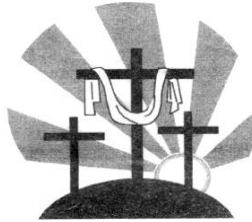


REST IN PEACE



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

Liam O’Sullivan; Patrick Bateman; Dermot Bateman; May Kane; Jim Brody; Nellie O’Connell;

and for Imelda Breathnach 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 listed below were collected from the small Common Fund and Share Fund envelopes at the back of the church

DATE	GREEN BASKET	Share
28 th Feb. to 14 th March	€1,138	€663.50

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.

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

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 21st March 2021

5th Sunday of Lent His hour has come

Three times in the Gospel of John we hear the phrase, ‘his hour has not yet come.’ You’ll remember the first occasion. It was at the marriage feast in Cana that he attended with his mother. The hosts ran out of wine and Mary whispered in his ear, “they have no wine.” “Why turn to me,” he answered, “my hour has not yet come.” And then again when he was teaching in the temple on two occasions we read that “they would have arrested him then but because his time had not yet come no one laid a hand on him” (ch 7, v30) and “No one arrested him, because his time had not yet come” (ch8, v20).

But there was a change when two gentiles from Greece came to say “they’d like to see Jesus.” When Andrew and Philip reported this to him, he said “now the hour has come for the Son of Man to be glorified.” It immediately prompts the significant speech that is in today’s Gospel of the fifth Sunday of Lent. “Unless a grain of wheat falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest.” It is a wonderful summary of what the death and resurrection of Jesus has meant for humanity. “When I am lifted up from the earth, I shall draw all to myself.”

And yes, his soul is troubled in this moment but he asks – ‘what shall I say, Father save me from this hour?’ But it was for this very reason that I’ve come to this hour. Father, glorify your name!’

Twice again John will use the phrase, ‘the hour had come.’ As the Passover approached, ‘Jesus knew that the hour had come for him to pass from this world to the Father (ch13, v1) and so he brought them to the Last Supper, the first Eucharist; and then as he began the priestly prayer in that setting (ch17:1) he prayed:

‘Father, the hour has come; glorify your Son so that your Son may glorify you; And through the power over all mankind that you have given him, let him give eternal life to all those you have entrusted to him.’

Therein lies our hope when our hour comes.

Fratelli Tutti-The Pope's Encyclical, chapter 5 continued

The Pope then turns to the importance of politics in our world. He is convinced that a healthy political life is an absolute necessity for us if we are to grow towards universal fraternity and social peace. He acknowledges that for many people today politics is a 'distasteful word' and that the corruption, inefficiency and mistakes of some politicians have contributed to this. Others try to discredit politics and argue for its replacement by economics or by embedding it deep in one ideology or another. He is concerned that politics should never be subject to the economy and that the economy in turn should not be subject to efficiency driven technocracy. Politics opens the door to other ways of addressing the present crisis and he's anxious that healthy politics is 'capable of reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia'. Politicians need to be far-sighted, attending to the long term common good and upholding high principles. What we call in Ireland, 'parish pump politics', quick fixes and piecemeal solutions, and what he refers to as 'petty forms of politics' won't meet grave structural deficiencies of global society. What's needed amounts to fundamental reform and radical renewal of the way politics is done. He goes on to appeal for a renewed appreciation of politics as 'a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good'.

Recognising all people as brothers and sisters and seeking to build forms of social friendship that include everyone demand commitment to finding the means to this end. It isn't merely utopian as some claim but a noble exercise of political charity. He gives a lot of emphasis to this political charity in the vocation of the good politician. 'This political charity is born of a social awareness that transcends every individualistic mindset.' Charity finds expression, not only in close and intimate relationships but also in 'macro relationships, social, economic and political'. He perceives that there are attempts nowadays to isolate individuals and make them vulnerable to manipulation by powers with spurious interests. Good politics will seek to build communities at every level of social life to move globalisation in a dignified direction and so avoid its disruptive effects.

Quoting from Pope Benedict's 2009 letter 'Charity in Truth' where he asserted that today charity 'is easily dismissed as irrelevant for interpreting and giving direction to moral responsibility', Francis emphatically states Church teaching - that every commitment inspired by the Church's social doctrine is derived from charity. It means that love is also civic and political and makes itself felt in every action that seeks to build a better world. Charity, accompanied by a commitment to truth, and respectful of the development of the sciences, represents the best means of discovering effective paths of development for everyone. Good intentions are not enough.

Besides the kind of love that is 'elicited', Francis speaks also of a 'commanded' love that is expressed in those acts of love that spur people to create better institutions, better regulations and more supportive structures. It's an equally important act of love to strive to organise society 'so that one's neighbour will not find himself in poverty', a form of love very pertinent to the politician. It is an act of charity to help someone who is suffering. It is also an act of charity to work to change social conditions that cause that suffering. It is an act of love to help an elderly person cross a river but the politician who sees that a bridge is built across the river is also exercising charity. It is a lofty form of charity that ennoble political activity. This

charity too, the spiritual heart of politics, is always a preferential love shown to those in greatest need. Only in a gaze transformed by charity will the dignity of others be recognised. It's at the heart of authentic politics. The biggest concern of a politician should not be about a drop in the polls but about finding solutions 'to social and economic exclusion, human trafficking, marketing of human organs and tissues, sexual exploitation of boys and girls, slave labour including prostitution, the drug and weapons trade, terrorism and international organised crime. We need to be assured that our institutions are effective in facing up to these scourges', issues the Pope raised in his address to the United Nations in 2015. The Pope gave added emphasis here to the scandal of hunger and the human shame of trafficking in persons.

Openness to everyone is another hallmark of political charity and Governments have a particular responsibility to foster encounter and seek convergence where possible. Recalling his agreed statement with Grand Imam Ahmad Al Tayyeb in Abu Dhabi in 2019 he repeats that 'the architects of international policy and world economy to work strenuously to spread the culture of tolerance and of living together in peace; to intervene at the earliest opportunity to stop the shedding of innocent blood'.

Apart from their difficult and demanding work, politicians as men and women are called to practice love in their everyday interpersonal lives. They need, like all of us in an increasingly complex and functionalised world, to never lose sight of the fact that 'loving the most insignificant of human beings as a brother or sister, as if there were no other person in the world, cannot be considered a waste of time'. Politics must make room for a tender love of others. It combines love with hope. He ends this chapter with a series of telling questions for politicians in their lofty vocation, among them, 'how much love did I put into my work?' 'what did I do for the progress of people?' 'what good did I achieve in the position that was entrusted to me'?

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.

Easter Card Deliveries

Easter cards and Easter Dues envelopes are ready to be distributed by our volunteers. Please call to the Parish office.