LOURDES 2014

Date: 7th - 12th May – 5nights

Hotel: Jeanne D'Arc

Fare: €750 per person sharing

As we are limited to 30 places early

booking is advisable.

Booking forms are available in the

Sacristy, Parish Shop and Office

ANNIVERSARIES

Wednesday 31st December

10.00am Percy Reeves

Thursday 1st January 2015

10am

Joseph McCarthy
Catherine and Louis Delgado

Sunday 4th January 2015

7.30pm (Vigil) Cyril Storan

Kitty Brett

Michael O'Connor

James Stynes

10.30am Ciaran O'Connell

James Crahan & Thomas

O'Neill

David and Ellen Minogue Gerry, Fran, Jim and Daniel

Doran

12 Noon Bill and Elevyn Brennan

David (Dave) Mitchell Liam and Muriel Kearney

Bridget Leydon Joseph Morton Marius Cwenar

NOTICES

Monday 29th December

Miraculous Medal Novena after 10am Mass and Rosary.

Tuesday 30th December

The Legion of Mary meets in the Convent at 11.00am. New members are welcome.

PILGRIMAGE TO THE HOLY LAND IN 2015

Friday 27 February – Saturday 7 March 2015 €1,295.00 (pps)

Spiritual Director: Fr. John Kelly

(Chaplain Tallaght Hospital) Details from: Map Travel

36 Upper O'Connell Street, Dublin 1.

(Entrance on Parnell Street)

Tel: 01-8783111 : patricia@maptravel.ie

ORLAGH CENTRE EVENTS

Week of: 4 JANUARY 2015

Wednesday, Jan 7 | 10.00am - 1.00pm | €15

'COME AWAY AND REST AWHILE'

A morning of stillness and mindfulness in tranquil surroundings for those who need a break in a busy life. Option of lunch at the end of the morning. $\ensuremath{\in} 25$ (with lunch)

With Bernadette Toal and John Byrne

Saturday, Jan 10 | 10.00am - 4.30pm | €50 **DAY FOR YOURSELF**

"You are my child, the beloved". Can you believe that about yourself?

Around this theme you will be invited to listen, reflect, chat and pray (with the option of Mass at 4.30).

With Bernadette Toal and John Byrne

EVERY WEEK

Wednesday : 8.00 - 8.30 pm - MEDITATION

Sunday 10.00 - 10.20am

MEDITATION (Centering Prayer)

Sunday - 10.30am - LECTIO DIVINA

MASS

BOOKING: Tel: (01) 495 8190 | Email: info@orlagh.ie; Website: www.orlagh.ie

CALL FOR SUBMISSIONS

Notices and submissions for the Newsletter must be received before 10.30am on WEDNESDAY morning to be considered for inclusion into that week's edition. Envelopes marked "PARISH NEWSLETTER" should be left into the Sacristy or Parish Office.

PARISH TEAM CONTACTS

Village

Office/Sacristy 459 3520

Fr Damian Farnon, Moderator St Cecilla's 459 2665

Fr Pádraig O'Sullivan, Co-P.P. St Columba's 464 0441

Fr. Seamus McEntee St Mary's 459 2311

Clonburris

Fr Shán O Cuív CC 087 238 7530

Knockmitten

Fr Des Byrne CC 45 Woodford Drive. 459 2323



Parish Pastoral Workers (for the Combined Catholic Parishes of Clondalkin)

> Peter Siney 089 461 4226

Christopher Okereke 457 3546

PARISH NEWS

Clondalkin Village, Clonburris & Knockmitten

clondalkinchurch@eircom.net

www.clondalkinparish.com

Vol. 19

Sunday – 21st December 2014

No 51

THE HOLY FAMILY

Simeon and Anna have been waiting for God's promise to be fulfilled. They represent all that has happened in Israel's history before this moment. What kind of Messiah were they expecting? Simeon had been assured that he would not die before this moment came and he is there to welcome this family who must have seemed 'ordinary' and poor. Simeon can see that this child will be 'a light for revelation to the Gentiles and for the glory of your people Israel'. Already there is a note of reversal: of boundaries being stretched. Mary is told that this child 'is destined for the fall and the rising of many'. There will be trouble ahead; there will be challenges for many. Simeon knows that many thoughts will be exposed, what people really think will be revealed, who they welcome and who they exclude will be challenged; for God's invitation and welcome has no boundaries. Anna rejoices for all those who were looking for the redemption of Jerusalem. In this statement she knows that this child will overturn systems of oppression and exclusion.

Luke is interested in how humanity responds to the Gospel. If Jesus' message is really good news, then this requires a shakeup; a shakeup which challenges comfortable assumptions about the way God works. God's abundant invitation to all may not sit comfortably with many. While Anna prays and fasts for a change of heart in the way Jerusalem operates, Simeon warns Mary that this will not be an easy road.

Jane Mellett
Email janemellett@yahoo.com
(Intercom - December 2014 - January 2015)

WEDDINGS

Congratulations and best wishes to:

Niall F. Byrne and Sharon Seagrave

recently married.

LECTIO DIVINA

Lectio Divina is a way of praying using the Scriptures. It is not Scripture study or speculation but a listening in faith to God's Word

Lectio Divina was the normal way of reading the Bible for the first 1,000 years of the Church. It began in the monasteries, especially those following the rule of St. Benedict.

Lectio Divina is exactly the opposite to speed reading-It invites us to mull over, and chew upon the text.

Lectio Divina is not an end in itself but part of a process which allows the Word of God to change our thinking and acting in the world in which we live

Lectio Divina resumes on Tuesday 6th January 2015.

Sr Anne

LAST LIGHTS CEREMONY

As the curtains are drawn down on year 2014 all are invited to a special ceremony here in the Church at 4pm on New Year's Eve, 31st December 2014, in the presence of the Blessed Sacrament and with the Church in silence, lit by candle light to celebrate the year in its final few hours, reflect on the blessings bestowed, remember loved ones who are sick and those gone home and all the changes that few months can make.

In quiet adoration we look forward to a New Year full of promises and depending on God's Providence as we dedicate our loved ones, Church and community to His loving care.

The Feast of the Holy Family By St. Bernard of Clairvaux

In Mary we praise that which places her above all others, that is, fruitfulness of offspring together with virginity. For never has it been known in this world that anyone was at the same time mother and virgin. And see of Whom she is mother. Where does your astonishment at this so wondrous dignity lead you? Is it not to this, that you may gaze in wonder yet never sufficiently revere? Is she not in your veneration, nay, in the esteem of Truth itself, raised above choirs of angels? Does not Mary address the Lord and God of all the angels as Son, saying: Son, why hast thou done so to us?

Who among the angels may thus presume? It is enough for them, and for them their greatest honour, that while they are spirits by nature they have become and are called angels, as David testifies: Who makest thy angels spirits. Mary, knowing herself mother, with confidence calls that Majesty Son Whom the angels in reverence serve. Nor does God disdain to be called that which He disdained not to be. For the Evangelist adds a little later: He was subject to them.

Who was subject to whom? A God to men. God, I repeat, to Whom the angels are subject: Whom principalities and powers obey: was subject to Mary; and not alone to Mary, but to Joseph also, because of Mary. Admire and revere both the one and the other, and choose which you admire the more: the most sweet condescension of the Son, or the sublime dignity of the Mother. For either am I at a loss for words: for both are wondrous. For that God should obey a woman is humility without compare; and that a woman should have rule over God dignity without equal. In praise of virgins is it joyfully proclaimed: that they follow the lamb withersoever he goeth. Of what praise shall you esteem her worthy who also goeth before Him?

Learn, O Man, to obey. Learn, O Earth, to be subject. Learn, O Dust, to submit. The

Evangelist in speaking of thy Maker says: He was subject to them; that is, without doubt, to Mary and to Joseph. Be you ashamed, vain ashes that you are. God humbles Himself, and do you exalt yourself? God becomes subject to men, and will you, eager to lord it over men, place yourself above your Maker? O would that God might deign to make me, thinking such thoughts at times in my own mind, such answer as He made, reproving him, to His apostle: Go behind Me, Satan: because thou savorest not the things that are of God.

For as often as I desire to be foremost among men, so often do I seek to take precedence of God; and so do I not truly savour the things that are of God. For of Him was it said: And he was subject to them. If you disdain, O Man, to follow the example of a Man, at least it will not lower thee to imitate thy Maker. If perhaps you cannot follow Him wheresoever He goeth, at least follow in that wherein He has come down to you.

If you are unable to follow Him on the sublime way of virginity, then follow God by that most sure way of humility; from whose straitness should some even from among the virgins go aside, then must I say what is true, that neither do they follow the Lamb withersoever he goeth. He that is humble, even though he be stained, he follows the Lamb; so too does the proud virgin; but neither of the two whithersoever He goeth: because the one cannot ascend to the purity of the Lamb that is without stain, nor will the other deign to come down to the meekness of the Lamb, Who stood silent, not merely before the shearer, but before the one that put Him to death. Yet the sinner who makes after Him in humility, has chosen a wholesomer part than the one that is proud in his virtue; since the humble repentance of the one washes away uncleanness, but the pride of the other contaminates his own virtue.

Truly blessed was Mary who possessed both humility and virginity. And truly wondrous the virginity whose fruitfulness

stained not, but adorned her; and truly singular the humility, which this fruitful virginity has not troubled, but rather exalted; and wholly incomparable the fruitfulness which goes hand in hand with her humility and her virginity. Which of these things is not wondrous? Which is not beyond all comparison? Which that is not wholly singular? It would be strange if you did not hesitate to decide which you regard as most worthy of praise: whether the wonder of fruitfulness of offspring in virginity, or of virginal integrity in a mother: sublimity of Offspring, or humility joined to such dignity: unless it be that we place both together above each one singly: and it is truly beyond any doubt more excellent and more joyful to have beheld these perfections united in her, than to see but one part of them.

And can we wonder that God, of Whom it is written that He is wonderful in his saints. shows Himself in His own Mother yet more wondrous still. Venerate then, Ye spouses, this integrity of flesh in our corruptible flesh. Revere likewise, Ye virgins, fruitfulness in virginity. Let all men imitate the humility of God's Mother. Honour, Ye angels, the Mother of your King, you who adore the Offspring of our Virgin; Who is your King and our King, the Healer of our race, the Restorer of our fatherland: Who among you is so sublime, yet among us was so lowly: to Whose Majesty as well from you as from us let there be adoration and reverence: to whose Perfection be there honour and glory and empire for ever and ever. Amen.

Prayer to the Holy Family

Lord Jesus Christ, Who, being made subject to Mary and Joseph, didst consecrate domestic life by Thine ineffable virtues; grant that we, with the assistance of both, may be taught by the example of Thy Holy Family and may attain to its everlasting fellowship. Who livest and reignest forever.