any gift of God, faith and charity have their origin in the action of one and the same Holy Spirit, the Spirit within us that cries out "Abba, Father", and makes us say: "Jesus is Lord!" and "Maranatha!".

Faith, as gift and response, causes us to know the truth of Christ as Love incarnate and crucified, as full and perfect obedience to the Father's will and infinite divine mercy towards neighbour; faith implants in hearts and minds the firm conviction that only this Love is able to conquer evil and death. Faith invites us to look towards the future with the virtue of hope, in the confident expectation that the victory of Christ's love will come to its fullness. For its part, charity ushers us into the love of God manifested in Christ and joins us in a personal and existential way to the total and unconditional self-giving of Jesus to the Father and to his brothers and sisters. By filling our hearts with his love, the Holy Spirit makes us sharers in Jesus' filial devotion to God and fraternal devotion to every man.

The relationship between these two virtues resembles that between the two fundamental sacraments of the Church: Baptism and Eucharist. Baptism ("sacramentum fidei") precedes the Eucharist ("sacramentum caritatis"), but is ordered to it, the Eucharist being the fullness of the Christian journey. In a similar way, faith precedes charity, but faith is genuine only if crowned by charity. Everything begins from the humble acceptance of faith ("knowing that one is loved by God"), but has to arrive at the truth of charity ("knowing how to love God and neighbour"), which remains for ever, as the fulfilment of all the virtues.

MARA (Maximising Access to Services, Grants and Benefits in Rural Areas)

The MARA Project is an inter-departmental regional project funded by the Department of Agriculture and Rural Development (DARD) and delivered by the Public Health Agency (PHA). The MARA project was officially launched on Thursday 15th March 2012 by both the Minister for Agriculture and Rural Development, Michelle O'Neill and the Minister for Health, Edwin Poots.

What is the aim of the MARA Project?

The aim of the project is to improve the health and wellbeing of people living in rural deprived areas in Northern Ireland, by making them aware of, or helping them access local services, grants or benefits thus supporting those rural dwellers living in or at risk of poverty and social exclusion.

Who will deliver the MARA project?

PHA will commission 13 community lead organisations in rural areas, who will recruit and train enablers to undertake approximately 12,000 household visits. These visits will take place over the period April 2012 to November 2014 from which identified households will be signposted to various services, grants and benefits. The households identified for visits incorporate older people, carers, disabled people, lone parents, ethnic minorities, lone adults, farming families and/or low income families.

Why the MARA approach works?

The MARA project builds upon the success of Phase 1 which targeted the top 88 rurally deprived super output areas. The evidence and experience from Phase I indicates that access to the most difficult to reach and those suffering greatest inequalities and disadvantage requires a more innovative, extensive and personal approach to that traditionally used. The home visit which is carried out by trained enablers requires a supportive and sympathetic approach that will build trust and commitment and encourages people to avail of services, benefits and grants which they may not otherwise have known about or felt that they were not entitled to.

MARA Household Visit

During the household visit, identified households will complete an assessment form which will help assess eligibility for various grants or benefits they may be entitled to. The home visit will also identify local and regional services the rural dwellers may be interested in attending or availing of. Households will be asked to sign a consent form that details the referrals identified and these will then be either automated or manually made by the community lead organisation to various referral partners. The referral partners will then, as necessary, contact the householder directly to process the referral. The services, grants and benefits that householders may be referred to include rural community transport, smart pass (for free or reduced travel), energy savings schemes (warm homes), assessments from occupational therapists (OTs) for disabled facilities grants, home safety checks, benefit entitlement checks and any other local or regional services available in their area. Households who have been referred for services will receive a second visit to establish if the various referral partners have been in contact and to understand how referrals are progressing with a view to ensuring all referrals are processed in a timely manner. The second visit will also further address the social exclusion element of the MARA project i.e. referring householders to local services. It should be noted that the MARA Project cannot guarantee householders will receive any or all of the services, grants or benefits they are referred to. The referrals associated with the MARA Project may, in some instances, take some time to be processed.

Seeing your life through the lens of the gospels – Luke 13:1-9:

John Byrne OSA (john@orlagh.ie)

1. Jesus rejects the idea that personal misfortune is God's punishment for sin. Yet a serious illness or accident can serve as a wake-up call about how we live our lives. How have such experiences given you a greater appreciation of the value of your life and relationships, and of the time and opportunities at your disposal?
2. 'I'll wait till tomorrow to do that'. Have you ever said that and then found the chance is gone the next day? In the story we are called to recognise God at work in our lives and respond to Him. NOW is the opportune moment. When have you been glad you did not put off action to the following day?
3. Perhaps there have been times when you saw yourself like the tree in the parable – useless, merely a waste of space. Think of friends who came to you at such a time, people who saw your potential and were prepared to give you another chance, people who also dug the soil around you and gave you the help you needed to grow. Perhaps in your turn you have been able to do this for others.

Guidelines on Use of Modern Technology when Working with Children: - Use of photography and video

The use of photography and video is an issue of great concern among those working with children. The Diocese recognises that every parish has their own arrangements in relation to its use in schools, youth groups and for the sacraments however the guidelines have been devised below to aid parishes and diocesan groups:

- It is always good practice to seek *written* permission from a parent or guardian before taking any photographs or video footage of children. This written permission must be sought from the parent/guardian or the person who owns the photograph before it can be displayed on promotional materials or websites. This can be incorporated in the registration form when a child joins a group (template permission Resource 10);
- Neither names nor any personal information should be displayed alongside any photographs;
- Special consideration should be given where taking photographs or video footage might be misinterpreted, or the images could be seen as provocative (e.g. beach trip or gymnastics display etc.). It is not to say, however, that with the right planning, these events cannot be recorded and enjoyed.
- Photography and video recording are important methods of recording social activity and providing an historic record – illustrating and validating important moments in people's lives. This process is a powerful and personal one, and therefore we must respect the rights of everyone to make the choice whether or not to be photographed.

*The notice comes from the Safeguarding Policy and Procedures and is published on behalf of the **Diocesan Safeguarding Committee***

Questions people ask:

Fr. Silvester O'Flynn OFM Cap (silvesteroflynn@gmail.com)

- Q. I am personally opposed to abortion, but is it right to impose Catholic morality in what is now a multicultural and democratic society?
- A. It is misleading to speak of abortion as a matter just of Catholic morality. The right to life is not a Catholic issue only but a matter of human justice. Human justice is a fundamental pillar of a democratic society. Basic human justice ought to be the concern of every person regardless of religious belief or affiliation. And what is more basic than one's right to life?

Support Care for Cancer for just £3 a week: Care for Cancer facilities are available to all cancer patients and their carers within a 20mile radius of Omagh. Services currently offered by the charity include:

- Transport to hospital appointments
- Free provision of recliner chairs
- Professional counselling for patients, family and friends
- Massage and reflexology therapy / Bra fitting service
- Listening ear/ Public Information evenings/talks to heighten awareness and offer better understanding of cancer
- Courses / coffee mornings / fund raising events
- Care for Cancer Drop-in -Centre is located at 1 Campsie Place, Omagh (near Bank of Ireland) where you can call in for a cuppa and a supportive listening ear. Opening hours are 10.00-15.00hrs Mon-Friday.

In order to continue our vital work, Care for Cancer will recommence the lottery syndicate on Sat 2nd Feb 2013. If you think you could support the Charity by giving £3 per week for 12 months call Jean on 07711885239 or 028 82250696 in order to set up payment by 23rd January 2013 you will then be issued with a copy of the 50 lines of numbers entered each week.

The £3 is used as follows:

£1 is used to purchase a lottery line each Saturday of this year commencing on Saturday 2nd February 2013. Care for Cancer receives the other £2, the winnings will be divided at the end of the year among the syndicate members, for every 10 members the Charity receives £1000.

Your support is very much appreciated so that the Charity can continue the valuable work it undertakes locally.

Thank you

Ards Friary Retreat & Conference Centre, Creeslough. Co. Donegal – Retreats in 2013:	
Tel: 00353 7491 38909 Email: info@ardsfriary.ie Website: ardsfriary.ie	
Ards Friary is open throughout the year for individuals and groups whether lay, religious, clerical, ecumenical or anyone who wishes to have some quiet time, rest and prayer in beautiful relaxed surroundings. The following retreats are available for 2013:	
Friday 8th – Sunday 10th March	Stepping into the Promise of a New Spring (directed by Margaret Gallagher)
Friday 15th – Monday 18th March	Healing Retreat for singles, single parents, pregnant with alone / separated / marital difficulties. <i>Walking in the Mercy of God.</i>
Saturday 23rd March <i>Open for everyone to attend</i>	Catholic Nurses Guild (directed by Fr. Eddie Butler, Birmingham Diocese) This one day retreat is dedicated to all the caring professions.
Sunday 24th March	Knights of Columbanus Retreat (directed by Fr. Eddie Butler, Birmingham Diocese)
Thursday 28th – Sunday 31st March	Easter Triduum Retreat
Friday 19th – Sunday 21st April	Directed by Bishop Brendan Comiskey <i>Ignorance of Scripture is ignorance of Christ (St. Jerome)</i>
Friday 26th – Sunday 28th April	Legion of Mary Retreat
Friday 3rd – Thursday 9th May	Open Retreat (directed by Fr. Dermot Lynch, OFM Capuchin)
Friday 17th – Sunday 19th May	Joe Dalton Healing and Renewal Weekend. Joe suffered depression for 31 years and tried everything medically to be cured. He was though, miraculously healed by God, Joe will share his gift of healing with others, on their journey to knowing God better
Sunday 2nd – Thursday 6th June	Inter-Diocesan Priests' Retreat (directed by Monsignor John Armitage, Brentwood Diocese). <i>To love you is to serve you</i>
Saturday 8th and Sunday 9th June	Cursillo Renewal Weekend (directed by Fr. Silvester O'Flynn, OFM Capuchin) <i>Christ is counting on You</i>
Monday 10th – Friday 14th June	Transformation Retreat (directed by Fr. Donal Dorr and Dr. Noel Bradley D.Theol)
Friday 21st – Thursday 27th June	Open Retreat (directed by Fr. Francis Maple, OFM Capuchin) <i>Living with Christ through the main events of his life</i>
Monday 1st – Saturday 6th July	Friends of Francis Hogan Reunion
Friday 12th – Saturday 13th July	One Day Silent and Guided Retreat for Women guided by Benedictine Monks of the Abbey of Saint Joseph, France. This retreat reflects Ignatian Spirituality by centering on Jesus with conferences, spiritual guidance and confessions.
Saturday 14th – Friday 19th July	Five Day Silent and Guided Retreat for Men guided by the Benedictine Monks of the Abbey of Saint Joseph. These five-day retreats are a shortened form of the full Spiritual Exercises of Saint Ignatius of Loyola. The Exercises are a synthetic and practical presentation of the central truths of the Catholic faith.
Saturday 20th – Wednesday 7th August	Christendom College, USA
Friday 9th – Sunday 11th August	John Pridmore <i>Healing the Wounds of your past</i>
Sunday 11th – Sunday 18th August	Association of Iconographers – Learning to Write an Icon
Monday 19th – Thursday 22nd August	Course for priests in the Latin Mass
Monday 26th August – Thursday 1st September	The Foyer of Charity – Five Day Silent Retreat (directed by Fr. Kilian Byrne) <i>If you but knew the gift of God</i>
Thursday 3rd – Sunday 8th October	CURSILLO (men)
Thursday 10th – Sunday 13th October	CURSILLO (women)
Saturday 30th November – Sunday 1st December	Advent Retreat (directed by Fr. Kieran Shorten, OFM Capuchin)

Celebrations to mark the Tercentenary of the death of Dean Bryan Maguirc

To mark the occasion a number of events are being organised which hopefully will bring home to all of us the immense contribution Dean Maguirc made to the life of the Catholic Church in Ireland during the worst ravages of the Penal Times in the 17th and 18th centuries. He was born in the parish of Termonmagurk, probably in 1635. According to a local tradition Aughnacreggan was the townland of his birthplace. He received a thorough education in Ireland where many of the old Gaelic families cultivated a high standard of learning and in 1660 he was ordained priest. In the early years of his priesthood he ministered as parish priest of Termonmagurk, Errigal Ciaran and Aghaloo. Ten years after Dean Maguirc's ordination, St Oliver Plunkett arrived in Armagh as Archbishop in 1670 and within two years he appointed Bryan Maguirc Vicar General of the Archdiocese of Armagh. Two years later St Oliver Plunkett appointed Dean Maguirc, whom he described as a 'learned and exemplary man', Vicar General of the Diocese of Raphoe and within a few years in 1679 he was appointed Vicar General of Derry. On the 13 February 1713, Dean Bryan Maguirc died in Armagh Gaol.

*There's a story of a martyr At the church they built a monument
Back in the Penal times To that great man and his work
Who gave his life for his belief And every Christian passing by
Like many of his kind Remembers Dean Maguirc*

Wednesday 6th March Talk on Dean Maguirc in Patrician Hall
April Pageant performed by pupils of Dean Maguirc College
July Tour of local sights associated with Dean Bryan Maguirc
August Festival of celebration involving clubs and societies

Saying 'I Believe in God the Father Almighty' is saying 'I Believe in the Power of God's Love'

Vatican City (Wednesday 30th January) [VIS]

The first and most fundamental definition that the Creed teaches us about God is that He is the Almighty Father. This was the theme of Benedict XVI's Wednesday catechesis during today's general audience that was held in the Paul VI Audience Hall.

"It isn't always easy today to speak about fatherhood," the Pope began. "...and, not having adequate role models, it even becomes problematic to imagine God as a father. For those who have had the experience of an overly authoritarian and inflexible father, or an indifferent, uncaring, or even absent one, it is not easy to calmly think of God as Father or to confidently surrender themselves to Him. But Biblical revelation helps us to overcome these difficulties by telling us about a God who shows us what it truly means to be a 'father'.

Above all it is the Gospel that reveals to us this face of God as Father, who loves us even to the point of giving us the gift of His Son for the salvation of humanity."

In the light of the Scriptures and the writings of the evangelists, the Holy Father explained that God is our Father because "He has blessed us and chosen us before the foundation of the world. He has truly made us His children in Jesus. And, as Father, God accompanies our existence with love, giving us His Word, His teaching, His grace, His Spirit. ...If He is so good as to 'make His sun rise on the bad and the good and ... rain to fall on the just and the unjust', then we can always, without fear and in complete faith, entrust ourselves to His forgiveness as Father when we choose the wrong path."

Tracing the history of salvation, Psalm 136 repeats "for his mercy endures forever", and the pontiff emphasized, "The love of God the Father never fails, never tires of us. ... Faith gives us this certainty that becomes the sure rock upon which to build our lives. We can face every difficulty and every danger, the experience of the darkness of times of crisis and pain, sustained by the confidence that God does not abandon us and is always near to save us and bring us to everlasting life."

The kind face of the Father who is in heaven is fully shown in the Lord Jesus. "Knowing Him we know the Father and seeing Him we can see the Father. ... Faith in God the Father requires that we believe in the Son, through the action of the Spirit, recognizing the Cross that saves as the definitive revelation of divine love. God is our Father, forgiving our sins and bringing us to the joy of the risen life."

"We can ask ourselves, how is it possible to imagine an all-powerful God by looking at the Cross of Christ? ... We would certainly like a divine omnipotence that corresponded to our thoughts and our desires; an 'almighty' God ... who vanquishes our adversaries, who changes the course of events, and who takes away our pain. ... →

← Faced with evil and suffering, ... it is difficult for many of us to believe in God the Father and to believe that He is all-powerful."

"Faith in God the Almighty, however, leads us to follow very different paths: learning to understand that God's thoughts and God's paths are different from ours and that even His omnipotence is different it isn't expressed with mechanical or arbitrary force... Actually, God, in creating free creatures, in giving us freedom, gave up a part of His power, allowing us the power of our freedom. Thus He loves and respects love's free response to His call. His omnipotence isn't expressed in violence or destruction but rather through love, mercy, and forgiveness; through His tireless call to a change of heart, through an attitude that is only weak in appearance, and which is made of patience, clemency, and love."

"Only the truly powerful can endure evil and show compassion. Only the truly powerful can fully exercise the power of love. And God, to whom all things belong because He made them all, reveals His strength by loving everything and everyone, patiently awaiting our conversion because He wants us as His children. ...The omnipotence of love isn't a worldly power, but is that of total gift and Jesus, the Son of God, reveals to the world the Father's true omnipotence by giving His life for us sinners. This is the true ... divine power: responding to evil not with evil but with good, responding to murderous hatred with a love that gives life. Evil is thus truly vanquished, because it is washed by God's love. Death is thus definitively defeated, because it is transformed into the gift of life. God the Father resurrects His Son. Death, the great enemy, is swallowed up and deprived of its sting and we are freed from sin; we can grasp our reality as children of God."

"So, when we say 'I believe in God, the Father Almighty', we express our faith in the power of God's love who in His Son who died and rose again conquers hate, evil, and sin and gives us eternal life, a life as children who desire to remain forever in the 'Father's House'."

Benedict XVI – Joy of the Council:

Vatican City (Friday 15th February, 2013) [VIS]

Following are ample extracts from the Holy Father's warm and friendly chat yesterday with the clergy of Rome, which was held in the Paul VI Hall.

"We went to the Council not just with joy, but enthusiastically. There was an incredible expectation. We hoped that everything would be renewed, that a new Pentecost, a new era in the Church, had truly arrived, ... rediscovering the bond between the Church and the world's best elements, to open humanity's future, to begin real progress. We began to get to know one another ... and it was an experience of the Church's universality and of the Church's concrete reality, which wasn't limited to receiving orders from on high but of growing and advancing together, under the direction of the Successor of Peter naturally." The questions put to the Council Fathers dealt with "the reform of the liturgy, ... ecclesiology, ... the Word of God, Revelation, ... and, finally, ecumenism."

"In retrospect, I think that it was very good to begin with the liturgy, showing God's primacy, the primacy of adoration. ... The Council spoke of God and this was its first act: speaking of God and opening everything to the people, opening the adoration of God to the entire holy people, in the common celebration of the liturgy of the Body and Blood of Christ. ... The principles came later: comprehensibility, so as not to be locked in an unknown and unspoken language, and active participation. Unfortunately, sometimes these principles are misunderstood. Comprehensibility does not mean triviality because the great texts of the liturgy even when they are, thanks be to God, in one's mother tongue are not easily understandable. Ongoing formation is necessary for Christians to grow and enter more deeply into the mystery so they might understand."

"The second theme: the Church. ... We wanted to say and to understand that the Church is not an organization, not just some structural, legal, or institutional thing which it also is but an organism, a living reality that enters into my soul and that I myself, with my very soul, as a believer, am a constitutive element of the Church as such. ... The Church isn't a structure. We ourselves, Christians together, we are the living Body of the Church. Of course, this is true in the sense that we, the true 'we' of believers, together with the 'I' of Christ, are the Church; each one of us is not 'a we' but a group that calls itself Church."

"The first idea was to present the ecclesiology in a theological format, but continuing structurally, that is to say, alongside the succession of Peter, in its unique role, to better define the role of bishops and the episcopal body. In order to do this we found that the word 'collegiality' was very intensely debated, somewhat exaggeratedly I would say. But it was the word ... to express that the bishops, together, are the continuation of the Twelve, of the group of Apostles. We said: only one bishop, the bishop of Rome, is the successor of the particular apostle, Peter ... Thus the group of Bishops, the College, is the continuation of the Twelve and has its needs, its role, its rights, and its duties."

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← "Another question in the ecclesiastical sphere was the definition of the concept of the 'people of God', which implies the continuity of the Testaments, the continuity of the history of God with the world, with humanity, and also implies the 'Christological element'. Only through Christology are we converted into the People of God and thus two concepts are united. The council decided to create a Trinitarian structure to the ecclesiology: the People of God the Father, the Body of Christ, and the Temple of the Holy Spirit. ... The link between the People of God and the Body of Christ is, effectively, communion with Christ in the Eucharistic union. Thus we become the Body of Christ, that is, the relationship between the People of God and the Body of Christ creates a new reality: communion."

"On the question regarding Revelation, the fulcrum was the relationship between Scripture and Tradition. ... Certainly, what is important is that the Scriptures are the Word of God and the Church is subject to the Scriptures, obeys the Word of God, and is not above Scripture. Nevertheless, the Scriptures are only such because there is a living Church, its living subject. Without the living subject of the Church, Scripture is only a book open to different interpretations and gives no definitive clarity." In this sense, "Pope Paul VI's intervention was decisive," with his proposal of the formula "nos omnis certitudo de veritatibus fidei potest sumi ex Sacra Scriptura", that is, "the Church's certainty on the faith is not only born of an isolated book, but needs the enlightened subject of the Church, which brings the Holy Spirit. Only thus can Scripture speak and from this springs all its authority."

"And, finally, ecumenism. I don't want to go into these problems now, but it was obvious that especially after the 'passion' of Christians during the age of Nazism that Christians could find unity, or could at least look for it, but it was also clear that only God can give unity. And we are still continuing along this path."

"The second part of the Council was much broader. The theme, arising with great urgency, was today's world, the modern age and the Church, and with it issues of the responsibility of the construction of this world, of society, responsibility for the future of this world and eschatological hope; Christian ethical responsibility ... as well as religious freedom, progress, and relations with other religions. At that time, the entire Council, not just the United States, whose people are very concerned with religious freedom, really joined in the discussion ... Latin America also joined in strongly, knowing the misery of the people of a Catholic continent and the responsibility of the faith for the situation of these persons. And thus Africa, Asia likewise saw the need for interreligious dialogue. ... The great document 'Gaudium et Spes' analysed the problem between Christian eschatology and worldly progress, including the responsibility of tomorrow's society and Christian responsibilities in the face of eternity, and also the renewal of Christian ethics. ... The basis for dialogue is in difference, in diversity, in the faith of the uniqueness of Christ who is one, and it is not possible for a believer to think that religions are variations on the same theme. No. There is a reality of the living God who has spoken and who is one God, an incarnate God, therefore one word of God who is truly the Word of God. But there is also a religious experience, with a certain human light on creation, and therefore it is necessary and possible to enter into dialogue and so to open oneself to others and to open all to God peace, all His children, all His family."

"I would like to add still a third point... the Council of the media. It was almost a Council itself and the world saw the Council through it. The 'Council of the journalists', of course was not carried out within the faith but within the categories of today's media. That is to say, it was outside of the faith, with a different hermeneutic ... a political hermeneutic. For the media, the Council was a political struggle, a power struggle between the Church's different strands. ... There was a triple problem: the Pope's power transferred to the power of the bishops and to the power of all: popular sovereignty. The same thing happened with the liturgy. They were not interested in the liturgy as an act of faith but as something where things are made understandable, a type of communal activity. ... These translations, the trivialization of the idea of the Council were virulent in the practice of applying liturgical reform; a vision of the Council outside of its proper interpretation, that of faith, was born."

"We know that this Council of the media was accessible to all. Thus it was the dominant one, the most efficient one, and it created a lot of calamities, problems, and misfortunes. ... The true Council found it difficult to make its thought concrete and actual. The virtual Council was stronger than the real council. But the Council's strength was present and, little by little, it became more and more actual, becoming the true force that is, after true reform, the Church's true renewal. It seems to me that, after 50 years, we see how the virtual Council has broken down, been lost, and the authentic Council appears in all its spiritual strength."