

PARISH OF INISHMAGRATH

The Most Holy Trinity

7th June 2020

Fr Tom McManus – 964 8025

Neighbouring Priests: Fr T Mannion 964 3014 - Fr P Casey 916 4143 -

Fr Loughlain Carolan 985 3012

Tune in to Church services at - www.churchservices.tv or <https://www.mcnmedia.tv> and search for your local or favourite church for Mass.

Mass Leaflets: Newsletters will be left in Church each Saturday morning.

Envelopes: Parishioners are asked to keep the envelopes until the churches are open again for Masses. If you want to pay by cheque, then the offertory contributions that go to the individual Churches can be paid to; Drumkeeran Church Account, Creevelea Church Account or Tarmon Church Account. The Dues can be paid to, Priest's Revenue Account. Thanks for your support and stay safe.

Pray for: Tommy McHugh, Yorkshire, England, formerly of Greagh nadarragh, Drumkeerin, who died recently. May he rest in peace and our sympathies go out to his next of kin.

See your Life through the Lens of the Gospel John 3:16-18

- ❖ The reading evokes contrasting images of God, a God who judges and a God who saves. We might reflect on how our image of God has changed with the years. What has helped you to believe in a God whose will is that you should have eternal life?
- ❖ God sent his Son into the world for this purpose, that we might have eternal life. How has the story of Jesus helped you to have that kind of faith?
- ❖ The eternal life promised is life that begins now, and survives all forms of death, failure, defeat and humiliation. What has helped you to have that sense of being alive, even in painful and disappointing circumstances?

John Byrne OSA

Reflection 1:

As we celebrate the Solemnity of the Most Holy Trinity, we are reminded that the mystery of the Trinity is an invitation to live and to love. Once we have incorporated the Trinitarian life into our personal and communal life, we come to understand the mystery of the Trinity better.

The more we live lives of faith, the more we understand the Trinity. The more we live in unity as family and parish community, the more we understand the Trinity.

The more we love, the more we understand how we are loved by the Father, Son and Holy Spirit.

Our Whole Christian life is caught up in the life of the Trinity. In our liturgy, we pray to the Father through Jesus and in unity with the Holy Spirit. And we are taught to imitate the Trinity, which means entering more and more fully into the life of God, a life which is never selfish, but generous and compassionate. Trinity Sunday is an opportunity to remind ourselves of this truth that we sometimes easily forget. Family and community form an image of the Trinity. The love and compassion of family and community give witness to the love of the Father, Son and Holy Spirit.

So we are invited today to share in the life of the Trinity, the very life of God. We are invited to live in a way that reflects this divine love. Let us stay close to Jesus, because only in Him can we begin to understand, however little, this immense mystery of God's love for us.

Every time we make the sign of the Cross, we are expressing our belief in the Trinity. Often we do this carelessly, without any thought of what we are doing. When you make the sign of the Cross today, take a moment to pay reverence to the great mystery of the Holy Trinity. It brings together in so few words and a simple movement of the arm all that we believe in and all that we live for.

Fr Willie Purcell, National Vocations Office, Maynooth

The Deep End - Full Immersion.

"Compassion asks us to go where it hurts, to enter into the places of pain, to share in brokenness, fear, confusion and anguish. Compassion challenges us to cry out with those in misery, to mourn with those who are lonely, to weep with those in tears. Compassion requires us to be weak with the weak, vulnerable with the vulnerable and powerless with the powerless. Compassion means full immersion in the condition of being human."

Henri Nouwen

What was the Incarnation, if not God's compassion in human form? Today, the feast of the Trinity, we hear one of the well-loved passages from John's Gospel: 'God loved the world so much that he gave his only Son.' In giving Jesus, God immersed Himself fully in our world and in our humanity. Not only that, but He experienced humanity in its most broken form, all the way to suffering and death. And all of this He did out of love and compassion for us.

We have only to look at how He treated those who were most marginalised in His own time. He was with people in their brokenness, in their fear and suffering. He became weakness itself. We are called to do the same. True compassion means entering into the brokenness of the world. You will have heard the expression that we can't truly understand another person until we have walked a mile in their shoes. Before we judge others for their choices or their situation in life, we must really understand them, be with them, and share their experiences. That is true compassion.

Triona Doherty

Reflection 2

Isaac Newton was one of the greatest mathematicians and scientists who ever lived. Yet towards the end of his life he said of his achievements: *"I do not know what I appear to the world, but to myself I appear to have been like a little boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."*

Even when we think we understand the mystery of God, we are still only beginning. We are still only children playing on the shore. But Jesus has lifted the veil on the mystery, and so we know that our games have a meaning and that our lives have a goal.

We have a Father who cares for us; we have a Brother who died for us; and we have a Spirit, a Comforter, who will guide us to the shores of eternity.

Glory be to the Father, and to the Son and to the Holy Spirit.

Reflections on Covid-19 from St. Patrick's College Maynooth

Coronavirus and the Existence of God - As the coronavirus sweeps across the world, our reaction to it - short of finding a cure - is either to succumb, or to avoid it through social distancing and lock down. The coronavirus makes us mindful of the fact that whilst our intelligence can give us a technical mastery over nature, nature is not our slave and we can succumb to its devastations. As such, people are (re)turning to God, since God is the only agent who does have the mastery over nature to which we aspire.

Yet some may think it foolish to turn to God in such a crisis; indeed some may even go so far as to say that this crisis is positive evidence that God does not exist; for how could such a good God, the God of love, allow this disaster to happen to us? Either God does not care, in which case He doesn't love us, or He is unable to do anything about the current situation.

Yet, scripture is very clear that God is love and that He has a design for us which ultimately entails our salvation (cf. 1 Jn 3, and 1 Th 4:3). Scripture is also clear that God is master over all of creation (cf. Gen 1). So how does one committed to these truths address the role of God in the current crisis?

Whilst scripture is clear that God loves us, such love is manifested in His will for our salvation. But as is made clear time and again in scripture, our salvation does not consist in a life free from hardship; rather it consists in living by God's grace so that when we come to die we may enjoy His presence in eternity. In short, our salvation is communion with God and to live by the very happiness with which God is happy (Jn 17:3).

Furthermore, although God is the primary cause of all things and master over all of creation, this does not exclude what philosophers call secondary causality. Just as a person can make use of his hands to move a stick to move a stone thereby allowing the hand-stick-stone to share in his causality, so too does God permit creatures to share in His causality so that creatures can act as causes within creation.

Insofar as God is pure love and goodness, all causal interaction in the world which seeks to promote and disperse the good is in fact a participation in God's primary causality which He exercises in creation. And this is especially relevant during the current pandemic.

Without any effort God could bring to nothing all ills in creation from start to finish, but if He were to do so, creatures would be mere puppets with no causality by which they could act in the world; they would in effect be mere characters in a story. Rather God dignifies creatures with an ability to act and to share in His own causality, and this is especially so for humans who are rational and can make decisions to manifest God's goodness in the world.

Hence in regard to the current coronavirus pandemic, God permits humans the dignity of coming together and acting in such a way that they can deal with this crisis. This is manifest not only in the turning to God that is occurring all over the world, but also in the turning to one's neighbour to ensure his or her good, whether it be through key workers, family, or colleagues. Indeed, the turn to both God and neighbour is illustrative of the primary and secondary commandments that Christ places on his disciples: to love God with all your heart and to love your neighbour as yourself (Mt 22: 36 – 40).

Accordingly, far from being a situation in which the presence of God in the world is cast into significant doubt, the current crisis continues to reveal to humanity their place within and not above nature, but at the same time the goodness and dignity with which God graces humanity in coming through this crisis.

Dr Gaven Kerr is a philosophy lecturer at St Patrick's College, Maynooth

Kilmore Diocesan 'Virtual' Pilgrimage to Knock: Will take place on Sun 21 June. Pilgrims are welcome to join from their homes. The schedule will include the praying of the Rosary at 2.30pm, followed by Mass and Benediction at 3pm. In advance of the day, pilgrims may place their petitions online on the Knock Shrine website, these will be placed on the altar for the Mass. Many pilgrims light candles for loved ones and their intentions during their visit; this service is also available online. A candle will be lit for each request received. The pilgrimage will be streamed live on www.knockshrine.ie and Radio Maria (Saorview TV Channel 210) will also broadcast the pilgrimage.