



Ballyhea Parish Newsletter



Third Sunday in Lent

20th March 2022

Year C

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Mass is Live Streamed	Mass Times	The Month of March is Dedicated to Saint Joseph
Saturday, 19 th	10:00 19:30	FEAST OF ST. JOSEPH, SPOUSE OF B.V.M Vigil Mass
Sunday, 20 th	08:30 11:00	THIRD SUNDAY IN LENT
Monday, 21 th	12:00	Lent
Tuesday, 22 nd	12:00	Lent
Wednesday, 23 rd	12:00	Latin Mass
Thursday, 24 th	10:00	Lent
Friday, 25 th	10:00 20:00	ANNUNCIATION OF THE LORD Station Mass
Saturday, 26 th	10:00 19:30	Lent Vigil Mass

Donate @ ballyheaparish.com

Confessions are heard on request

Exposition & Benediction after Mass on Thursday

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

Only those receiving Holy Communion should approach the altar, & only on a seat by seat basis.

COMMUNITY MEETING, IN THE HALL, 21ST MARCH AT 20:00

A meeting will be held in the Community Hall to discuss a proposed late amendment to the Draft County Development Plan for Ballyhea Village.

All are welcome.

THE LAST LENTEN STATION MASS, IN THE CHURCH, 25TH MARCH AT 20:00

Castlewrixon, Shinana, Ballinagrath, Caher, Imphrick, Lisballyhea, Aghaburren, Ballyhoura, Loughlea, & Glantane

LENTEN ALMS

The Parish has adopted a Missionary Outreach in Burkina Faso in West Africa. Alms in support of this project may be left in, in the usual ways during Lent.

The entire proceeds of this initiative will be sent to Archbishop Crotty, Apostolic Nuncio in Burkina Faso, to be applied on the ground to a deserving charity of his choice.

Last year €800.00 was sent to the Mission in Burkina Faso.

ANNIVERSARIES

Saturday	19 th – 10:00	John & Mary O'Brien, Ballinadrideen
Saturday	19 th – 19:30	John & Margaret Shanahan & Colie Quain, Ardskeagh
Sunday	20 th – 11:00	Joe & Anne McAuliffe, Pike Cross

COLLECTION FOR UKRAINE

Will be taken up on the weekend of the 26th & 27th March.

Please place your offering into an envelope, marked with your Parish Envelope Number on the outside. Please be as generous as possible.

JESUS' CALL TO REPENTANCE

The fundamental though not ultimate demand made by Jesus on those who wished to participate in the reign of God was that they should repent. To the Semitic mind it suggested a man turning away from his former path, now recognised as wrong, & striking out in a completely different direction.

Conversion or repentance, therefore, is the total attitude of a man, involving all his powers; a religious action, a resolute total turning to God; not merely a turning away from, & atonement for, sins committed (repentance & penance) but also a new orientation for the future; quite often a conversion in belief, or at least a new & deeper understanding of God & his holy will; finally, an answer to the call of God's grace, a grasping of the opportunity of salvation offered by him.

The person who repents recognises & regrets the fact that he is lost, realises his hapless position in relation to the all-holy God & hence his profound wretchedness, & confesses his sin & guilt. He gives himself over wholly to the judgement of God, without making either excuses or claims on his own behalf, but with profound confidence in the mercy of God.

Because true repentance often stimulates precisely the great sinner to ardent love, & because it is Jesus' vocation as Saviour to bring back to God those who are cast down, he made himself the 'friend of publicans & sinners' (Matt. 11:19) & did not avoid their company (Mk. 2:16). When sinners were converted he rejoiced with that joy which God knows when the lost are saved (Lk. 15: 7-10).

Hence the attitude of mind that most frequently militates against repentance is self-righteousness & presumption. Jesus himself superlatively illustrated this conflict by the parable of the Pharisee & the publican (Lk. 18: 10-14). The Pharisee, proudly extolling his pious acts before God, is blind to his own human weakness & poverty; he does not need God or his mercy & finds none. Minds as firmly closed as these are no longer capable of thinking generously about God, & in their harsh judgements of their neighbour have lost every spark of love, & they aroused the wrath of Jesus (Matt. 23: 13).

Behind this teaching there lies Jesus' conviction that every man is a sinner in the sight of God (Lk. 13: 1-5). By his call to repentance, Jesus compelled people to make an immediate decision.

Jesus' call to repentance, like all his preaching, has, therefore, two sides. His primary message is God's message of joy & salvation. But when he meets with rejection & obduracy, the threat of judgement follows ineluctably from it for the impenitent.