

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 26.11.2012	Anthony Flood (AR)	
Tuesday 27.11.2012		
Wednesday 28.11.2012		
Thursday 29.11.2012		Tommy Daly (AR)
Friday 30.11.2012		
Saturday 01.12.2012	Bill & Bridie Mulcahy (AR)	Jimmy Quinn (MM) Lora & Helen Murphy (AR) Christy Murphy (AR) Eddie Egan (AR)

Day	9.00 a.m.	10.30 p.m.	12.00 p.m.
Sunday – 02.12.2012	Sarah Reilly & Uncle Jonny		

(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.
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**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. 44 / 2012 (101)

**St Patrick's Parish, Ringsend & Irishtown**

**Saturday 24<sup>th</sup> November / Sunday 25<sup>th</sup> November 2012**

**Jesus Christ – Universal King**

**Year B**



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

Website: [www.stpatrickschurchringsend.com](http://www.stpatrickschurchringsend.com)

## Jesus Christ – Universal King

The feast of Jesus Christ the Universal King was instituted by Pope Pius XI in 1925 and is observed on the last Sunday of the Roman Catholic Liturgical Year. It causes us to meditate on the Second and Final Coming of Christ, the last Judgment, and the end of the world.

It would seem that the second coming of Christ is an evangelical Protestant doctrine. You don't see many mainline Protestant or Catholics pay much attention to it. Evangelicals, on the other hand, make millions selling book and movies about it. But let's take a look at the Catholic Eucharistic Liturgy—after the consecration the memorial acclamation proclaims “Christ has died, Christ has Risen, Christ will come again!” Or “when we eat this bread and drink this cup, we proclaim your death Lord Jesus, until you come in glory.” In the Our Father we pray “thy Kingdom Come.” If there were any ambiguity as to what this means, the priest's next prayer clears it up: “as we wait and work in joyful hope for the coming of our saviour Jesus Christ.” And the Nicene Creed proclaims the constant doctrine of the Catholic Church “he will come again in glory to judge the living and the dead.” He came once in humility and obscurity, riding on an donkey and wearing a crown of thorns. He will come again in glory, publicly, riding on the clouds and will decisively put an end to the culture of death, once and for all. Should we be worried? If we are living a life of opposition to God, yes. Hell trembles at the thought of his coming. The stories of the flood and of Sodom and Gomorrah in the book of Genesis are inspired Scripture. He will come as judge, to make clear what it is that each person has chosen as their destiny, to call all to accountability for their choices, which are in fact eternal choices with eternal consequences.



But what if you've sought to do His will and be his disciple? Then this coming will be a joyful occasion. For the king comes as judge for some and saviour for others. For those who welcome him, every tear shall be wiped away. They shall be from every tribe, tongue, people, and nation (Revelation 7:9) and will be ushered into a dimension of joy that can scarcely be imagined.

## 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.**

**Please return all ticket stubs to Patsy or Catherine by Wednesday 28<sup>th</sup> November**

## Ceremony of illumination

**Saturday 8<sup>th</sup> December at 7.00p.m. mass**

Once again there will be a Christmas tree in the grounds of the Church. This will be a very special Christmas tree in that you will have the opportunity to dedicate one of the lights on the tree to your loved ones (living or deceased).

For a small donation (€5) you will receive an angel which you may hang on your Christmas tree at home. You will also receive a card to hang on the smaller tree in the church, which is located in the Sanctuary where you can write the name of the person you wish to dedicate the light too.

If you would like to take part in this, donations will be accepted after every mass (including weekday masses) in the month of November and up until the 8<sup>th</sup> December.

*(All donations received will be given to Bro. Kevin Crowley Capuchin Day Centre, Church Street for homeless people and Temple Street Children's Hospital)*

### Bingo

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

**Doors Open at 7pm.**

## Advent

Advent is a time of preparation, preparation for the fulfilment of the covenant between our God and his people. The word Advent is from the Latin "adventus" which means "coming" and is associated with the four weeks of preparation for Christmas. Advent always contains four Sundays, beginning on the Sunday nearest the feast of St. Andrew the Apostle, (November 30) and continuing until December 24.

It blends together a penitential spirit, very similar to Lent, a liturgical theme of preparation for the Second and Final Coming of the Lord, called the Parousia, and

a joyful theme of getting ready for the Bethlehem event. Since the 900's Advent has been considered the beginning of the Church year. This does not mean that Advent is the most important time of the year. Easter has always had this honour. The traditional colour of Advent is purple or violet which symbolizes the penitential spirit.

## Community Notice Board

**Free Bus Service to Post Office.**

Just a reminder to anyone who would like free transport over to the Post Office in Barrow Street. RICC have a free Bus Service every **Friday at 10.30am and 2.30pm from outside the Church.**

**St. Patrick's Boys National School – Old Mobile Phones**

St. Patrick's Boys National School are collecting old mobile phones to raise funds for the school. Old Mobile phones can be left in the school or in the sacristy.

**Your support is greatly appreciated.**

### Catholic Men & Women's Society - (Formerly CYMS)

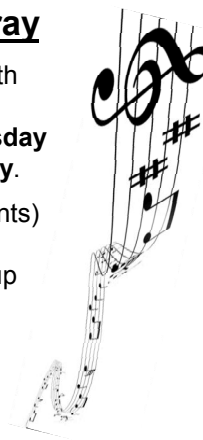
**CMWS** would like to invite all past and present members, their families, friends and relations to their annual deceased members Mass on **Friday 30 November 2011 at 8.30 p.m.** in the Branch. **Refreshments will be served after the Mass.**

### Marian College Musical – Hairspray

Marian College, Sandymount, in association with Muckross Park, will present the hit musical 'Hairspray' in Marian College hall from **Wednesday November 28<sup>th</sup> to Friday 30<sup>th</sup>, at 8pm nightly.**

All tickets are only €8 on Wed., and €10 (students) and €12 (adults) on Thurs. & Fri. Family tickets: €40. There are also special group rates available.

**Bookings:** 6684036 (school hours) or 087-9195012 (anytime).



### 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.**

### 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 |
|---------------------------------------------------|--------------|---------------|-------------------|
| 3 <sup>rd</sup> / 4 <sup>th</sup> November 2012   | € 669        | € 614         | €                 |
| 10 <sup>th</sup> / 11 <sup>th</sup> November 2012 | € 826        | € 803         | €                 |
| 17 <sup>th</sup> / 18 <sup>th</sup> November 2012 | € 623        | €             | € 639 (SIR)       |

**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 Daniel

The book of Daniel was written during a time when the Jews were suffering greatly under the persecution and oppression of a pagan king. Using stories and accounts of visions, the writer encourages the people of his time with the hope that God will bring the tyrant down and restore sovereignty to God's people. The book has two main parts: (1) Stories about Daniel and some of his fellow-exiles, who through their faith in God and obedience to him triumph over their enemies. These stories are set in the time of the Babylonian and Persian Empires. (2) A series of visions seen by Daniel, which in the form of symbols present the successive rise and fall of several empires, beginning with Babylonia, and predict the downfall of the pagan oppressor and the victory of God's people.

## The Letter of St. Paul to the Romans

Paul's Letter to the Romans was written to prepare the way for a visit Paul planned to make to the church at Rome. His plan was to work among the Christians there for a while and then, with their support, to go on to Spain. He wrote to explain his understanding of the Christian faith and its practical implications for the lives of Christians. The book contains Paul's most complete statement of his message. After greeting the people of the church at Rome and telling them of his prayers for them, Paul states the theme of the letter: "The gospel reveals how God puts people right with himself: it is through faith, from beginning to end" (1.17). 'Paul then develops this theme. All mankind, both Jews and Gentiles, needs to be put right with God, for all alike are under the power of sin. People are put right with God through faith in Jesus Christ. Next Paul describes the new life in union with Christ that results from this new relation with God. The believer has peace with God and is set free by God's Spirit from the power of sin and death. In chapters 5-8 Paul also discusses the purpose of the Law of God and the power of God's Spirit in the believer's life. Then the apostle wrestles with the question of how Jews and Gentiles fit into the plan of God for mankind. He concludes that the Jewish rejection of Jesus part of God's plan for bringing all mankind within the reach of God's grace in Jesus Christ, and he believes that the Jews will not always reject Jesus. Finally Paul writes about how the Christian life should be lived, especially about the way of love in relations with others. He takes up such themes as service to God, the duty of Christians to the state and to one another, and questions of conscience. He ends the letter with personal messages and with words of praise to God. (Outline of Contents: Introduction and theme 1.1-17; The need for salvation 1.18-3.2; God's way of salvation 3.21-4.25; The new life in Christ 5.1-8.39; Israel in the plan of God 9.1-11.36; Christian conduct 12.1-15.13; Conclusion and personal greetings 15.14-16.27).

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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)



IRISH CATHOLIC
BISHOPS' CONFERENCE
COMHDHAIL EASPAG CAITLICEACH ÉIREANN

Statement by the Standing Committee of the Irish Catholic Bishops' Conference on the equal and inalienable right to life of a mother and her unborn child

At the conclusion of the meeting of the Standing Committee of the Irish Catholic Bishops' Conference today in the Columba Centre, Saint Patrick's College, Maynooth, the following statement has been issued:

The death of Mrs Savita Halappanavar and her unborn child in University Hospital Galway on the 28 October last was a devastating personal tragedy for her husband and family. It has stunned our country. We share the anguish and sorrow expressed by so many at the tragic loss of a mother and her baby in these circumstances and we express our sympathy to the family of Mrs Halappanavar and all those affected by these events.

In light of the widespread discussion following the tragic death of Mrs Halappanavar and her unborn baby, we wish to reaffirm some aspects of Catholic moral teaching. These were set out in our recently published Day for Life message on 7 October last, available on www.chooselife2012.ie :

- The Catholic Church has never taught that the life of a child in the womb should be preferred to that of a mother. By virtue of their common humanity a mother and her unborn baby are both sacred with an equal right to life.
- Where a seriously ill pregnant woman needs medical treatment which may put the life of her baby at risk, such treatments are ethically permissible provided every effort has been made to save the life of both the mother and her baby.
- Whereas abortion is the direct and intentional destruction of an unborn baby and is gravely immoral in all circumstances, this is different from medical treatments which do not directly and intentionally seek to end the life of the unborn baby. Current law and medical guidelines in Ireland allow nurses and doctors in Irish hospitals to apply this vital distinction in practice while upholding the equal right to life of both a mother and her unborn baby.
- Some would claim that the unborn baby is less human or less deserving of life. Advances in genetics and technology make it clear that at fertilisation a new, unique and genetically complete human being comes into existence. From that moment onwards each of us did not grow and develop into a human being, but grew and developed as a human being. With many other religious and ethical traditions we believe in upholding the equal and inalienable right to life of a mother and her unborn child in our laws and medical practice. This helps to ensure that women and babies receive the highest standard of care and protection during pregnancy. Indeed, international statistics confirm that Ireland, without abortion, remains one of the safest countries in the world in which to be pregnant and to give birth. This is a position that should continue to be cherished and strengthened in the interests of mothers and unborn children in Ireland.

The Book of Revelation / The Book of the Apocalypse

The Revelation to John was written at a time when Christians were being persecuted because of their faith in Jesus Christ as Lord. The writer's main concern is to give his readers hope and encouragement, and to urge them to remain faithful during times of suffering and persecution. For the most part the book consists of several series of revelations and visions presented in symbolic language that would have been understood by Christians of that day, but would have remained a mystery to all others. As with the themes of a symphony, the themes of this book are repeated again and again in different ways through the various series of visions. Although there are differences of opinion regarding the details of interpretation of the book, the central theme is clear: through Christ the Lord, God will finally and totally defeat all his enemies, including Satan, and will reward his faithful people with the blessings of a new heaven and a new earth when this victory is complete. (Outline of Contents:- Introduction 1.1-8; Opening vision and the letters to the seven churches 1.9-3.22; The scroll with seven seals 4.1-8.1; The seven trumpets 8.2-11.19; The dragon and the two beasts 12.1-13.18; Various visions 14.1-15.8; The seven bowls of God's anger 16.1-21; The destruction of Babylon, and the defeat of the beast, the false prophet, and the Devil 17.1-20.10; The final judgment 20.11-15; The new heaven, the new earth, the new Jerusalem 21.1-22.5; Conclusion 22.6-21).

The Gospel according to John

The Gospel according to John presents Jesus as the eternal Word of God, who "became a human being and lived among us." (1.14) As the book itself says, this Gospel was written so that its readers might believe that Jesus is the promised Saviour, the Son of God, and that through their faith in him they might have life (20.31). After an introduction that identifies the eternal Word of God with Jesus, the first part of the Gospel presents various miracles which show that Jesus is the promised Saviour, the Son of God. These are followed by discourses that explain what is revealed by the miracles. This part of the book tells how some people believed in Jesus and became his followers, while others opposed him and refused to believe. Chapters 13-17 record at length the close fellowship of Jesus with his disciples on the night of his arrest, and his words of preparation and encouragement to them on the eve of his crucifixion. The closing chapters tell of Jesus' arrest and trial, his crucifixion and resurrection, and his appearances to his disciples after the resurrection. The story of the woman caught in adultery (8.1-11) is placed in brackets because many manuscripts and early translations omit it, while others include it in other places. John emphasizes the gift of eternal life through Christ, a gift which begins now and which comes to those who respond to Jesus as the way, the truth, and the life. A striking feature of John is the symbolic use of common things from everyday life to point to spiritual realities, such as water, bread, light, the shepherd and his sheep, and the grapevine and its fruit. (Outline of Contents: Prologue 1.1-18; John the Baptist and the first disciples of Jesus 1.19-51; Jesus' public ministry 2.1-12.50; The last days in and near Jerusalem 13.1-19.42; The resurrection and appearances of the Lord 20.1-31; Epilogue: another appearance in Galilee 21.1-25)

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## Liturgical Section:

### Reflection on today's readings ([www.biblical.ie/Lectons/SB3.asp#3490](http://www.biblical.ie/Lectons/SB3.asp#3490))

**Theme:** On the last Sunday in the liturgical year we honour Jesus as our Saviour and King. It is a timely year-end call, to renew our loyalty to our Blessed Lord and to his gospe.

**In today's first reading,** we hear that the prophet Daniel foresees in a vision the coming of a powerful "Son of Man" who will have dominion over all peoples.

**In today's second reading,** we hear that the risen Christ is the "ruler of the kings of the earth." But it is only at the end of time that he will take full possession of his kingdom.

**In today's Gospel,** we hear that questioned by Pilate, Jesus declares that he is indeed a King, but that his kingdom is unlike the kingdoms of this world.

### Royal Witness to the Truth

Has kingship gone out of fashion? Nowadays, democracy, with all its complexities, is the generally accepted form of regulating society. Except in a figurative sense, like "king of the road," words like royalty and kingship smack too much of authority and an absolute demand for our respect and obedience and evoke a bygone age, marked with the trappings of privilege and power. The old notion of "The divine right of kings" often served to justify radical inequality and the suppression of individual rights. Therefore, many regard kingship as an unsuitable image for our modern world. In light of all this, what do we mean when we say today, that Christ is our king?

Does it mean that he rules over us with authority? That he demands our loyal service and submission? That he would suppress our right to self-expression and the free exercise of personal rights? Today's Gospel puts us on the right tract, and indicates what kind of king he really is. Jesus told the Roman Governor that his kingship was like no other: "My kingdom is not of this world." His kingship is far removed from our usual notion of kings. Standing before Pilate, dressed in the robe and wearing the crown of a mock king before this ruthless military governor, Jesus claims a spiritual authority that has nothing to do with external trappings or the power to compel by force. His authority is the authority of truth. He is king by the fact that he lives the truth and has the power to lead others to the truth – the truth that can save them to eternal life: "for this I was born and came into the world, to bear witness to the truth. All who are on the side of truth listen to my voice" (John 18:37.) Christ lived by the truth and he died for it. Through the centuries his followers have continued to risk their all for the sake of his truth. In him the Son of the Eternal God, the one who reveals the Father of all truth, millions have found the source and the inspiration for their own deepest truth, the truth which makes them free. His word, contained in the Scriptures, gives us the clearest kind of truth.

The truth of Christ is one of word and action, perfectly in harmony. Truth was vitally important to him, who hated all sham and pretense. Perhaps we tend to think of the truth in terms of the spoken word mostly. And we could be economical with it. All those questions we posed, to see how to conceal the truth without actually lying. The old ironic remark "whatever you say, say nothing!" is still to be heard. But truth is something to be loved and lived, something to be acted upon, as St Paul says, "doing the truth in love" (Eph. 4:15.) It is by doing the truth in love that we honour his kingship. We spread his kingdom, his saving rule on earth. Doing the truth wherever we are, in business, in politics, at work or at home, should be our ideal, our guiding value, the hallmark of our lives. To get deeper in touch with the truth demands our attention and maybe some change in our lifestyle. It needs periods of quiet, even spending some time with him in personal prayer. Truth cannot really mark our lives without the inspiration which comes from Christ its source. It has to flow from prayer to life, and back into prayer again. A new commitment to the truth can give us a new vision of life. And far from oppressing us, Christ the King of truth will be the one to set us free.