

REST IN PEACE



Your prayers are requested this weekend for the souls of the following whose anniversaries occur at this time:

Fr. Pdraig Coleman, Nellie O’Connell, Dermot O’Brien and Maureen (Cowley) Cassidy.

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

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CHURCH COLLECTIONS

The amounts collected last weekend are:

DATE	GREEN BASKET	Share
11 th April	€105	€60

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

We would ask you to return your Trocaire boxes as soon as possible to the Parish Office and on behalf of Trocaire, we thank you for your generous support.

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 McIlraith, Tel: 6686845
www.stmarysstaroftheseasandymount.com

Sunday 18th April 2021

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Easter Alleluia

The late Fr. Martin Clarke, as P.P. in Donnybrook, frequently used the phrase “We are Easter people and ‘Alleluia’ is our song.” ‘Alleluia’ is our Easter acclamation of joy in the Resurrection. We don’t use it throughout Lent all the more to appreciate its use at Easter. What exactly does it mean?

‘Alleluia’ is composed of two words, “Hallel” meaning ‘Praise’ and ‘Yahweh’, the sacred name of God in Hebrew, the language of the Jewish people. ‘Yahweh’ is so sacred to the Jewish community that it is never vocalised. So Alleluia means ‘Praise God’.

Out of respect for the Jewish faith Catholics were asked some years ago to refrain from singing hymns where the name ‘Yahweh’ was articulated and sung. It is the first half of the word ‘Yahweh’ that becomes the end piece of Alleluia just as Hallel is visible in the beginning ‘Allel’.

Over the centuries Gregorian chant brought a graceful variety of expressions of ‘alleluia’ including one recognised exclusively as the ‘Easter Alleluia’, sung at the Easter Vigil ceremony.

The Alleluia Verse at Masses outside Lent, sees the word ‘Alleluia’ used as a frame around a significant verse of Scripture, usually related to the Gospel of the day. It is intended to be sung always, a cantor singing the first alleluia, taken up immediately by the congregation in response, before the cantor sings the chosen verse, then followed by everyone sharing again in singing alleluia.

“We are Easter people, and Alleluia is our song.”

The Pope's Encyclical: Universal Brotherhood:

Chapter Seven

In this chapter Pope Francis brings his proposals of dialogue, encounter, social friendship and universal brotherhood to bear on situations of conflict in our world, where there is a need for paths of peace to heal open wounds and a corresponding need of peacemakers. A striking feature of this chapter is his drawing on the statements of bishops in conflict situations-in the Congo, South Africa, South Korea, Croatia and Columbia, for example. (*Irish readers will no doubt bring the Northern Ireland conflict and subsequent peace process to mind in reading this chapter*).

The importance of truth is emphasised. Those who were former enemies have to accept the truth of what has happened and 'learn to cultivate a penitential memory, one that can accept the past in order not to cloud the future with their own regrets, problems and plans.' The process of peace calls further for an enduring commitment to strive for a new synthesis for the good of all. Truth, alongside justice and mercy are essential ingredients in building peace. Truth should lead, not to vengeance, but to reconciliation and forgiveness.

Striving for a new synthesis in society calls not just for what he terms the 'architecture' of peace that involves the encounter and dialogue of key institutions but also what he terms the 'art' of peace, which involves everyone in that society. One cannot ignore the significance of the involvement of ordinary people such that building a collective memory and creating new possibilities belongs to all. We all have to persevere in a 'culture of encounter', not losing sight of the dignity of the individual human person and the need to respect the common good. 'If we have to begin anew, it must always be from the least of our brothers and sisters', with nobody 'left on the fringes'. Inequality and lack of human development 'make peace impossible'.

There follows in this chapter a helpful reflection on forgiveness. Recognising that some in our world don't value forgiveness for a variety of reasons that he outlines, he points out firmly that forgiveness and reconciliation are central to the Christian message. However, we need to understand what forgiveness and reconciliation actually mean if we are to avoid the fatalism, apathy, intolerance, violence and injustice that can ensue from misunderstandings of these terms. He clarifies what forgiveness entails.

Forgiveness does not mean allowing people walk on our rights, oppressors trampling on human dignity or criminals continuing wrongdoing. Forgiveness in fact calls for our confronting it to demand justice and ensure nobody harms us again.

The important thing in forgiveness is not to fuel anger, become obsessed with revenge or the destruction of the other. Forgiveness means overcoming evil with good, by cultivating values that foster reconciliation, solidarity and peace.

Unresolved conflict, even when it lurks beneath us quietly, always requires dialogue and open, honest negotiation. It can preserve what is valid on both sides and work towards a multifaceted unity that gives rise to new life.

Reconciliation is a personal act and should not be imposed by society. Forgetting is not the answer.

He dwells at length with the importance of the memory of terrible wrongs done and of all that shames humanity. It is also important to remember those who were examples of goodness amid all the hurts and failures. Although forgiveness is possible in bad situations it must never be equated with forgetting. Nor does revenge solve anything. When both sides

suffer in conflict 'we owe equal respect to every innocent victim' (quoting Croatian bishops). He ends this chapter by addressing 'war' and 'the death penalty'. He sees them as two extreme situations that are false answers and answers that don't solve the problems they're meant to solve.

'We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits'. He sees difficulties today in upholding and speaking of 'a just war'. On the death penalty he clearly states that 'the death penalty is inadmissible and the Church is firmly committed to its abolition worldwide'.

Our Thanks

We are deeply grateful to all in our parish, who in the difficult circumstances of the pandemic have kept their faith, hope and love strong and helped keep our community of faith alive. We thank all who continue to visit the church for private prayer; all who link with us via webcam for daily Mass, and the many, who in kindly donations have supported the church at a time of need.

A particular thanks to Jimmy Mc Glynn and to Gerard Lincoln who open and close the church each day; to Carol, Kathleen and Mary who sanitize the church each morning for the safety of all who visit. We're very grateful to Jimmy O'Doherty and his team who, against all the Covid time odds, have built an Easter Garden for us and provided us with a supply of palm this week. Our thanks to Carol and Catherine who have decorated the altar so beautifully for us. A big thank you to Joe McNamara and members of the Pastoral Council in overseeing pastoral needs and to both Joe and Seamus Brett in creating the Stations of the Cross in an online version for us. A special thanks too to Deirdre Seaver and Seamus for their ongoing service to the liturgy and to cantors and readers who, within Covid restrictions, have been very generous in their willing help.

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.

Sacramental Preparation

We don't know when it will be feasible to celebrate the sacraments this year. Meantime our sincere thanks to parents who have registered their intention that their boy or girl will be receiving Confirmation or First Communion when it becomes possible to do so.

Explorers

The next meeting of the Explorers, an inter-church scripture study group, will be held on Zoom this Monday night at 7.30pm. Led by Fr. Kieran O'Mahoney the well known scripture scholar, the group is currently looking at St. Paul's Letter to the Philippines. All are welcome. If you are a newcomer who would like to join please contact Annaret.Simms@ucd.ie. A link will be sent to participants.