



MESSAGE FROM THE LEBANON

Like everywhere else we are in lockdown in Lebanon and thank God the reported numbers are very low, about 10% of Ireland with a similar

NGO we are front line and don't have the privilege of walking away from the most needy in the most desperate of times. Consequently we are providing three basic supports to our students and their families, educational worksheets in Arabic, Maths and English 3 times weekly, a food hamper of dry goods weekly and rent support where eviction is being threatened. I began on my own but gradually over the past six weeks our teachers, social worker and psychologist have come on board and are each making a significant contribution, I am very proud of them and the humanity they have shown. While I am busy and caught up in my work here I think often of all the folk in FR parish and get up dates from lots of people. Those who are suffering, those who have not survived and all frontline workers are remembered daily in my Mass. As Paul writing to Romans put it, in times of crisis never stop praying. Love to all, William

population. However the effect its having on the refugee population is drastic. With Lebanon in the most severe financial crisis for decades the employment situation has hit rock bottom and the refugees are being forgotten. Added to this is the fact that all the NGOs have gone to ground and are 'working from home' with the result that refugees are receiving no aid. From the beginning I have taken the view that as an

A Virtual Pilgrimage to Knock with the Archdiocese of Dublin - Programme Sunday April 26th

- 2.30pm: Rosary
 - 3.00pm: Pilgrimage mass celebrated by Father Richard Gibbons
 - 3.45pm: Benediction
 - 4.00pm: Virtual visit to the Apparition Chapel
 - 4.15pm: Opportunity to place a petition, light a candle or have a mass said online.
- You can join the pilgrimage from this link: <https://www.knockshrine.ie/watch-live.html>



The digital edition of The Messenger will be available **FREE OF CHARGE** until we return to normal delivery

Please send your email request to: c.henrv@messenger.ie and we will send you a link to view The Messenger on your laptop, tablet or mobile phone.

- Mon 27 St Asicus, bishop
- Tues 28 St Peter Chanel, priest and martyr
St Louis Marie Grignion de Montfort, priest
- Wed 29 ST CATHERINE OF SIENA, VIRGIN AND DOCTOR OF THE CHURCH, PATRON OF EUROPE
- Thurs 30 St Pius V, pope
- Fri 1st May St Joseph the Worker
- Sat 2 St Athanasius, bishop and doctor of the Church

“Proclaim the truth and do not be silent through fear.”

St. Catherine of Siena



FOXROCK PARISH

Our Lady of Perpetual Succour

WEEKLY NEWSLETTER 26th APRIL 2020



3rd SUNDAY OF EASTER

They set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" - Lk 24:33-34

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MASS INTENTIONS

Sun 26th 11.30

- Anniversaries:
 Kay Lenehan
 Patrice Gibbons
 Christina Wallace
 Ned Mc Gurk
 Patrick Madigan
 Terry Byrne
 Fergal Quinn
 Frank Murray
 Matt Mc Cusker
 Deceased Members of the Hickey Family

Anniversaries Occurring:-

- Angela Coleman
 Eddie Walsh
 Rita Chadwick
 Eileen Osborne
 Tess Murphy
 Moyra & Dudley Donnan
 John Cooke

Recently Deceased

- Abina (Abe) Mc Gonigle
 Brigid (Biddy) Fallon
 Eoin O' Malley
 Bridget (Bee) Walsh
 Colette Sheehy



May they rest in peace



**April 26,
2020
Third Sunday
of Easter**

attention only to what is in front of our feet and never notice the immensity of what is happening around us. The road is never the same twice. The journey is always different. What kinds of things do you notice as you walk through life? It seems that the disciples on the Road to Emmaus missed a lot at first. We do as well.

What does it take for our eyes to be opened? Every day, a man laboriously walks down Main Street of town. With great difficulty but graceful determination, he places one foot in front of the other, uses a crudely made staff for support, and walks. His pace is slow, but he walks. What does he hope to see? Where does he want to go? What does he find? We all walk through life. The type of “walking” life requires is not always physical but is most assuredly emotional and spiritual. We walk, we look, we encounter, and we seek. How we do these things and what we actually find is determined by what we carry and what we allow ourselves to discover along the way.

If walking is too challenging for us, we may choose to isolate and stay alone. If we are afraid to walk, we may become overly dependent on others providing for us and abandon the journey. We can walk and pay

We are called to walk with purpose, to listen, and to notice things that may not at first be apparent. We have to allow the One who has a special claim on our soul to enlighten, instruct, and inspire us. The incarnate mystery of God is pulsating in and through all of creation, where the presence of the Word who became flesh can be discovered. He has been with us all along. How could we have missed Him? Our journey brings us back to the breaking of the bread, and something begins to stir within us. We begin to understand, and things look differently. Bread, body, wine, and blood bring us to see that everyone and everything is a “Eucharistic” encounter. We become what we eat and we see what we eat. We continue to walk. Our eyes are now opened, and we recognize Him. Our hearts burn. Stay with us. Please stay with us.

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THIRD SUNDAY OF EASTER FIRST READING

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd in a loud voice.

(Ac 2:14.22-33)

PSALM

Preserve me God I take refuge in you
I say to the Lord: ‘You are my God’.

Oh Lord, it is you who are my portion and cup;
it is you yourself who are my prize

(Ps 15:1-2.5.7-11)

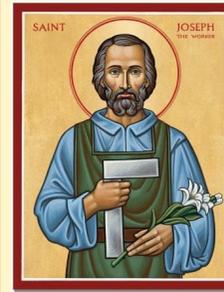
SECOND READING

If you are acknowledging as your Father one who has no favourites and judges everyone according to what he has done, you must be scrupulously careful as long as you are living away from your home.

(1Pt 1: 17-21)

GOSPEL

Two of the disciples of Jesus were on the way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened



The principle feast of Saint Joseph is on the 19th of March which has been established from the 10th century and was extended to the whole church in 1570 by Pope Pius V.

The feast of Joseph the Worker was established by Pope Pius XIII in 1955 when communism was becoming strong in Italian political life.

The institution of the feast fits well into the developing awareness in the social teaching of the church, from *Rerum Novarum* of Pope Leo XIII to *Laborem Exercens* of Pope John Paul II on the dignity of human work and its creative role in the development of the human person.

Rerum Novarum (1891)

In the encyclical *Rerum Novarum*, Pope Leo XIII raised a cry of protest against the harsh conditions which industrial workers had to endure and against their exploitation. This was a rejection of the prevailing ‘realism’ which held that labour was a commodity to be bought at market prices determined by the law of supply and demand rather than by the human needs of the worker. With Leo, the Church was first seen to take a stand on behalf of the poor.

Quadragesimo Anno (1931)

Forty years later in *Quadragesimo Anno*, Pope Pius XI looked not only at the unjust conditions of workers but also made an analysis of the social economic order to focus on the causes of injustice and poverty. He pointed out the need not only for an ‘improvement of conduct’ but also ‘a reform of social institutions’

Mater et Magistra (1961)

Pope John XXIII, in his encyclical *Mater et Magistra*, showed optimism in the way he

spoke about the dignity and creative value of human work.

‘Work, which is the immediate expression of human personality, must always be rated higher than the possession of external goods, which by their very nature are merely instrumental’

Gaudium et Spes (1965)

This positive estimation of human activity was reinforced by Vatican II’s Constitution of the Church in the Modern World, *Gaudium et Spes*.

‘When men and women provide for themselves and their families in such a way as to be service to the community as well, they can rightly look upon their work as a prolongation of the work of the creator, a service to our fellow men, and their personal contribution to the fulfilment of the divine plan’

Laborem Exercens (1981)

This positive evaluation of human work is more fully developed by Pope John Paul II in the opening chapters of his encyclical *Laborem Exercens* in 1981.

Pope John Paul insists that ‘the basis for determining the value of human work is not primarily the kind of work being done but the fact that the one who is doing it is a person’ The Pope introduces the concept of the ‘indirect employer’ which he defines as the ‘many different factors other than the direct employer that exercise a determining influence on the shaping both of the work contract and, consequently, of just or unjust relationships in the field of human labour’

This teaching about the ‘indirect employer’ helps us to understand how whole peoples can suffer an impoverishment as a result of unjust political and economic structures and why Church leaders, especially from Latin America, have used the phrase ‘preferential option for the poor’ as indicating the way to structural justice, both for the workers and the unemployed.

More details at catholicireland.net