



# Ballyhea Parish Newsletter



## Gaudete Sunday

3<sup>rd</sup> Sunday of Advent

12<sup>th</sup> December 2021

Year C

[ballyheaparish.com](http://ballyheaparish.com)

# 49

Mass is Live Streamed	Mass Times	The Month of December is Dedicated to The Immaculate Conception of B.V.M
Saturday 11 <sup>th</sup>	10:00 19:30	Pope St. Damasus I (Commissioned St. Jerome to translate the Bible) <b>VIGIL MASS</b>
Sunday 12 <sup>th</sup>	08:30 11:00	<b>GAUDETE SUNDAY</b> <b>3<sup>RD</sup> SUNDAY OF ADVENT</b> <i>Station at the St. Peter's</i>
Monday 13 <sup>th</sup>	12:00	<b>St. Lucy, Virgin Martyr</b>
Tuesday 14 <sup>th</sup>	12:00	<b>St. John of the Cross, Carmelite Priest &amp; Doctor of the Church</b>
Wednesday 15 <sup>th</sup>	12:00	Ember Day – Mass in Latin (1962)
Thursday 16 <sup>th</sup>	10:00	Feria
Friday 17 <sup>th</sup>	10:00 18:00	Feria/Ember day <i>The 'O' Antiphons in Anticipation of Christmas Begin</i> <b>Exposition of the Most Blessed Sacrament</b>
Saturday 18 <sup>th</sup>	10:00 19:30	Our Lady's Expectation/Ember Day <b>VIGIL MASS</b>

Confession is by Appointment

Donations @ [ballyheaparish.com](http://ballyheaparish.com)

Exposition & Benediction after Mass on Thursday

**PLEASE TAKE THIS NEWSLETTER HOME AFTER MASS**

The Rosary is Recited before Daily Mass & After the 08:30 Mass on Sunday

### PUBLIC PRAYERS OF ADORATION BEFORE THE MOST BLESSED SACRAMENT

The Blessed Sacrament will be exposed, every Friday in Advent, from 18:00 to 19:30.

We will gather, as a community, to thank Almighty God for our deliverance from Covid-19.

### CHRISTMAS SICK CALLS

Will be attended to on Wednesday 22<sup>nd</sup> December at the usual times.

### PRIORY INSTITUTE LECTIO DIVINA ADVENT RETREAT

[prioryinstitute.com](http://prioryinstitute.com)

### FLOWER ARRANGEMENT ROTA

Angela Ryan will be doing the flowers from Saturday 11<sup>th</sup> & 18<sup>th</sup> December.

Thanks to Greta Donegan Kenny who arranged the flowers these past two weeks.

**Deaths:** Thomas O'Connell of Ballylanders, who died this week, R.I.P.

**ANNIVERSARIES:** Sunday, 12<sup>th</sup> 08:30 – Sean & Evelyn O'Shaughnessy & Helen O'Connor

Sunday, 12<sup>th</sup> 11:00 – Neil & Peggy Walsh of Castledodd

### THE ST. VINCENT DE PAUL SOCIETY

*Please support the SVP Annual Appeal – You could help save someone from impossible choices this Christmas*

Collections will be taken this weekend. Please give generously!

### BALLYHEA PARISH CHRISTMAS ANNUAL

The Parish Annual is available for € 5.00.

### THE MYSTERY OF GOD AS THE CENTRE OF MAN'S EXISTENCE

The primary concern of the Creator, in the mystery of salvation, is directed towards bringing man to self-transcendence, in which he goes out of himself in loving communion with Him. God is a being who is so interested in our lives that our own hearts must urge us to interest ourselves in him. He never gives up. He is for us and sometimes against us, but always in order to gain us. He searches for us, and cannot reach us as long as we have not found him. He gives us delight and joy, then grief and setbacks; he gives sickness and health, exuberant youth and the calm of old age.

God's love pulls and tugs and shakes at our daily life until we raise our tired eyes, which are continually fixed on earthly things, and make them look deeper, beyond the changes in our lives, to the living God, who is trying in and through all these events to gain our hearts. He finds no satisfaction in making things difficult for us, nor does he regret the liberality of his gifts of good days in our lives, nor grudge us the pleasure we take in them. But above all this and through all of it he wishes that our hearts, excited by earthly joys and softened by disappointments, should ultimately realise that our life is greater than this secular universe and that there is a God of love who wishes to encounter us and enter into personal relationship with us. Our God is someone living, who understands the art of love well enough to disappear now and again only to reappear before we grow too tired in seeking Him.

Thus what God really aims at in his providential guidance of our lives is that we should be brought to intimacy with him; not coercively and unwillingly, but freely and out of love. This is the most profound mystery of our life: personal relationship with God in grace, true reciprocity in freedom and love.

The gospels tell us that a felling of expectancy had grown among the people, so John declared before them all, **'I baptise you with water, but someone is coming, someone more powerful than I, and I am not fit to undo the straps of his sandals...'** (Lk 3. 14) In this connection, Pope St. Gregory the Great comments as follows, **'We should note and ponder with careful thought, how holy men of God, in order to safeguard themselves in humility, when they know many things well, endeavour to keep before their minds that which they do not know, so that on the one hand, they remind themselves of their own limitations, and on the other, they are not raised above themselves because of those things in which their mind is accomplished. Knowledge indeed is virtue, but humility is the guardian of virtue. For the future then, be humble in your minds with regard to whatever you may know, lest what the virtue of knowledge has stored, the wind of vanity may carry off.'** (Homily 7)

John explains that Christ will baptise with the Holy Spirit and fire, inferring by implication, that the sacraments of the New Law will be the means of grace that produce an inward spiritual communion which give way eventually to the eschatological life of the kingdom of God. He also makes clear, however, that these sacraments are part of the inherent common good of social communion into which the invisible workings of grace invite us, and by which those same workings are inwardly maintained. Ultimately, when these sacramental means cease to exist, they do so in order to give way not to a non-sacramental, invisible reality, but to a superior communal life that is itself also visible and invisible. This is the life of the Resurrection, in which we will live in everlasting dependency upon the sacramental mediation of Christ himself: the human mediation of the Saviour as High Priest. Thus, we will depend on the God-man eternally.