

Rest in Peace / Requiescat in Pace

Your prayers are requested for the repose of the souls of the following parishioners whose anniversaries are being remembered on the following dates.

Day	10.00 a.m.	7.00 p.m.
Monday 29.10.2012	Angela Morley (AR) Lucy Weafer (AR)	
Tuesday 30.10.2012		
Wednesday 31.10.2012		
Thursday 01.11.2012		
Friday 02.11.2012	November Dead List	November Dead List
Saturday 03.11.2012		Christine O'Connor (MM) Margaret O'Reilly, her husband Daniel & son Michael (AR) Michael Duffy (AR) Helena Kennedy Katie Byrne (AR)

Day	9.00 a.m.	10.30 p.m.	12.00 p.m.
Sunday – 04.11.2012	Margret Clarke (AR) Michael Clarke (AR)	Eliza Caulfield (AR) Michael Caulfield (AR) Caulfield Family (AR)	Lilly Bridgeman (AR) Bernard Bridgeman (AR) All the members of the Bridgeman & Kiernan Families (AR) Bobby Ferry (AR)

(MM) = Months Mind (AR) = Annual Remembrances (BR) = Birthday Remembrance

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace,

Amen.

Please note that due to the amount of time required to produce the bulletin we cannot guarantee that mass intentions, submitted to the sacristy a week before the publishing date of the bulletin, will be included.

Weekly Bulletin

Issue No. 42 / 2012 (099)

St Patrick's Parish, Ringsend & Irishtown

Saturday 27th October / Sunday 28th October 2012

Thirtieth Sunday in Ordinary Time

Year B



Parish Office: 01 6697429 - Opening Hours: 9.30 to 13.30 – Monday to Wednesday

Website: www.stpatrickschurchringsend.com

All Souls' Day – Friday 2nd November 2012

In Western Christianity, this day is observed principally in the Catholic Church, although some churches of Anglican Communion also celebrate it. The Eastern Orthodox Church observes several All Souls' Days during the year. The Roman Catholic celebration is associated with the doctrine that the souls of the faithful who at death have not been cleansed from the temporal punishment due to venial sins and from attachment to mortal sins cannot immediately attain the beatific vision in heaven, and that they may be helped to do so by prayer and by the sacrifice of the Mass. In other words, when they died, they had not yet attained full sanctification and moral perfection, a requirement for entrance into Heaven. This sanctification is carried out posthumously in Purgatory. The official name of the celebration in the Roman Rite liturgy of the Roman Catholic Church is "The Commemoration of All the Faithful Departed". Another popular name in English is Feast of All Souls. In some other languages the celebration, not necessarily on the same date, is known as Day of the Dead.



The Western celebration of All Souls' Day is on 2 November and follows All Saints' Day. In the ordinary form of the Roman Rite, if 2nd November falls on a Sunday, the Mass is of All Souls, but the Liturgy of the Hours is that of the Sunday. (Though Lauds and Vespers for the Dead in which the people participate may be said.) In the extraordinary form of the Roman Rite and in the Anglican Communion, All Souls Day is instead transferred, whenever 2nd November falls on a Sunday, to the next day, 3 November. The Eastern Orthodox Church dedicates several days throughout the year to the dead, mostly on Saturdays, because of Jesus' resting in the Holy Sepulchre on that day.

Christmas Raffle

Tickets for the Big Annual Christmas Raffle are now available. Can all Promoters please see Patsy for their supply of tickets.

People can get the tickets from their usual promoters or contact the Parish Office Monday to Wednesday 9.30am to 1.30pm.

Tickets are also on sale at the back of the church after Saturday evening and all Sunday Masses

Thank you all for your kind support.

November Service

Friday 9th November 2012

at 7.30 p.m.

The annual remembrance service for all parishioners who were called to the Lord during the past 12 months will be held on **Friday 9th November at 7.30 pm.**

Please note that the mass time has been moved to **7.30pm** to facilitate families travelling to the mass.

Community Notice Board

30th – 1st November 2012



Please visit the website www.ringsendhalloween.com for more information

Please note that Thursday 1st November, The Feast of All Saints, is a Holy Day of Obligation. The vigil mass for The Feast of All Saint will be held at 7.p.m. on Wednesday 31st October.

The Halloween parade starts a 5.pm from Irishtown Stadium. We look forward to seeing all those who attend the parade, joining us for mass at 7.pm.

All Saints' Day

1st November 2012

[Holy Day of Obligation]

Masses: Vigil Mass 7.pm on Wednesday 31st October and 10.am & 7.pm on 1st November.



All Saints' Day (in the Roman Catholic Church officially the Solemnity of All Saints and also called All Hallows or Halloween), often shortened to All Saints, is a solemnity celebrated on 1st November by parts of Western Christianity, and on the first Sunday after Pentecost in Eastern Christianity, in honour of all the saints, known and unknown. In the Western calendar it is the day after Halloween and the day before All Souls' Day.

In Western Christian theology, the day commemorates all those who have attained the beatific vision in Heaven. It is a national holiday in many historically Catholic countries. In the Catholic Church and many Anglican churches, the next day specifically commemorates the departed faithful who have not yet been purified and reached heaven. Christians who celebrate All Saints' Day and All Souls' Day do so in the fundamental belief that there is a prayerful spiritual bond between those in purgatory (the 'Church Suffering'), those in heaven (the 'church triumphant'), and the living (the 'church militant').

Child Protection Policy

Please note that a copy of our Parish Child Protection Statement is displayed in the church. A copy may be obtained from the parish office.

Parish office opening hours are 9.30 am to 1.30 pm Monday to Wednesday.

Bingo

Every Monday Night in the C.Y.W.M.S. to support our Local Boys and Girls Schools.

Doors Open at 7pm.

Plan Giving Envelopes

We will be giving out the plan giving envelopes after all masses this weekend.

We thank all those who contribute to our parish in the weekly plan giving envelope collection.

Church Collections

We thank you for your contributions to the church collections. The amounts collected for the last three weeks were:

Date	First Basket	Second Basket	Other Collections
6 th / 7 th October 2012	€ 674	€ 588	€
13 th / 14 th October 2012	€ 662	€ 529	€
20 th / 21 st October 2012	€ 668	€ 671	€

The first basket is a collection for the support of priests of the parish and the Diocese. The second basket is for the Share collection.

The Book of Jeremiah

The prophet Jeremiah lived during the latter part of the seventh century and the first part of the sixth century. During his long ministry he warned God's people of the catastrophe that was to fall upon the nation because of their idolatry and sin. He lived to see this prediction come true with the fall of Jerusalem to the Babylonian King, Nebuchadnezzar, the destruction of the city and the Temple, and the exile to Babylonia of Judah's King and many other people. He also foretold the eventual return of the people from exile and the restoration of the nation.

The Letter to the Hebrews

The Letter to the Hebrews was written to a group of Christians who, faced with increasing opposition, were in danger of abandoning the Christian faith. The writer encourages them in their faith primarily by showing that Jesus Christ is the true and final revelation of God. In doing this he emphasizes three truths: (1) Jesus is the eternal Son of God, who learnt true obedience to the Father through the suffering that he endured. As the Son of God, Jesus is superior to the prophets of the Old Testament, to the angels, and to Moses himself. (2) Jesus has been declared by God to be an eternal priest, superior to the priests of the Old Testament. (3) Through Jesus the believer is saved from sin, fear, and death; and Jesus, as High Priest, provides the true salvation, which was only foreshadowed by the rituals and animal sacrifices of the Hebrew religion. By citing the example of the faith of some famous persons in Israel's history (chapter 11), the writer appeals to his readers to remain faithful, and in chapter 12 he urges his readers to continue faithful to the end, with eyes fixed on Jesus, and to endure whatever suffering and persecution may come to them. The book closes with words of advice and warning. (Outline of Contents: Introduction: Christ the complete revelation of God 1.1-3; Christ's superiority over the angels 1.4-2.18; Christ's superiority over Moses and Joshua 3.1-4.13; The superiority of Christ's priesthood 4.14-7.28, The superiority of Christ's covenant 8.1-9.28; The superiority of Christ's sacrifice 10.1-39; The primacy of faith 11.1-12.29; Final exhortations and conclusion 13.1-25).

Letter from St. Paul to the Ephesians

Paul's Letter to the Ephesians is concerned first of all with "God's plan... to bring all creation together, everything in heaven and on earth, with Christ as head". It is also an appeal to God's people to live out the meaning of this great plan for the unity of mankind through oneness with Jesus Christ. In the first part of Ephesians the writer develops the theme of unity by speaking of the way in which God the Father has chosen his people, how they are forgiven and set free from their sins through Jesus Christ the Son, and how God's great promise is guaranteed by the Holy Spirit. In the second part he appeals to the readers to live in such a way that their oneness in Christ may become real in their life together. Several figures of speech are used to show the oneness of God's people in union with Christ: the church is like a body, with Christ as the Head or like a building, with Christ as the cornerstone: or like a wife, with Christ as the Husband. This letter rises to great heights of expression as the writer is moved by the thought of God's grace in Christ. Everything is seen in the light of Christ's love, sacrifice, forgiveness, grace, and purity. (Outline of Contents: Introduction 1.1-2; Christ and the Church 1.3-3.21; The new life in Christ 4.1-6.2; Conclusion 6.21-24).

The description of the Books of the Bible and "Scriptures [marked GNB] are taken from the Good News Bible published by The Bible Societies/Collins © American Bible Society". For full information, go to www.biblesociety.org.uk/copyright.

The Church has always revered sacred Scripture even as it has revered the body of the Lord, because, above all in the liturgy, it has never ceased to receive the bread of life from the table both of God's word and of Christ's body and to offer it to the faithful. (Vatican II. Constitution on Revelation, 21)

Weekday Morning Mass: 10.00 a.m.: Mon, Tue, Thurs, Fri, Sat

Weekday Evening Mass: 7.00 p.m.: Mon, Tue, Wed, Thurs, Fri (except Bank Holidays)

Sabbath Masses: Sat:- 7.00 p.m. Vigil
Sun:- 9.00 a.m., 10.30 a.m. **Choir**, 12.00p.m. **Folk Group**

Eucharistic Service: 10.00 a.m.: Wednesday (unless there is a funeral)

Benediction: Every Monday after 7.00 p.m. Mass (except Bank Holidays) First Friday of each month.

Rosary: Monday to Saturday after 10.00 a.m. Mass
Mon to Friday after 7.00 p.m. Mass

Baptisms: Please enquire in the sacristy for available dates. Baptisms are held on Sunday after 12.00 Mass. One months notice is required.

Year of Faith

With the Apostolic Letter of 11 October 2011, [Porta fidei](#), Pope Benedict XVI declared a Year of Faith. This year will begin on 11th of October on the 50th anniversary of the opening of the Second Ecumenical Vatican Council, and will conclude on 24 November 2013, the Solemnity of our Lord Jesus Christ, Universal King. Throughout the year various events and initiatives will be promoted through the Office of Evangelisation of the Archdiocese of Dublin and updated on their new website: <http://www.evangelisation.ie/category/year-of-faith/>



His Grace, Archbishop Diarmuid Martin will be the chief concelebrant at a mass in the Pro-Cathedral on Wednesday 14th November 2012, at 11.00am, to celebrate the Year of Faith and the Feast of St. Laurence O'Toole.

YOUTH DEFENCE

"Mayo Life Network" have announced a Rally for Life for the 3rd November in Castlebar. They believe it will give the people of Mayo and the rest of Ireland the chance to remind An Taoiseach Enda Kenny that the majority of voters remain firmly opposed to the introduction of abortion in Ireland. 1 pm, 3rd November, The Mall, Castle bar. For bus information call: 0877020255



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Telephone: 01 8730463

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The Book of Isaiah

The book of Isaiah is named after a great prophet who lived in Jerusalem in the latter half of the eighth century B.C. This book may be divided into three sections: 1 - Chapters 1-39 come from a time when Judah, the southern kingdom, was threatened by a powerful neighbour, Assyria. Isaiah saw that the real threat to the life of Judah was not simply the might of Assyria, but the nation's own sin and disobedience to God, and their lack of trust in him. In vivid words and actions the prophet called the people and their leaders to a life of righteousness and justice, and warned that failure to listen to God would bring doom and destruction. Isaiah also foretold a time of world-wide peace and the coming of a descendant of David who would be the ideal king. 2 Chapters 40-55 come from a time when many of the people of Judah were in exile in Babylon, crushed and without hope. The prophet proclaimed that God was about to set his people free and take them home to Jerusalem, to begin a new life. A notable theme of these chapters is that God is the Lord of history, and his plan for his people includes their mission to all nations, who will be blessed through Israel. The passages about "the Servant of the Lord" are among the best-known in the Old Testament. 3 Chapters 56-66 are for the most part addressed to people who were back in Jerusalem, and who needed reassurance that God was going to fulfil his promises to the nation. Concern is expressed for righteousness and justice and also for Sabbath observance, sacrifice, and prayer. A notable passage is chapter 61 verse 1-2, words used by Jesus at the beginning of his ministry to express his calling. (Outline of Contents: Warning and promises 1.1-12.6; Punishment of Nations 13.1-23.18; God's judgement of the world 24.1-27.13; Further warnings and promises 28.1-35.1; King Hezekiah of Judah and the Assyrians 36.1-39.8; Messages of promises and hope 40.1-55.13; Warnings and promises 56.1-66.24).

Acts of the Apostles

The Acts of the Apostles is a continuation of Luke. Its chief purpose is to tell how Jesus' early followers, led by the Holy Spirit, spread the Good News about him "in Jerusalem, in all Judea and Samaria, and to the ends of the earth". (1.8) It is the story of the Christian movement as it began among the Jewish people and went on to become a faith for the whole world. The writer was also concerned to reassure his readers that the Christians were not a subversive political threat to the Roman Empire, and that the Christian faith was the fulfillment of the Jewish religion. Acts may be divided into three principal parts, reflecting the ever widening area in which the Good News about Jesus was proclaimed and the Church established: (1) The beginning of the Christian movement in Jerusalem following the ascension of Jesus; (2) Expansion into other parts of Palestine; (3) Further expansion, into the Mediterranean world as far as Rome.

An important feature of Acts is the activity of the Holy Spirit, who comes with power upon the believers in Jerusalem on the day of Pentecost and continues to guide and strengthen the Church and its leaders throughout the events reported in the book. The early Christian message is summarized in a number of sermons, and the events recorded in Acts show the power of this message in the lives of the believers and in the fellowship of the Church. (Outline of Contents: Preparation for the witness 1.1-26; Jesus' last command and promise 1.1-14; The successor of Judas 1.15-26; The witness in Jerusalem 2.1-8.3; The witness in Judea and Samaria 8.4-12.25; The ministry of Paul 13.1-28.31; The first missionary journey 13.1-14.28; The conference in Jerusalem 15.1-35; The second missionary journey 15.36-18.22; The third missionary journey 18.23-21.16; Paul a prisoner in Jerusalem, Caesarea, and Rome 21.17-28.31)

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Liturgical Section:

Reflection on today's readings (www.biblical.ie/Lectons/SB3.asp#3449)

Theme: Blindness comes in many forms. Injustice is one of them. We should ask the Lord today to remove any blindness in our hearts, that prevents us from recognizing what we need to change.

In today's first reading, we hear that to the prophet's plea, "Save, O Lord, your people, the remnant of Israel" comes God's promise, "I will lead them back; they shall not stumble."

In today's second reading, we hear that Jesus is "a priest forever, according to the order of Melchizedek" with all the qualifications to be our mediator with god.

In today's Gospel, we hear that Jesus Jesus hears the prayer of blind Bartimaeus and gives him back his sight.

Bartimaeus

There are many stories of the blind being healed in the gospel, but this one about Bartimaeus is the best known one. It is laden with simple and easy-to-understand teaching. I remember a Charlie Browne cartoon some years ago, when Lucy was berating Charlie, and she said to him "Do you know what's wrong with you, Charlie Browne?" "What's wrong with me?" asked Charlie. "What's wrong with you is that you don't want to know what's wrong with you!" How unlike Bartimaeus in today's gospel. It was a moment of grace. Bartimaeus was blind, and Jesus of Nazareth was passing by. Bartimaeus had a choice. He could let Jesus go by, or he could grab the moment, and be healed. Jesus didn't go around healing anybody. Rather he went around with - the power to heal, and the person on the roadside had to make a decision about stopping him or not. Whenever they did stop him and ask to be healed, he told them that it was their faith that healed them. Bartimaeus was determined. When he called out, those around him tried to get him to shut up, and stay quiet. That could have been enough to put him off, if he were not so determined. He shouted louder, and kept shouting until Jesus stopped, and called him over. Don't forget, Bartimaeus was blind, and yet Jesus did not go over to him. Jesus remained where he was, and he waited for Bartimaeus to come to him. If he really wanted to be cured, he would easily overcome any problems in getting to Jesus. It was obvious to everybody that Bartimaeus was blind, and yet Jesus asked him "What do you want me to do for you?" Once again, it was Jesus putting the onus on us. If you want to be cured of blindness, of alcoholism, or of depression, then you yourself have got to come to Jesus and tell him. He knows rightly what's wrong with you, yet he says "Ask and you will receive." "Your heavenly Father will surely give to those who ask." Bartimaeus's reply was simple, implying some sort of uncomplicated faith that did not require long speeches, or agonised beseeching. "I want to see" was his reply. That prayer struck home, and Jesus told him that it was his, Bartimaeus' faith, that healed him. The quality of his prayer was simple and uncomplicated. Firstly, he needed to get Jesus' attention, and then he had to make his request. Somewhere he had arrived at the conviction that Jesus was not someone who turned a deaf ear to the cry of the poor. He was spot-on, and his hunch proved right. He is certainly a wonderful example to any of us. We are told that he threw aside his old cloak, got up, and ran to Jesus. The old cloak may have been symbolic of his past, of his darkness, of his despair. He was determined to step out in faith, and to go for it. Jesus would not disappoint him, and, somehow, he seemed to know that. All attempts of those around him to silence him only succeeded in making him more determined. He was clear in his mind about what he wanted, and he was also clear from whence his help would come.

This homily is taken from the following site: (www.biblical.ie/Lectons/SB3.asp#3449)