



ASHBOURNE DONAGHMORE PARISH BULLETIN



Email: info@ashbourneparish.ie

Website: www.ashbourneparish.ie

21st Sunday in Ordinary Time

Printed 24-08-2018

MASS INTENTIONS

Church of the Immaculate Conception, Ashbourne

Sat. 25th Aug.	6.00pm	Months Memory Alan Bennett
Sun. 26th Aug.	9.00am	People of the Parish
Sun. 26th Aug.	11.00am	NO 11 am MASS TODAY
Sun 26th Aug.	12.30pm	NO 12.30 pm MASS TODAY
Mon. 27th Aug.	10.00am	Av. Daniel Kiernan
Tues. 28th Aug.	10.00am	Special Intention *
Wed. 29th Aug.	10.00am	Remem. Catherine Conroy
Thurs.30th Aug.	10.00am	Av. Edward Joseph Bobbett
Fri. 31st Aug.	10.00am	Av. Sean Lynch
Sat. 1st Sept.	10.00am	Bethany Memorial Mass
Sat. 1st Sept.	6.00pm	Av. Barney Kearns
Sun. 2nd Sept.	9.00 am	Av. Patrick Twomey and also remem. Denis Brady & Mary Neill
Sun. 2nd Sept.	11.00 am	Months Memory Emily Byrne
Sun. 2nd Sept.	12.30 pm	Av. Eileen Cassidy

St. Patrick's Church, Donaghmore

Sun. 26th Aug.	10.00am	People of the Parish
Sun 2nd Sept.	10.00am	Av. Bernie & Mick Boland Av. James & Alice Hickey



Ashbourne:
1st & 2nd Sunday of the month at 1.45pm.
3rd Saturday of the month at 4.00pm.

Donaghmore:
Sunday 30th September 2018 during 10 a.m. Mass.

Pre-Baptism Meeting
Next talk will take place on Monday 10th September 2018 in the Parish Hall, Ashbourne at 8.00pm.

Baptism Registration Forms are available on the Parish Website.



Sacraments & Devotions

Morning Masses:
Mon.-Sat. 10.00 a.m.
Ashbourne

Eucharistic Adoration:
Tues. 10.30a.m. to 11.30 a.m.
Thurs. 10.30a.m.—9 p.m.

Confessions:
Saturday after 10 a.m. Mass
First Friday of the Month 7-8pm

Rosary:
Ashbourne Church
Mon-Fri. 9.30am
Mon-Fri. after 10am Mass
Mon.-Fri. 7.30 p.m.

A prayer for those who have entered Eternal Rest



May Brennan, Deerpark, mother of Sarah Healy;
Una Bowles, mother of Margaret Higgins, Huntsgrove and Kevin Bowles, Cookstown;
Mandy Mohan, Coolock;
Peggy Flood, Ratoath.

Colm Gaynor, Jim Lanigan and Helen Malone whose anniversaries occur at this time.

May they rest in the peace of the Risen Christ. Amen



CALLING ALL YOUNG SINGERS IN ASHBOURNE!

A new choir for young people is starting in Ashbourne this September.

This is an exciting opportunity for young people to receive a musical and choral education, quality instruction in singing and vocal technique, explore fantastic new music, while making friends and having FUN! The choir is open to applicants from third class in primary school through to second level. Age appropriate leadership roles will be available for interested applicants.

Rehearsals will take place weekly during the school term.

WHERE: Ashbourne Parish Hall **WHEN:** Mondays 4.30-5.45PM
REGISTRATION & INFORMATION SESSION:

Monday 17th September 2018 Ashbourne Parish Hall, 7-8PM
All interested young singers, parents and guardians welcome.

For more information, email youngashbournesingers@gmail.com

PARISH NOTICES

JOIN US for tea/coffee after the 11 a.m. Mass each Sunday in the Parish Hall. All welcome.

LEGION OF MARY meet on Thursdays at 8 p.m. in Parish Office. All welcome.

SUMMER ROSARY CRUSADE on Wednesday 29th Aug. 8p.m. at Rath Lodge.

BETHANY BEREAVEMENT SUPPORT: Drop-in Centre on 3rd Tues. of each month 8-9 p.m. or anytime by appointment. Tel. 087 2715222.

DIVINE MERCY CONFERENCE in Ardboyne Hotel, Navan 2pm-5.30pm on Sept. 8th. For information call 085 8021382.

NATIONAL GRANDPARENTS PILGRIMAGE TO KNOCK: Bus leaving The White House Carpark at 8 a.m. on Sunday 9th Sept. For further information contact Mary on 01 8041941.

PILGRIMAGE TO CLONFERT: Healing Mass Sunday 1st September. Contact Tony on 087 9526337.

IRISH CANCER SOCIETY: Volunteer drivers urgently needed. The Irish Cancer Society operates a free Volunteer Driver Service for patients attending the following hospitals for chemotherapy treatment to the Mater Hospital, St. James Hospital, Tallaght Hospital and St. Vincent's. We are looking for drivers with free weekday availability, who have a car available to them and can commit to a minimum of two days a month. Please call Laura on 01 2310594 to see www.cancer.ie.

Priests of the Parish
Fr. Derek Darby P.P. - 8350547
Fr. Ciaran Clarke C.C. - 8350406
Priest on Duty Fr. Ciaran 01 8350406

Parish Office Opening Hours
9.30 a.m.—12 Noon Mon. to Fri.
10.00 a.m.—12 Noon Sat.
Phone: 01 8353149

PARISH HALL
Bookings for the Parish Hall can be made with Mary on 086 7327737 or parishhall2014@gmail.com

LETTER OF HIS HOLINESS POPE FRANCIS TO THE PEOPLE OF GOD

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary's song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk.1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite. With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us!”

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain. Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future. Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the

Lord does. For as St. John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a *penitential exercise of prayer and fasting*, following the Lord's command. This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives. This is clearly seen in a peculiar way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”. Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people”. Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church's members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world”.

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion. Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience. In this way, we can show clearly our calling to be “a sign and instrument of communion with God and of the unity of the entire human race”.

Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, “to insist more upon prayer”, seeking to grow all the more in love and fidelity to the Church. She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

FRANCIS Vatican City, 20 August 2018



Collections

Ashbourne Plate €1,310; Donaghmore Plate €155; Development Fund €920.
We thank all who contribute and all who pay by Standing Order.

