

Mass Times

Sundays: 9 am & 11 am
Saturday Vigil: 6.00 pm
Tuesday & Friday: 9.30 am



Fr Colin Doocey Adm.

Baptisms

Ríán David Lynch.
Conor Kieran Lynch.



We welcome them into the Christian Family

Recently Deceased

Noel McCarthy, Meadow Grove
Noel O'Donnell, Temple Vale
Declan O'Sullivan, Blackrock
Jim Hurley, Kilbrack Lawn



May the light of heaven surround them always.

Holy Souls Novena Masses

Wed Nov 2nd 9.30am Holy Cross
Thurs Nov 3rd 9.30am Holy Cross
Fri Nov 4th 9.30am St Michaels
Sat Nov 5th/Sun Nov 6th All Weekend Masses Both Churches
Mon Nov 7th 9.30am Holy Cross
Tues Nov 8th 9.30am St. Michaels
Wed Nov 9th 9.30am Holy Cross
Thurs Nov 10th 9.30am St. Michaels

Novena Envelopes

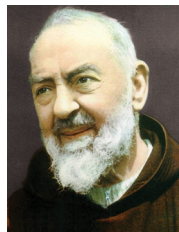
Envelopes and lists for the Holy Souls Novena are available on the tables in the church.

November Cemetery Prayers

Cemetery prayers and blessing of graves will be at St Michael's Cemetery on Sunday 6th Nov. at 3pm

St. PLO Prayer Group of Our Lady of the Rosary will recommence on Wednesday 26th October. We meet on the last Wednesday of every month with Rosary at 7.45pm followed by Mass at 8pm. In Ardfoyle Convent.

Why not join us for a quiet unrushed hour?
ALL WELCOME.



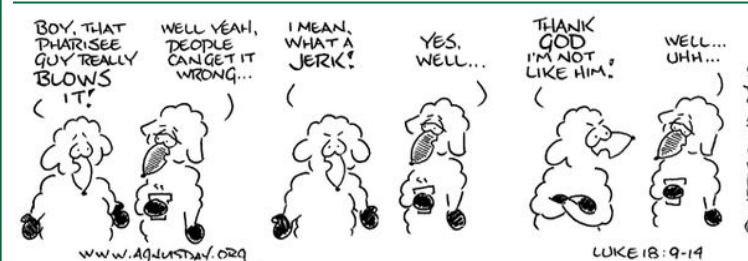
Anam Cara Cork, the organisation that supports bereaved parents, is holding its monthly Parent Evening for bereaved parents on **Wednesday 2nd November at 7:15pm in the Clayton Hotel, Silver Springs, Cork City.** This event is free and open to all bereaved parents regardless of the age your child died, the circumstances of their death, or whether their death was recent or not. We also offer an online service.

For more info call 01 4045378



WHAT THE PAPERS SAY...

Irish Catholic. (1). Fr. Billy Sean: Second Vatican Council and the reform of the Church. (2) Breda O'Brien: Media bias contributes to the decline of the Church that is so gleefully reported (3) Pope prays for Church unity as Vatican II anniversary is celebrated. (3). Missionaries stay with their people despite horrors overseas. (4) David Quinn: The 'Miracle of the Andes' fifty years on. (5) No reason in constitution churches can't receive support for energy costs
Catholic Voice. (1) Reason without the Search for Faith is insanity. (2) Anthony Murphy: Enough! (3) Canon Anselm J. Gribbin: St. Anthony of Padua and the Lily. (4). 'It hurt me and my future': Women pressured into abortions share their stories of trauma and recovery
Synodal Times: (1) How religious and missionaries can help the synodal Church. (2) Peter Keenan: Catholicism must change or risk becoming a fundamentalist sect. (3) What's next for Synodality? It's continental



BLACKROCK ST VINCENT DE PAUL
Monthly Church Gate collection will take place on **w/e November 5/6th 2022**
Your support as always, is greatly appreciated.

You may be using your mobile phone for Mass, if so, please ensure it is on silent. If not, please switch it off. Thank you

BLACKROCK ST VINCENT DE PAUL
Fr. Colin has generously offered the poor box near the exit as a collection point for SVP. If you wish to contribute any time, it would be appreciated.

Observations

It is commonly recognised that the parable of the Pharisee and the tax collector is a trap — it even exposes latent anti-Judaism. The commentary in the Jewish Annotated New Testament may not convince everyone, but it does have the merit of making us read the parable in a fresh way.

Jewish Annotated New Testament

PARABLE OF THE PHARISEE AND THE TAX COLLECTOR

Some readers dismiss the Pharisee as hypocritical, sanctimonious, and legalistic, and in turn identify with the tax collector, the repentant, humble, and justified sinner. This approach is not surprising, given that Luke has presented numerous maleficent Pharisees as well as several admirable tax collectors. However, once readers choose to identify with the tax collector and reject the Pharisee, the parable traps them: to conclude in effect (following 18.11), "God, I thank you that I am not like this Pharisee ..." places readers in the very position they condemn. Moreover, this interpretation overlooks the Pharisee's numerous excellent qualities: tithing, fasting, giving thanks without asking for something in return.

Other readers presume that the tax collector stands "far off" (18.13) because other worshippers ostracize him, believing him to be ritually impure. The parable says nothing about either ostracism or impurity; to the contrary, to enter the Temple a person must be ritually pure. Even were he ostracized, the cause would not be impurity but employment: he works for Rome, the occupation government.

Still other readers perceive the Temple to have become an elitist, xenophobic, misogynist, fully corrupt "domination system" that Jesus rejects. Again, the parable thwarts this stereotype, since it is in the Temple that repentance and reconciliation occur.

We might rather see the Pharisee as helping the tax collector. Just as the sin of one person impacts the community (e.g., "forgive us our sins" [11.4] rather than "forgive me my sins"), so the merits of the righteous can benefit the community (see Gen 18.24–33; hence one view of the cross: the sacrifice of one can save the many). Jews who first heard this parable (especially if 18.14b, a line that appears in various places in the Gospel, was not original to the parable; see 14.11; Matt 23.12) may well have understood the Pharisee's merit to have impacted the tax collector. This would be the parable's shock: not only that the agent of Rome is justified but that the Pharisee's own good works helped in that justification.

MASS OF REMEMBRANCE:
Our annual Mass of Remembrance for parishioners who Died during the past 12 months will take place on **FRIDAY 4th. NOVEMBER** at 7.30pm.

PARISH DEFIBRILLATORS
There are now 2 Defibrillators located in the Parish, one in the village & one outside Murphy's Circle K Petrol Station. The code to operate both is **2017**

Thought for the day

Humility, humiliation, low self-esteem: these things get all mixed up in our minds and in our feelings. In the past, humility was encouraged by humiliation— really an abuse, which must have caused much harm. Low self-esteem—the root of many problems and addictions—used to be confused with humility. A robust humility is really an exercise in truth-telling about ourselves. If we are to be grounded in the humus (earth) of our human existences, then we do need to be honest in our appraisal, affirming the good and recognising courageously our faults. Humility goes with being human.

Prayer

As we affirm your gifts and rejoice in them, help us to honest and know the full story, warts and all, that we come before you in need of your grace.

K O'Mahony OSA

Reflections

1. There can be an element of defensiveness in our relationships with others. We are reluctant to let another see us as we see ourselves. Occasionally we meet someone with whom we can be totally open and know we will be accepted. With whom have you had that kind of a relationship? What was it like for you to have that freedom?

2. Likewise with God, when we come to prayer pretending to be better than we are, we are hiding from God. What difference does it make when you pray to God, acknowledging your faults and limitations? Have you ever found that when you are humble in this way in prayer, God lifts you up?

3. The parable is also a cautionary tale against judging others negatively on the basis of externals. Perhaps God, who looks into the heart, sees another picture. When have you discovered there was more to another person than the negative picture you got from first impressions?

PRAYER

O God, who alone can probe the depth of the heart, you hear the prayer of the humble and justify the repentant sinner. As we stand before you, grant us the gift of humility, that we may see our own sins clearly and refrain from judging our neighbour. We make our prayer through our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

