

Parish of Greencastle, Co. Tyrone (Diocese of Derry)
St. Patrick's, Greencastle **Our Lady of the Wayside, Broughderg**
Second Sunday of Lent [Year C] (24th February, 2013)
 The Parochial House, 164, Greencastle Road, Sheskinshule, Omagh, BT79 7RU
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Lent stimulates us to let the Word of God penetrate our life and in this way to know the fundamental truth: who we are, where we come from, where we must go, what path we must take in life...
Pope Benedict XVI

Liturgy Schedule for the Second Week of Lent [Year C] (25th February, 2013 – 3rd March, 2013)

Saturday Evening (23rd February) Vigil Mass for Sunday Sunday 24th February Second Sunday of Lent [Year C]	St. Patrick's, Greencastle St. Patrick's, Greencastle Our Lady of the Wayside St. Patrick's, Gortin	5.30pm Confessions 6.00pm Mass: Do This In Memory 9.00am Mass (Missa Pro Populo) 10.30am Confessions 11.00am Mass 7.30pm Opening Liturgy for Mission
Monday 25th February Second Week of Lent	St. Patrick's, Greencastle St. Patrick's, Gortin	7.00am Mass 7.30pm Evening Liturgy
Tuesday 26th February Second Week of Lent	St. Patrick's, Greencastle St. Patrick's, Gortin	10.00am Mass 7.30pm Evening Liturgy
Wednesday 27th February Second Week of Lent	St. Mary's, Rouskey St. Patrick's, Greencastle St. Patrick's, Gortin	7.00am Morning Prayer for Mission 10.00am Mass 7.30pm Closing Mass for Mission
Thursday 28th February Second Week of Lent	St. Patrick's, Greencastle St. Eugene's Cathedral, Derry	10.00am Mass 7.30pm Mass for Pope Benedict XVI (see below)
Friday 1st March St. David (Bishop)	St. Patrick's, Greencastle	6.30pm First Confessions for Year 4 7.30pm Stations of the Cross (led by our teenagers) 8.00pm Mass
Saturday Morning (1st March) Second Week of Lent	St. Patrick's, Greencastle	10.00am Mass
Saturday Evening (2nd March) Vigil Mass for Sunday Sunday 3rd March Third Sunday of Lent [Year C]	St. Patrick's, Greencastle St. Patrick's, Greencastle Our Lady of the Wayside	5.30pm Confessions 6.00pm Mass 9.00am Mass (Missa Pro Populo) 10.30am Confessions 11.00am Mass

***MASS TO MARK THE RESIGNATION OF POPE BENEDICT XVI AND TO PRAY FOR CONCLAVE**
 Mass will be celebrated in St. Eugene's Cathedral, Derry, to mark the resignation of Pope Benedict XVI and to pray for the forthcoming conclave, in which his successor will be elected. The Mass is at 7.30pm on Thursday 28th February, the day Pope Benedict resigns. The Main Celebrant is Mgr. Eamon Martin, Diocesan Administrator for the Diocese of Derry.

Weekly Offerings: Thank you for your generosity to last week's collection which amounted to **£1,143.**

Remembering Our Dead: We pray for **James Bradley, Ellen Conway and Annie Quinn**, whose anniversaries occur now.

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.

Trocaire – 40 Years Working for a Just World: The experience of the 'transfiguration' in today's Gospel is an important one. It gives those involved – Jesus and his disciples – the strength for the difficult journey ahead. This Lent, may we also be renewed in our journey in life. In particular, we pray that our own 'transfiguration' moments truly change us and renew us to live lives of loving service for those most in need of our help and support.
Visit trocaire.org/parishes to learn more

Fr. Shields Camogie Club – Registration Evening: For both senior and junior players on Wednesday 27th February at 7.30pm in the Greencastle GAA Community Hall.

Parish Community of Badoney Lower – Family of Faith Mission: Sunday 24th to Wednesday 27th February.
For full details see badoneylower.co.uk

Greencastle Youth Club Rota	Monday 25 th February	P6 and P7	Lucy Conway and Maria Morris
	Tuesday 26 th February	P4 and P5 (6.00pm – 8.00pm) Years 8, 9 and 10 (8.00pm – 10.00pm)	Martina Cullen / Claire Mullholland Kelly McAleer / Noel McElhatton

Please note change of times for Tuesday as this is our end of year laser night

Next Sundays Readings: Exodus 3:1-8, 13-15; Psalm 102:1-4, 6-8; 1 Corinthians 10:1-6; 10-12; Luke 13:1-9;
 Lectionary I, page 255
(Sunday: Year C) (Weekday: Year 1)

Lotto Results: C – D – I – P – Q (3 people with 3 letters – £20 each) **Next Jackpot:** £2,900

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 as soon as possible.

6.00pm Saturday Vigil Saturday 23 rd February* The family of Shea McAleer	Offertory Gifts Rota Second Sunday of Lent	9.00am Sunday Morning Sunday 24 th February The family of Eunan Morris
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First Confessions (Reconciliation) is scheduled for Friday 1st March at 6.30pm

Saturday 2 nd March The family of Cathair McAleer	Third Sunday of Lent	Sunday 3 rd March The family of Serene Morris
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As the wider parish community we thank these young people and their families for this important. ***DTIM Program (week 6)**

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!
For more information visit pioneerassociation.ie or contact Raymond O'Connor on (01) 874 9464. Spread the word!

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

The Parish Community of Badoney Lower invites you to join in their Family of Faith Mission *badoneylower.co.uk*

Rouskey Centre – Cancelled Classes: All classes are cancelled on Monday Tuesday and Wednesday night due to the parish mission which will be held over those three nights.
Computer class as usual on Wednesday morning / We are back on Thursday and Friday with computers, Zumba and crocheting

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?*
Website: ardsfriary.ie **Email:** margaretdancing@yahoo.ie **Tel:** Margaret on 074 938 4015

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.
For details please contact Moira on 028 90278484 or visit preciouslife.com

Mon. 25th Feb. at 7.30pm	Waterfront Hotel, Derry	Western Trust – Fostering Information Evenings and Events
Thurs. 28th Feb. at 7.30pm	Fir Trees Hotel, Strabane	Tues. 26th Feb. at 7.30pm South West College, Omagh
Fri. 1st March from 10.30am to 2.00pm Coffee Morning in the Public Services Centre, High Street, Omagh		
If you are interested but are unable to attend contact Dympna Brogan, Recruitment Team Manager, Western Trust Telephone: (028) 7131 4244 / (028) 8283 5264 / 0800 0720 137 Website: adoptionandfostering.hscni.net		

Cursillo Weekends – Walk with Christ: There will be two Cursillo three-day weekends in Temonbacca. 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

Diocesan Vocations Information Day: Saturday 2nd March starting at 11.00am in the Parochial House, St Eugene's Cathedral, Francis Street, Derry. Enquiries can be made via the Vocations Directors: Fr. Colm O'Doherty on (028) 8167 1393 or Fr. Paul Farran on (028) 7126 2894

Altnagelvin Renal Support Group – Service of Remembrance: Sunday 24th February in Gransha Church at 2.00pm. To pay tribute to those who donated organs for transplantation, both living donors and also people who donated organs after their death. The service will also remember people who have passed away due to organ failure and will celebrate the gift of life achieved through organ donation.
Guest Speaker will be Dr Keith Munro

Cardinal Cipriani – I Hope We Will Be Men Who Listen to God, Or We Are of No Use At All: Archbishop of Lima Talks to Press About Resignation, Conclave *Lima, Peru (Tuesday 19th February, 2013) [zenit.org]*

Here is a ZENIT translation of a press conference given Saturday by Cardinal Juan Luis Cipriani Thorne, archbishop of Lima, Peru.

ZENIT: How is the Church living this moment?

Cardinal Cipriani: In profound prayer and sorrow. At least for me, this unexpected resignation has overwhelmed me interiorly, it is a sorrow -- frankly, because of the enormous affection we have for the Pope, the decision has astonished us and we accept it fully with much faith. But this is my state of mind; I don't know how the rest will be.

ZENIT: Cardinal, you have said that "society is sick." Is the Vatican also sick and that's why the Pope has said: "no individualisms, no conflicts, it's time to unite the Church in the name of God"?

Cardinal Cipriani: We are members of society and we are not exempt from contagion of all that happens in today's world: secularised, always seeking individual success, lying, intriguing; we don't come from another galaxy. Hence when there is talk of conversion, it's a very personal subject, each one must be converted, from the Pope to the last "cat," of course I don't wish to discard, to mistreat anyone, but we must all make a good examination of conscience.

ZENIT: What do you expect from this election? What currents are in conflict? There is talk of the Orthodox, of the progressives ...

Cardinal Cipriani: I'm not going to comment on that, because frankly, I don't believe in those currents. I believe in the action of the Holy Spirit and hope that we cardinals will be able to be men who listen to God, otherwise, we are of no use at all.

ZENIT: What is it like to enter the Sistine Chapel to vote for the Pope? What goes on inside (in the conclave)?

Cardinal Cipriani: I remember the last time, when Cardinal Ratzinger was elected, Pope Benedict XVI. There is great seriousness, in the sense that a series of oaths are taken that give one the sense of thinking that at that moment one is doing what God wants one to do. Therefore, there is much reflection, with great cordiality and fraternity, but at the same time we really feel the weight.

ZENIT: What are the great challenges for the new pope, vis-à-vis the faith and the structure of the Church?

Cardinal Cipriani: It's very difficult to answer this hastily. The Pope has been telling us -- and I think it's a challenge, not of this juncture but a present challenge in the Church -- that the world doesn't believe. There is too much self-sufficiency, as though God isn't needed. One is not interested in Him, and I'm speaking of the powerful. I think they have structured society in a way that it is very difficult to live humanly; I'm not saying in a Christian way, I'm saying humanly. We must recover the human dimension: respect for life, respect for the family and respect for the truth. A plan has been put into place that is extremely contrary to the human being, despite the fact that there's much talk of human rights. So, how can the Church respond to this? With her way of evangelising. She doesn't have structures of power, she has prayer, the election of her bishops, the teaching of the faith with examples, and she must have every baptised person (believe that) Christ is with him. When we look at today's society, there seems to be a doubt: is God in these persons?

ZENIT: Is God shown in these men who say they represent Him?

Cardinal Cipriani: Indeed. I think that the Pope's resignation is a very loud bell, and I hope that we cardinals will now be able to respond also to that God whom we ask to illuminate us so that we know what way we must go.

ZENIT: What you said aside, do you believe that it is a physical and spiritual exhaustion of the Pope the Vatileaks scandal, the fact that he had to address the issues of paedophilia, all that has made him unable to go on any longer ...

Cardinal Cipriani: Evidently. If it was a time of calm and tranquillity, we would see in the Pope brilliant intellectual conditions, enormous kindness -- and we see that day after day. If there is turbulence reflected in society, not just in the Curia, but, fundamentally, turbulence in any man who wishes to do something in life, either human or not human, it's very hard for him to do it: to form a family, to lead a country, to harmonise a global situation. And for one who must proclaim the truth, the Pope, it must be a road full of turbulence in which he has come to a conclusion after much consideration. He has come to the conclusion: I don't have the vigour to do it. →

← **ZENIT:** America is called the "continent of hope," because it is the one where there are most Catholics. Isn't it time that the Church look elsewhere, because there has never been a Latin American pope.

Cardinal Cipriani: I think geography has nothing to do with it. The person must be found with the help of God, no matter where he comes from, he will be the one. I think that geographical or political situations won't be in the conclave.

ZENIT: Would you like to be Pope?

Cardinal Cipriani: No.

ZENIT: Why?

Cardinal Cipriani: I think it's truly hard work which requires preparation. I think there are persons who are far more prepared.

ZENIT: Reviewing the statistics, over the last six years the number of Catholics has fallen; they have joined different (Evangelical) Christian confessions. What is the main problem of the Church on questions of faith? Is it that she isn't adapted to the times, or because people no longer trust her because of the issue of paedophilia? What is the great problem?

Cardinal Cipriani: I think the Pope has declared a Year of Faith, that is, the great problem is the crisis of faith. It's not enough to talk, one must show what one believes; I think that coherence of life is lacking. If one says one believes, how does one show this? And so, sometimes we Catholics throw stones at one another, saying "you are to blame? Or "the other is to blame." It's time to raise our eyes and teach as we always did. The great missionary men who furthered the cause of the Church are saints. Who was Saint Francis of Assisi, Saint Ignatius of Loyola, Mother Teresa of Calcutta, John Paul II, Saint Josemaria Escriva? Saints who offered their grain of sand, their example, they left a wake and then it's up to each one to follow it or not. Therefore, there is need to illuminate more with consistency of life.

ZENIT: And how can there be illumination from a Vatican that is one of the smallest and richest States, with great political influence, which with internal decrees has also covered up for years cases such as, for example, those of paedophilia?

Cardinal Cipriani: I don't agree with what you say, but I do agree that God is everywhere, not in that little plot that they sometimes wish to show as a centre of politics or intrigues. God is everywhere. The material reflection of a place is minimal. I think one's faith must be shown in one's daily. That is the God we believe in. There is a Holy Father, some bishops, but 99.9% of the Church is made up of baptised people who are in journalism, in sports, in culture. I think it's the call to conversion that's lacking daily.

ZENIT: Canon Law states that anyone who is "baptised, male and celibate" can be named Pope. Why are cardinals chosen always?

Cardinal Cipriani: It's a good question, but I don't have the answer.

ZENIT: And might it be that they elect someone who isn't a cardinal?

Cardinal Cipriani: It's possible.

ZENIT: But it would be odd ...

Cardinal Cipriani: It would be odd, as is the (Pope's) resignation. But it can happen.

ZENIT: In accord with modern times?

Cardinal Cipriani: I don't know. Post-modern is better.

ZENIT: Is there a cardinal that's preferred over others? Mention has been made (in the press) of at least of a couple.

Cardinal Cipriani: I don't go into this subject at all. But of course there are people who think one way and others another. That this should be taken to the press, lead to bets and intrigues, I don't think is good. But I imagine there are people who think one way or another, but I'm not on that wavelength.

Thank you all very much and I ask you to pray

Cardinal Juan Luis Cipriani Thorne is 69. He was born in Lima and ordained a priest at age 33. He served as the archbishop of Ayacucho o Huamanga, Peru, before being appointed to Lima in 1999. He was made a cardinal in 2001.

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.

Pope Benedict XVI's Intentions for February (please remember these in your personal prayer)
General – Migrant Families: That migrant families, in particular mothers, may be sustained and accompanied in their difficulties.
Missionary – Peace: That people experiencing war and conflicts may lead the way in building a future of peace.

BADA An Bruach Derg Community Centre – Upcoming Events:

Every Friday Night at 8.30pm	Card playing.	<i>Light Supper served</i>
Every Wednesday Night at 8.30pm beginning 20th February	Series of Local History evenings.	<i>Light Supper served</i>
	Will include a variation of interesting talks and discussions.	

The Parish Community of Badoney Lower invites you to join in their Family of Faith Mission *For full details visit badoneylower.co.uk*

Sunday 24th February	St. Patrick's, Gortin	7.30pm Opening Liturgy
Monday 25th February	St. Mary's, Rouskey	7.00am Mass
	St. Patrick's, Gortin	7.30pm Evening Liturgy
Tuesday 26th February	St. Mary's, Rouskey	7.00am Mass
	St. Patrick's, Gortin	7.30pm Evening Liturgy
Wednesday 27th February	St. Mary's, Rouskey	7.00am Morning Prayer
	St. Patrick's, Gortin	7.30pm Closing Mass

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.

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*

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: kathleenburnsil@gmail.com
 20 The Diamond, Pomeroy. Co Tyrone <http://instituteofirishleadership.org/>

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.

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

Stagefright Theatre Company, Omagh – The Odd Couple by Neil Simon (female version):
 Strule Arts Centre, Omagh Friday 22nd and Saturday 23rd February at 8.00pm. *Tickets £9 and £5 (Children)*

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

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.

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

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.

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

IMPORTANT DATES FOR THE DIARY IN 2013

Sacramental Celebrations

Friday 1st March	St. Patrick's	6.30pm First Confession
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

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

This Week's Calendar of Feasts and Saints:

Friday 1st March – St. David (Bishop) Patron saint of Wales, where he was an abbot and bishop in the 6th century. Several Irish Saints were his pupils and he influenced monastic development in Ireland. Died around 601.

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 9:28-36:

John Byrne OSA (john@orlagh.ie)

1. The transfiguration experience was one that affirmed Jesus' identity as the beloved disciple of God and strengthened him for the future. What have been the experiences, the moments of insight, that have clarified your sense of who you are and being beloved by God?
2. On the mountain the disciples saw Jesus in a new way. Sometimes in friendships there are moments of sharing in which we get to know a friend in a new and deeper way. Have you had that experience in human friendship, or in your relationship with Jesus, with God, or with the Spirit of God within? Recall when it happened and what it was like for you?
3. For the disciples, the experience also served as a reminder that their task as they accompanied Jesus on the road to Jerusalem was really to listen to him. This puts our Lenten efforts in context. What have you found helpful to get you to listen and to understand more deeply the meaning of the life and teaching of Jesus?

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. What can I say to my son who has far more education than me when he says that religion has no place in the advanced, scientific world of today?
- A. There is a strong surge of militant atheism today claiming that there is no basis for what is called the God hypothesis. However there always have been and still are great scientists who are religious believers, such as Francis Collins, famous for his work in mapping the human genome. The Nobel Prize winner, Werner Heisenberger, wrote, ‘the first sip from the cup of natural sciences makes atheists, but at the bottom of the cup God is waiting.’ A little knowledge is a dangerous thing.

The Deep End – Quality Time:

Triona Doherty, Athlone, Co. Roscommon (trionad@gmail.com)

The man who fears to be alone will never be anything but lonely, no matter how much he may surround himself with people. But the man who learns, in solitude and recollection, to be at peace with his own loneliness, and to prefer its reality to the illusion of merely natural companionship, comes to know the invisible companionship of God.
Thomas Merton

In today’s Gospel, Peter, John and James enjoy a special encounter with Jesus as he takes them up the mountain to pray. It is only when they take this step back from their everyday lives and go somewhere private that Jesus reveals to them who he really is. It is only when we spend time with God in prayer that we can truly appreciate his presence with us. Why not take some time alone today to pray the beautiful and uplifting poetry of today’s Psalm 26?

‘The Lord is my light and my help, whom shall I fear?’; ‘It is your face, O Lord, that I seek; hide not your face’; ‘Hope in him, hold firm and take heart, hope in the Lord!’

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
Back in the Penal times
Who gave his life for his belief
Like many of his kind* *At the church they built a monument
To that great man and his work
And every Christian passing by
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."

"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."