



**Pope Francis – Gossip Can Kill:** Vatican City (Sunday 16<sup>th</sup> February) [VIS]

The Roman parish of St. Thomas the Apostle in Infernetto, in the south of the diocese, received a visit from Pope Francis yesterday afternoon. Upon arrival the Bishop of Rome met with the children who will receive Communion and Confirmation this year, and greeted the faithful in the parish square, along with recently baptised children and their parents, the elderly and sick of the parish and the Association of families with disabled children, and before the Holy Mass he confessed a number of penitents.

“Once upon a time, Jesus’ disciples ate wheat, because they were hungry; but it was the sabbath and on the sabbath it was not permitted to eat grain”, said the Pope in his homily. “The pharisees said, ‘Look at what they are doing! He who does this runs counter to the law and soils his soul, because he does not obey’. And Jesus answered, ‘That which comes from outside does not soil the soul; it that which comes from inside, from your heart, that may soil the soul’. And I think it is good for us, nowadays, to think not of whether or not our souls are pure or unclean, but to ask what there is within our hearts; what do I have within, that I know I have, and which no-one else knows. What is in our heart? Is there love? Do I love my parents, my children, my wife, my husband, the people in my neighbourhood, the sick? Do I love them? And is there hate in my heart? Do I hate anyone? Because often we find that there is also hate. ‘I love everyone, apart from this one, that one, or the other ...’. This is hate, isn’t it?”

“What do I have in my heart?” he continued. “Is there forgiveness? Do I have an attitude of forgiveness towards those who have wronged me, or is there an attitude of revenge? ... We must ask ourselves what we have inside, because what we have inside comes out and causes harm, if it is bad; if it is good, it comes out and does good. And it is beautiful to be truthful with ourselves, and to be ashamed of ourselves when we realise we are in a situation that is not as God would wish”.

The Pope commented that in today’s Gospel, Jesus says, “‘You have heard that it was said to your ancestors, You shall not kill ... But I say to you, whoever is angry with his brother will be liable to judgement’. And whoever insults his brother, kills him in his heart; whoever gossips maliciously about his brother, kills him in his heart. Perhaps we are not aware of this ... we gossip about this and that ... and this is what it means to kill one’s brother. To understand one’s brother, to understand people, means to love, and to forgive: it is to understand, to forgive, and to be patient”.

“We must ask the Lord for two graces”, concluded Pope Francis. “The first is to know what is in our hearts, so as not to be deceived. The second is to do the good that is in our hearts, and not the ill that lies therein. And speaking of ‘killing’, to remember that words may kill. Our ill-will towards others can also kill. ... It often seems that the sins of slander and defamation have been removed from the Decalogue, and speaking ill of a person is a sin. ... Let us always ask the Lord to help us to love our neighbours. And if we cannot love a person, why not? They we must pray for that person, in order that the Lord might help me wish him well. And we must continue in this way, aware that our life is rendered impure by the ill-will that comes from our hearts”.

**Rural Support:** Provides a listening and signposting service for farming and rural families through its helpline. Rural support can provide practical and emotional support with regards to a variety of issues including farm paperwork, financial concerns, physical and mental health and general stress. The helpline is confidential and operated from 8.00am to 11.00pm seven days a week (voicemail and support options available at all other times). The helpline number is 0845 606 7607. Rural support is currently recruiting volunteers for various roles within the organisation. If you would be interested in volunteering with Rural Support you can visit [ruralsupport.org.uk](http://ruralsupport.org.uk)

**Derry Diocesan Pilgrimage to Lourdes Youth Group:** Are you aged between 16 and 18 and interested in travelling to Lourdes on Tuesday 1<sup>st</sup> Sunday 6<sup>th</sup> July? Join the Youth Group in Lourdes for a fun week filled with prayer, music, new experiences and the opportunity to meet new friends. The Youth Group will come together prior to Lourdes and fundraising will be possible at local level. Cost is £599 and includes flights, transfers, accommodation and all meals.

*If interested contact (028) 7126 0293 or 07714 882 955 before Friday 28<sup>th</sup> February for an application form or more details*

**Rehearsals for Cultural Night:** These will commence this week in the lead up to the night on Friday 14<sup>th</sup> March.  
**Singers** Monday (6.00pm to 7.00pm) **Musicians** Tuesday (6.00pm to 7.00pm) *New recruits very welcome!*

**Pope Francis’ Intentions for February (please remember these in your personal prayer)**  
**Universal:** That the Church and society may respect the wisdom and experience of older people.  
**For Evangelisation:** That priests, religious and lay people may work together with generosity for evangelisation.

**Pope to Faithful – Do Not Be Afraid of Confession:** Vatican City (Wednesday 19<sup>th</sup> February) [zenith.org]  
Reflections on the Sacrament of Penance During General Audience: Junno Arocho Esteves

Continuing his catechetical series on the Sacraments, Pope Francis reflected on the Sacrament of Reconciliation, which along with the Sacrament of the Anointing of the Sick form what he described the “Sacraments of Healing”.

“The Sacraments of Penance and Reconciliation [...] flow directly from the Paschal mystery,” he told pilgrims attending his weekly general audience in St. Peter’s Square.

“In fact, the same evening of Easter the Lord appeared to the disciples, closed in the Cenacle, and, after addressing to them the greeting ‘Peace be with you’, he breathed on them and said: ‘Receive the Holy Spirit. If you forgive anyone’s sins, their sins are forgiven.’”

This indication by Jesus, the Pope stressed, shows that the forgiveness of our sins is not gained through any strength of our own, rather it is a gift that springs from the heart of Christ Crucified and Risen.

Departing from his prepared statement, the Holy Father spoke on the reservations one might have to confessing their sins to a priest. “Someone may say: ‘I confess only to God.’ Yes, you can tell God: ‘Forgive me’, and say your sins,” he said. “But our sins are also against the brothers, against the Church, and for this it is necessary to ask forgiveness to the Church and to the brothers, in the person of the priest.”

The Holy Father also said that some may feel ashamed of confessing their sins. However, he noted, feeling shame for one’s sins is good because it humbles us.

“Do not be afraid of Confession!” he exclaimed. One who is in line to confess himself feels all these things - even shame - but then, when he finishes confessing, he leaves free, great, beautiful, forgiven, [...] happy. And this is the beauty of Confession.”

Concluding his catechesis, Pope Francis encouraged those who have not confessed, whether it be for two weeks or 40 years, to receive the Sacrament of Reconciliation as soon as possible. “Jesus is there, and Jesus is much better than the priests, and Jesus receives you. He receives you with so much love. Be courageous, and go forward to Confession,” he said.

“To celebrate the Sacrament of Reconciliation means to be wrapped in a warm embrace.”

**The Social Gospel of Pope Francis – Livestream :** Tuesday 25<sup>th</sup> February at 8.00pm. This live half-hour panel discussion will feature Eamonn Meehan (Trócaire), Dr. Suzanne Mulligan (Maynooth College), Michelle Murphy (Social Justice Ireland) and John-Mark McCafferty (Society of St. Vincent de Paul). Presenter will be Cathal Barry (The Irish Catholic).  
*Watch at [icatholic.ie/live](http://icatholic.ie/live) or later on demand*

**Derry Search Youth Group Retreat Weekend:** Search is a faith based programme designed to provide young people aged 15 – 19 with a dynamic and life changing experience of the Catholic faith. For you or any young person you know who may be struggling with life, with choices, the future, or just seeking direction, this weekend aims to help put things into perspective and provide the space you need to figure things out. The next Search Weekend will take place in Ard’s Retreat Centre, Co Donegal, from Friday 14 – Sunday 16 Feb. 2014. Bus transport available from Derry . Cost: £40 (includes transport, food and accommodation).

**Tel:** 07564 032 130 **Web:** [derrysearchyouthgroup.org](http://derrysearchyouthgroup.org) Find us on Facebook

**ACCORD Marriage Preparation Courses 2014** (028)8224 2439 [accordomagh@btopenworld.com](mailto:accordomagh@btopenworld.com)  
7<sup>th</sup> and 8<sup>th</sup> March • 4<sup>th</sup> and 5<sup>th</sup> April • 9<sup>th</sup> and 10<sup>th</sup> May • 6<sup>th</sup> and 7<sup>th</sup> 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

**Prayer for the Diocese of Derry at this time** *Fr. Kieran Devlin P. Em (Badoney Lower, 2012)*  
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.**

**Dalradian Gold Limited (DGL) – Community Monitoring Committee:** Established as part of their planning application to review the environmental and health and safety performance of the project. DGL will ensure adequate training is provided to the community members which will enable them to participate effectively and better answer questions from the wider local community.  
*If interested contact DGL on (028) 8164 7799 or the Owenkillew Community Centre (028) 8164 8346 by Friday 7<sup>th</sup> March*

**Knock Marriage Introduction Bureau:** The aim of the Bureau is to introduce people considering marriage to a suitable marriage partner. Over 800 marriages have taken place as a result of these introductions. If you are searching for a suitable partner, why not consider applying?  
*For further information contact the Bureau at Knock, Co. Mayo on 00353 94937 5960 or visit our website at [knockmarriagebureau.com](http://knockmarriagebureau.com) and read about the workings of the Bureau*

**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 all to make the choice whether or not to be photographed.

*From the Safeguarding Policy and Procedures, published on behalf of the **Diocesan Safeguarding Committee***

**Greencastle Parish Pilgrimage Sunday to the Mass Rock in the Townland of Dorville (3<sup>rd</sup> August):** For 3.00pm. There are three penal Mass sites in the parish and in previous years we have made pilgrimage to Formil (2012) and Crouck (2013). Dorville will be a physically challenging experience as well as an opportunity to express our faith. *Please mark this date into your diary and volunteer your services to help prepare for it*  
**Lough Derg Pilgrimage Season (1<sup>st</sup> June to 13<sup>th</sup> August):** Check out the Lough Derg website for details.

**Seeing your life through the lens of the gospels – Matthew 5:38-48:** *John Byrne OSA ([john@orlagh.ie](mailto:john@orlagh.ie))*

1. Jesus tells us to act out of love and says that acting out of love is better than acting out of revenge. What does your experience tell you?
2. Perhaps you have at times hit back in revenge when you have been hurt or offended. What effect did this have you, on others, and on your relationship with them? Contrast this with the times when you resisted the urge to retaliate. What outcome did this have on you, on others, and on your relationship with them ... at the time, and in the long term?
3. From other passages in the Gospels it is clear that Jesus did not mean that we should ignore injustices, and never make a stand against others. What lessons have you learned in life on when and how to make a stand? What wisdom would you share with others from your experience?

**Pope's Message for Lent 2014 – An Invitation To Evangelical Poverty In Our Time:**  
*Vatican City (Tuesday 4<sup>th</sup> February) [VIS]*  
“He became poor, so that by his poverty you might become rich” is the title of the Holy Father's Message for Lent 2014. The title is drawn from the Second Letter of St. Paul to the Corinthians in which the apostle encourages them to show their generosity by helping their brothers in Jerusalem, who were experiencing difficulties. In the document, dated 26 December, feast of St. Stephen protomartyr, the Pope explores the meaning of St. Paul's invitation to evangelical poverty in our times. The full text of the message is published below:

“Dear Brothers and Sisters,  
As Lent draws near, I would like to offer some helpful thoughts on our path of conversion as individuals and as a community. These insights are inspired by the words of Saint Paul: 'For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich'. The Apostle was writing to the Christians of Corinth to encourage them to be generous in helping the faithful in Jerusalem who were in need. What do these words of Saint Paul mean for us Christians today? What does this invitation to poverty, a life of evangelical poverty, mean to us today?

**Christ's Grace**  
First of all, it shows us how God works. He does not reveal himself cloaked in worldly power and wealth but rather in weakness and poverty: 'though He was rich, yet for your sake he became poor ...'. Christ, the eternal Son of God, one with the Father in power and glory, chose to be poor; he came amongst us and drew near to each of us; he set aside his glory and emptied himself so that he could be like us in all things. God's becoming man is a great mystery! But the reason for all this is his love, a love which is grace, generosity, a desire to draw near, a love which does not hesitate to offer itself in sacrifice for the beloved. Charity, love, is sharing with the one we love in all things. Love makes us similar, it creates equality, it breaks down walls and eliminates distances. God did this with us. Indeed, Jesus 'worked with human hands, thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, he truly became one of us, like us in all things except sin'.

By making himself poor, Jesus did not seek poverty for its own sake but, as Saint Paul says 'that by his poverty you might become rich'. This is no mere play on words or a catch phrase. Rather, it sums up God's logic, the logic of love, the logic of the incarnation and the cross. God did not let our salvation drop down from heaven, like someone who gives alms from their abundance out of a sense of altruism and piety. Christ's love is different! When Jesus stepped into the waters of the Jordan and was baptised by John the Baptist, he did so not because he was in need of repentance, or conversion; he did it to be among people who need forgiveness, among us sinners, and to take upon himself the burden of our sins. In this way he chose to comfort us, to save us, to free us from our misery. It is striking that the Apostle states that we were set free, not by Christ's riches but by his poverty. Yet Saint Paul is well aware of the 'the unsearchable riches of Christ', that he is 'heir of all things'.

So what is this poverty by which Christ frees us and enriches us? It is his way of loving us, his way of being our neighbour, just as the Good Samaritan was neighbour to the man left half dead by the side of the road. What gives us true freedom, true salvation and true happiness is the compassion, tenderness and solidarity of his love. Christ's poverty which enriches us is his taking flesh and bearing our weaknesses and sins as an expression of God's infinite mercy to us. Christ's poverty is the greatest treasure of all: Jesus wealth is that of his boundless confidence in God the Father, his constant trust, his desire always and only to do the Father's will and give glory to him. Jesus is rich in the same way as a child who feels loved and who loves its parents, without doubting their love and tenderness for an instant. Jesus' wealth lies in his being the Son; his unique relationship with the Father is the sovereign prerogative of this Messiah who is poor. When Jesus asks us to take up his 'yoke which is easy', he asks us to be enriched by his 'poverty which is rich' and his 'richness which is poor', to share his filial and fraternal Spirit, to become sons and daughters in the Son, brothers and sisters in the first-born brother.

It has been said that the only real regret lies in not being a saint (L. Bloy); we could also say that there is only one real kind of poverty: not living as children of God and brothers and sisters of Christ. →

## ← Our Witness

We might think that this 'way' of poverty was Jesus' way, whereas we who come after him can save the world with the right kind of human resources. This is not the case. In every time and place God continues to save mankind and the world through the poverty of Christ, who makes himself poor in the sacraments, in his word and in his Church, which is a people of the poor. God's wealth passes not through our wealth, but invariably and exclusively through our personal and communal poverty, enlivened by the Spirit of Christ.

In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it. Destitution is not the same as poverty: destitution is poverty without faith, without support, without hope. There are three types of destitution: material, moral and spiritual. Material destitution is what is normally called poverty, and affects those living in conditions opposed to human dignity: those who lack basic rights and needs such as food, water, hygiene, work and the opportunity to develop and grow culturally. In response to this destitution, the Church offers her help, her diakonia, in meeting these needs and binding these wounds which disfigure the face of humanity. In the poor and outcast we see Christ's face; by loving and helping the poor, we love and serve Christ. Our efforts are also directed to ending violations of human dignity, discrimination and abuse in the world, for these are so often the cause of destitution. When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing.

No less a concern is moral destitution, which consists in slavery to vice and sin. How much pain is caused in families because one of their members – often a young person – is in thrall to alcohol, drugs, gambling or pornography! How many people no longer see meaning in life or prospects for the future, how many have lost hope! And how many are plunged into this destitution by unjust social conditions, by unemployment, which takes away their dignity as breadwinners, and by lack of equal access to education and health care. In such cases, moral destitution can be considered impending suicide. This type of destitution, which also causes financial ruin, is invariably linked to the spiritual destitution which we experience when we turn away from God and reject his love. If we think we don't need God who reaches out to us through Christ, because we believe we can make do on our own, we are headed for a fall. God alone can truly save and free us.

The Gospel is the real antidote to spiritual destitution: wherever we go, we are called as Christians to proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life. The Lord asks us to be joyous heralds of this message of mercy and hope! It is thrilling to experience the joy of spreading this good news, sharing the treasure entrusted to us, consoling broken hearts and offering hope to our brothers and sisters experiencing darkness. It means following and imitating Jesus, who sought out the poor and sinners as a shepherd lovingly seeks his lost sheep. In union with Jesus, we can courageously open up new paths of evangelisation and human promotion.

Dear brothers and sisters, may this Lenten season find the whole Church ready to bear witness to all those who live in material, moral and spiritual destitution the Gospel message of the merciful love of God our Father, who is ready to embrace everyone in Christ. We can do this to the extent that we imitate Christ who became poor and enriched us by his poverty. Lent is a fitting time for self-denial; we would do well to ask ourselves what we can give up in order to help and enrich others by our own poverty. Let us not forget that real poverty hurts: no self-denial is real without this dimension of penance. I distrust a charity that costs nothing and does not hurt.

May the Holy Spirit, through whom we are 'as poor, yet making many rich; as having nothing, and yet possessing everything', sustain us in our resolutions and increase our concern and responsibility for human destitution, so that we can become merciful and act with mercy. In expressing this hope, I likewise pray that each individual member of the faithful and every Church community will undertake a fruitful Lenten journey. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you safe".

## Presentation of the Pope's Message for Lent – *Poverty and Destitution are Different:*

*Vatican City (Tuesday 4<sup>th</sup> February) [VIS]*

A press conference was held in the Holy See Press Office this morning to present the Holy Father's Message for Lent 2014. The speakers were Cardinal Robert Sarah, president of the Pontifical Council "Cor Unum", Msgr. Giampietro Dal Toso and Msgr. Segundo Tejado Munoz, respectively secretary and under-secretary of the same dicastery, and the couple Davide Dotta and Anna Zumbo, missionaries in Haiti.

Before the presentation, the president of Cor Unum announced that he will visit Haiti again in March, in order to open a school financed on behalf of the Pope as a sign of his closeness to the Haitian population, afflicted in 2010 by an earthquake which claimed more than 220,000 victims and affected a total of more than 3 million people. Cardinal Sarah then went on to explain that the text of this year's Message from the Pope for Lent focuses on poverty, and Christ's poverty in particular; a concept very dear to Pope Francis, who since the beginning of his pontificate has attempted to emphasise this dimension of Christian life. "Certainly, the Christian vision of poverty is not the same as that which is commonly held. Too often we consider poverty from a sociological perspective, and it is understood as a lack of material goods. Furthermore, the concept of a "poor Church for the poor" is often evoked as a sort of challenge to the Church, unfortunately also setting a Church of the poor, a good Church ... against a Church of preaching and truth, a Church dedicated to prayer and to the defence of doctrine and morals".

"The first point of reference for a Christian to understand poverty is indeed Christ, who made himself poor so that he could enrich us through his poverty. ... The choice of poverty by Christ suggests to us that there exists a positive dimension of poverty; this resonates throughout the Gospel, which proclaims that the poor are blessed. It is clear that in this dimension of poverty there is an aspect of despoliation and sacrifice. But this is possible because 'Jesus' wealth lies in his being the Son'. We cannot set our bourgeois consciences at rest, the Pope means, by denouncing material lack on the part of others or denouncing poverty as a system. ... The Lenten Message we are presenting here today makes an important distinction between poverty and destitution. It is not poverty, which is an evangelical attitude, but rather destitution that we wish to combat. The Holy Father, in his Message, lists three forms of destitution: material, moral and spiritual. The first 'affects those living in conditions opposed to human dignity'. Faced with this form of destitution, the Church offers her service, 'her diakonia, in meeting these needs and binding these wounds which disfigure the face of humanity'. Moral destitution consists in slavery to vice and sin. This form of destitution is also the cause of economic ruin, and is always linked to spiritual destitution, which occurs when we drift away from God and refuse His love".

"I believe that this broad view of poverty, of destitution, and as a consequence the help that the Church may offer humanity, help us also to arrive at a more complete vision of man and his needs, without falling in the trap of anthropological reductionism which claims to resolve all the problems of the human person simply by resolving the problems of physical and material well-being".

The president of Cor Unum recalled that in the Apostolic Exhortation "Evangelii Gaudium", Pope Francis writes that "Our preferential option for the poor must mainly translate into a privileged and preferential religious care". He affirmed that this concept is fundamental "so as not to transform the Church into that non-governmental organisation that Pope Francis spoke about in his first Holy Mass as Pontiff with the Cardinal Fathers. It would be a great pity if our gaze upon those in need failed to acknowledge the spiritual poverty that often lurks in the heart of man and pains him deeply, even though he may be in a condition of material comfort. ... But if we wish to fully grasp Pope Francis' Message, we must not consider it only in terms of its anthropological value. Man is by nature the son of God. This is his wealth! The great flaw of modern culture is that it has imagined mankind capable of being happy without God, thus denying that which is most profound in the human person: that is, his existential bond with the Father Who grants him life. ... Thus, it is a crime to deprive the poor of the presence of God, just as it is a crime to consider man and allow man to live as if God did not exist, to negate his being as a creation and therefore his fundamental belonging and affiliation with God. ... Therefore, work in development cannot be simply that of creating new needs, but rather taking a serious look at what the person truly is".



**Appeal on behalf of Family Care Society:** Family Care Society is a voluntary adoption agency with its roots in the Catholic Church and we provide an adoption service throughout all of Northern Ireland.

A core part of our work is to place children with new adoptive families. These children are often from the care system and may have had a difficult start in life. We are experienced in finding families for these children but given the number of children being referred and their specific needs we are always looking for families to come forward. We would like to thank you for the support you have provided to date. It has proved to be a very successful way of finding adoptive families. Given however our urgent need presently to find families for more young children, we are again respectfully asking for your help.

**Adoption:** Family Care Society is presently seeking adoptive families who would be interested in parenting children aged between 2 to 6 years and need the love and attention of a caring and understanding family. Could this be you?

**Tel:** (028) 9069 1133 [Belfast] // (028) 7136 8592 [Derry] • **Email:** email@familycaresociety.org • **Web:** familycaresociety.co.uk

<b>Engaged Encounter – Rules for Arguing:</b> Couples who discover they have a disagreement are invited by Engaged Encounter to share their opinions in the following manner. The sentences following the rules are Jay Keenan's comments from his perspective as an Engaged Encounter leader with his wife Suzanne.	
<b>NO NAME CALLING</b>	This includes using affectionate names sarcastically
<b>NO THIRD PARTIES</b>	The argument is between the two of you
<b>NO PAST HISTORY</b>	If it's already been settled, don't bring it up again
<b>STICK TO THE SUBJECT</b>	Identify the real problem — don't go to other issues
<b>NO CHEAP SHOTS</b>	Don't use the other's weakness to gain advantage; you may win the argument, but injure your relationship
<b>DON'T GO TO BED ANGRY</b>	Finish the argument or call a truce and agree on a time to continue
<b>MAINTAIN A SENSE OF HUMOUR</b>	Don't take yourselves too seriously; laughter can be the best medicine
<b>HOLD HANDS WHILE ARGUING</b>	This helps to keep your focus where it belongs — on the person who means more to you than anyone in the world

IMPORTANT DATES FOR THE DIARY IN 2014		
<b>Sacramental Celebrations</b>	<b>Sunday 2<sup>nd</sup> March</b> Temperance Sunday	St. Patrick's 2.00pm Sacrament of Confirmation
	<b>Friday 28<sup>th</sup> March</b>	St. Patrick's 6.30pm First Confession
	<b>Sunday 1<sup>st</sup> June</b> Feast of the Ascension	St. Patrick's 11.00am First Holy Communion
<b>Solemn Annual Exposition of the Blessed Sacrament</b>		<b>Sunday 11<sup>th</sup> May</b> St. Patrick's
		<b>Sunday 24<sup>th</sup> August</b> Our Lady of the Wayside
<b>Derry Diocesan Society Masses in our Parish</b>	<b>Tuesday 8<sup>th</sup> April • Thursday 29<sup>th</sup> May</b> <b>Saturday 19<sup>th</sup> July • Monday 8<sup>th</sup> September • Wednesday 29<sup>th</sup> October</b> St. Patrick's	
<b>Public Prayers for our Deceased (Cemetery Sunday)</b> (5 <sup>th</sup> and 6 <sup>th</sup> July)	<b>Saturday 5<sup>th</sup> July</b>	St. Patrick's Directly after 6.00pm Vigil Mass
	<b>Sunday 6<sup>th</sup> July</b>	Our Lady of Wayside St. Mary's, Broughderg Directly after 11.00am Mass
	<b>Saturday 1<sup>st</sup> November</b>	St. Patrick's 6.00pm Vigil Mass: Commemoration of All Souls (remembering all who died in 2013)
<b>'Do This In Memory'</b> liturgies for candidates preparing for the Sacraments of First Reconciliation and First Holy Communion		
<b>Saturday 22<sup>nd</sup> March</b>	Third Sunday of Lent	6.00pm Vigil Mass
<b>Friday 28<sup>th</sup> March</b>	Third Week of Lent	6.30pm First Confessions (Reconciliation)
<b>Saturday 12<sup>th</sup> April</b>	Palm Sunday	6.00pm Vigil Mass
<b>Saturday 3<sup>rd</sup> May</b>	Third Sunday of Easter	6.00pm Vigil Mass
<b>Sunday 1<sup>st</sup> June</b>	Feast of the Ascension of the Lord	11.00am First Holy Communion
<b>Saturday 22<sup>nd</sup> June</b>	Feast of Corpus Christi	6.00pm Vigil Mass

**The Deep End – Pray for... Who?** *Triona Doherty, Athlone, Co. Roscommon (trionad@gmail.com)*

'Rise above it'; 'Don't lower yourself to their level'; 'Turn the other cheek'. It sounds like good advice, but of course it is not always easy.

Major historical figures such as Gandhi show what can be achieved by taking a path of non-violence. If you've ever seen the film Gandhi starring Ben Kingsley, there is a harrowing scene where his followers, during a non-violent protest, offer themselves up one by one to be beaten, never retaliating. It is a fairly dramatic example of 'turning the other cheek', but eventually this peaceful resistance paid off. Gandhi described non-violence as 'the greatest force at the disposal of mankind'.

Turning the other cheek is one thing, but do we have to go as far as actually loving our enemies? Jesus says we do. Moreover, we should pray for them. A familiar sounding piece of advice from Jesus, we can sometimes forget to check if it applies to us. When is the last time you actually prayed for someone who was giving you a hard time? It is one of the more difficult sayings of Jesus. But it is an ideal to strive for.

No one is born hating another person because of the colour of his skin, or his background or his religion. People learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

*Nelson Mandela*