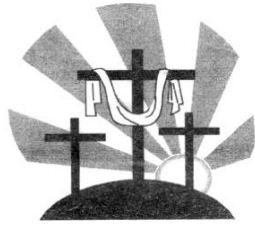


REST IN PEACE



Your prayers are requested for the soul of Kathleen Fitzgerald who died this week and also for the souls of the following whose anniversaries occur at this time:

Deirdre Spillane; John Costello and his son Fergus; Joseph & Evelyn Duffy; Timothy O'Donnell; John Doyle; Brendan Radford;

And for Michelle Dalangin whose Month's Mind occurs.

MAY THEIR SOULS AND THE SOULS OF ALL THE FAITHFUL DEPARTED THROUGH THE MERCY OF GOD REST IN PEACE. AMEN.

CHURCH COLLECTIONS

The amounts collected last weekend are:

| DATE | GREEN BASKET | Share |
|--------------------------------|--------------|-------|
| 21 st February 2021 | € | € |

The green basket is the collection for the support of the priests of the Diocese.

The white basket is the collection for Share, which meets the needs both of poorer parishes and of central agencies of the Diocese.

We thank you for your contributions to the Church collections and for your continuing support of all the collections.

TROCAIRE

Lenten Boxes are available on the table at the back of the church. We would love to see Trocaire getting the support it deserves.

WEEKLY BULLETIN



St. Mary's, Star of the Sea, Sandymount

Parish Office 6683894 / 6683316 – Monday to Friday 9.30 – 12.30
Fr. John McDonagh, Tel: 6684265 – Fr. Cormac McLraith, Tel: 6686845
www.stmarysstaroftheseasandymount.com

Sunday 28th February 2021

Trócaire Lent 2021

The focus of Trócaire's campaign this Lent is on South Sudan, the world's newest country, that gained independence from Sudan in 2011 after many years of conflict. It's a diverse country with sixty languages spoken by dozens of ethnic groups in a population of about eleven million. Each community / village belongs to an ethnic group.

There were hopes that people could finally put war behind them in 2011 but in late 2013 civil war broke out. Almost 400,000 people were killed in this conflict. While a peace agreement was signed in September 2018, fighting continues in many parts of the country. About 3.8 million people were displaced from their homes, 1.6 million internally in South Sudan and 2.2 million living as refugees in neighbouring countries.

Awut and her granddaughter Nyajima, featured on the Trócaire Box, lost their homes and loved ones in the conflict. In their flight to safety they ran for days without food and water. They met another mother, Ajuk and her children and in their friendship the two mothers work tirelessly for their children but are caught in poverty. Covid lingers and fighting continues.

We can be proud of the Church working for peace there; proud too of Sr. Felicia (formerly here in Sandymount) and the Franciscan sisters working there, and proud of Trócaire giving its support significantly. Lent is our opportunity to link with them in support.

Fratelli Tutti : The Pope's Encyclical (continued)

Chapter Three

In the next chapter of the Pope's Encyclical Letter he addresses the challenge of how to picture and bring about an open world. He begins with the human person. 'Human beings cannot live, develop and find fulfilment except in the sincere gift of self to others.' It is love in the depths of every human heart that creates bonds and expands existence. Since we are made for love we have to take up the challenge of moving beyond ourselves as individuals. This movement isn't limited to small groups like families. Ultimately love impels us towards social friendship and universal communion.

The fostering of openness and union with others is key to the right direction of the moral virtues. They are ordered towards love. He draws on Thomas Aquinas to assert that love is a movement in which the beloved is considered as somehow united to ourselves and of great value, worthy, pleasing and beautiful *in himself or herself*. 'It is only on this basis that we will make possible a social friendship that excludes no one and a fraternity that is open to all.'

The increasing levels of communication and interconnectedness in our world today beckons this unity and common destiny of the nations. We see the seeds of a vocation to form a universal community of brothers and sisters who accept and care for each other. While this vocation is geographical on the one hand it is also existential. By this he means that we are invited to expand our circle of friends in cities or families to reach out to those who may not share our interests. He speaks here of the 'existential foreigners', people abandoned or ignored by the society in which one lives. 'Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding and lurks in waiting'. He instances persons with disabilities and the elderly among those not acknowledged as persons of equal dignity in some countries today. Genuine social friendship is what makes universal openness possible. He also identifies, here, instances of false universalism as in authoritarian regimes and in people who travel the world but look down on their own people. In an interesting return to the Good Samaritan story of chapter two he identifies the 'passerby' as persons, who because of their professional and social status in society could not heed their interior call to be neighbours. Their mindset is that one is a neighbour only to the extent that they can serve their purpose, a world of associates rather than of neighbours and Francis sees in the emergence of social groups today who cling to an identity that separates themselves from others as modern instances of 'the passerby.' They only see associates that belong to their world, others are not seen.

Fraternity always serves the common good, based on the acknowledgement of the intrinsic worth of every human person, always and everywhere and without exception. Every human being has the right to live with dignity and to develop integrally. When fraternity is lacking, when freedom isn't directed to love, it becomes little more than living as we will. Nor is equality achieved by proclamations like 'men and women are cherished equally', unless it is achieved by careful and conscious

cultivation of fraternity. We need States and institutions that are primarily concerned with individuals and the common good, looking beyond their concern for free and efficient working of their economic, political and ideological systems.'

Fraternity calls for the promotion of the moral good, striving for excellence and for what's best for others, their growth and health, the cultivation of values and not just material wellbeing. He adds, 'we've had enough of immorality and the mockery of ethics, goodness, faith and honesty. It's time to acknowledge that light-hearted superficiality has done us no good.' He invites solidarity in the task of handing on values in education and formation, from families, teachers and communicators. This solidarity is a service of people, always thinking and acting in terms of community. It extends to combatting poverty, inequality, lack of work, land and housing, the denial of social and labour rights and indeed to care of our planet.

Pope Francis concludes this chapter by re-envisioning the social role of property. He expresses the Church's consistent teaching from earliest times down to the present day in the words of John Paul II, 'God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone'. Private property is a secondary right with considerable social obligation. He draws out the implications of this for refugees and borders, for development of nations and peoples and for the direction of business activity as a noble vocation. Responsibilities are not just towards individuals but towards nations and peoples and so invite a different way of understanding relations and exchanges between countries and between regions within countries. He is calling for a new network and related ethics of international relations to meet the problems we face. Acknowledging that without sharing this way of thinking, his proposal will 'sound wildly unrealistic,' he, nevertheless, insists that 'a real and lasting peace will only be possible on the basis of a global ethic of solidarity and cooperation in the service of a future shaped by interdependence and shared responsibility in the whole human family'.

The Parish Office is closed to the public for the time being. Because of the current seriousness of concern for public health, we have decided to close the parish office to the public for the time being. However, parishioners are invited to leave a message on the phone (01 6683316 or 01 6683894) or to contact Fr John (01 6684265/0876294325) or Fr Cormac (01 6686845) for any services required. Phone messages to the parish office will be checked daily and responded to.

On Sundays in Lent there will be a short reflection service at 5.30pm available on webcam.