



Ballyhea Parish Newsletter
Sixth Sunday in Ordinary Time
Septuagesima Sunday
13th February 2022
ballyheaparish.com



Year C

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Mass is Live Streamed	Mass Times	The Month of February is Dedicated to The Holy Family
Saturday, 12 th	10:00 19:30	Our Lady on Saturday Vigil Mass
Sunday, 13 th	08:30 11:00	SIXTH SUNDAY IN ORDINARY TIME
Monday, 14 th	12:00	Ss. Cyril & Methodius, Apostles to the Slavic People & Doctors of the Church
Tuesday, 15 th	12:00	Feria
Wednesday, 16 th	12:00	Feria in Septuagesima – Latin Mass
Thursday, 17 th	10:00	The Seven Holy Founders of the Servite Order
Friday, 18 th	10:00	Feria
Saturday, 19 th	10:00 19:30	Our Lady on Saturday Vigil Mass

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Confessions are heard on request

Exposition & Benediction after Mass on Thursday

The Rosary is recited before Daily Mass & after the 08:30 Sunday Mass

NOTICE ON APPROACHING TO RECEIVE HOLY COMMUNION

Only those wishing to receive Holy Communion should approach the altar, & please do so on a seat by seat basis.

FRIDAY PENANCE

Abstaining from meat or some other food; abstaining from alcohol or tobacco; making an effort to commit to family prayer; to assist at Mass; visiting the Blessed Sacrament; making the Stations of the Cross; fasting from food; helping the poor, old or lonely.

MCN Online Religious Goods Shop ~ Communion & Confirmation Gifts

mcnonlineshop.tv

Rota for Flowers

Bernie & Triona Crowley [5 & 12 February]

Breda Crowley [19 & 26 February]

ANNIVERSARIES

Saturday, 12 th	19:30	– Michael Corbett of Ballyhay, Month's Mind
Sunday, 13 th	08:30	– Frank O'Keeffe of Ballynoran
Sunday, 13 th	11:00	– Dan & Breda Lynch of Caher
Monday, 14 th	12:00	– Val Curran of Dungarvan

WITH GOD ALL THINGS ARE POSSIBLE

Our destiny is to a life of greatest intimacy with God. This union between the creature & the Creator was established when God raised our first parents to the supernatural state of grace. But by sin they revolted against God, & the bond between heaven & earth was severed. It needed the man-God to heal that rupture, & it is now, by the Passion & merits of our divine Saviour, that we can once again become children of God, & share in the divine life of grace.

It is in the free action of God the Creator that we find the very meaning of creation, even if it has been distorted by the experience of sin. In fact, the narrative of the first sin (Gen 3:1-24) describes the permanent temptation and the disordered situation in which humanity comes to find itself after the fall of its progenitors. Disobedience to God means hiding from his loving countenance and seeking to control one's life and action in the world. Breaking the relation of communion with God causes a rupture in the internal unity of the human person, in the relations of communion between man and woman and of the harmonious relations between mankind and other creatures. (Gaudium et Spes. 13)

The moral prescriptions which God imparted in the Old Covenant, and which attained their perfection in the New and Eternal Covenant in the very person of the Son of God made man, must be faithfully kept and continually put into practice. Jesus did not come to add a new link to mankind's already existing chain of cognition; he did not come to scale new peaks of existence higher than any previously glimpsed; nor did he come to establish a new ideal, a transvaluation for which the time was at last ripe. It is the other way around. From the abundance otherwise reserved for heaven, Jesus brings divine reality to earth. He is the stream of living water from the eternal source of the Father's love to the thirsting world. From 'above' he establishes the new existence it was impossible to establish solely from below, existence which, seen only from the natural level, must seem subversive & incoherent. (From Veritatis Splendor)

To participate in this new order, man must open his heart. He must free himself from the clutches of natural existence & advance to meet the things to come. He must eradicate the old, deeply rooted claim that this world is sufficient unto itself, the essential & only reality; he must admit that earthly existence even at its best is stained & discredited in the eyes of God. Naturally such self-emancipation is particularly difficult for those for whom the world holds the most delights—for the powerful & the creative, for all who have a large share in the earth's greatness & beauty. These are the rich, the sated, the laughing, the praised & honoured ones—hence, the woe that threatens them. On the other hand, blessings on the poor, the mournful, the hungry & persecuted, not because their condition in itself is blessed, but because it helps them realise that more than just this world exists. Need teaches them only too well how inadequate existence is, & once taught, they turn more easily from earth to heaven for something better. In all Jesus says & does stalks a disturbing, antagonising demand for a general revaluation.