

Parish Notices

COLLECTIONS:

Offertory: €1718
Share: €1701 (ACCORD)
Envelope: €168

UPDATE FROM PARISH FUND-RAISING COMMITTEE

€10,069 (£9,000) has been received from The Albert Gubay Foundation, via Dublin Archdiocese, to help with Church Improvements.
See Church Notice Board for further details.

RECENTLY DECEASED

Please pray for the repose of the souls of Edel Shah (Ellensborough) and Patrick Rodmond (Springfield) whose funerals were from this Church during the week.

FIRST FRIDAY OF THE MONTH (1st March)

Holy Communion will be brought to the sick and housebound of the Parish. If there is someone not already on our list, please let us know.

READ OUR WEBPAGE

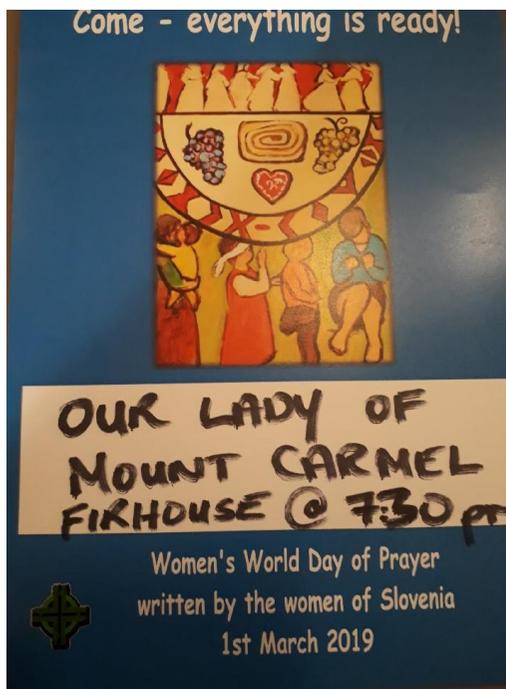
www.stmarys-tallaght.ie
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PARISH & CHURCH NEWS;
TIMES FOR CHURCH SERVICES,

COMMENTARY ON
SUNDAY GOSPEL (TEA)

DOMINICAN INFORMATION
(Study Courses, News)

WOMEN'S WORLD DAY OF PRAYER



JOURNEY INTO FREEDOM STORIES OF HOPE

 <p>A POWERFUL ADVOCATE FOR THOSE WHO HAVE NO VOICE</p> <p>FR. Mc VERRY WILL SPEAK ABOUT THE MEANING OF FAITH FOR HIM IN HIS WORK ON BEHALF OF THE HOMELESS</p> <p>FR. PETER Mc VERRY SOCIAL JUSTICE CAMPAIGNER</p>	 <p>FRONTWOMAN OF THE CADETS SHOWBAND</p> <p>SINGER WILL SHARE HER EXPERIENCE OF THE SHOWBAND ERA, HER RECONNECTION WITH GOD AND HUSBAND'S FORGIVENESS OF HER PAST INFIDELITIES</p> <p>EILEEN REID SHOWBAND STAR</p>	 <p>ALL IRELAND WINNING DUBLIN FOOTBALLER</p> <p>ALLSTAR BRENNAN TO DISCUSS THE ROLE OF FAITH, TRUST AND FAMILY THROUGHOUT HIS SPORTING CAREER</p> <p>GER BRENNAN FORMER DUBLIN FOOTBALLER</p>
<p>WEEKLY AT 8 PM MARCH 11th, 19th, 25th APRIL 1st, 8th, 15th</p>		<p>ST. MAELRUAIN'S SENIOR N.S OLD BAWN AVE TALLAGHT D24 EV18</p> <p>AN INVITATION TO HEAR STORIES OF HOPE FROM PEOPLE WHO WILL CERTAINLY INSPIRE</p>

PRIOR and PARISH ADMINISTRATOR : Fr Donal Roche OP; PARISH SISTER: Sr Noelle Jennings OP
DEACON: Br Eamonn Moran OP, CURATE: Fr Robert Regula OP
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PRIORY NEWSLETTER

St. Mary's Dominican Priory - Tallaght, 7th Sunday of the Year (C), 24th FEB 2019

Love your enemies.

We should love our enemies. We should be pacifists. But pacifism is not another word for passivity. We are not called to be passive. Jesus was not passive, he was very active on the day he drove the traders and their animals out of the Temple: "Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a marketplace!'" (John 2:15-16). (Incidentally, it does not say, as some translations suggest, that he used the whip on the traders.) Nor was he passive when he healed the man against the protests of the Pharisees: "He looked around at them with anger," and then healed him (Mark 3:5). Passivity is a refusal to use one's strength. But love is strong - "stronger than death." There is a kind of passivity that pretends to be Christian love but is probably just cowardice.

'Turning the other cheek' is not so hard when the cheek is someone else's. A false notion of Christian meekness has often been used to allow violence and abuse to go unchallenged. Do you tell children who have been abused that they should love their enemy? Do you tell the family of a murder victim to love the murderer? I should think you would have to pick your words very carefully, or remain silent. Turning the other cheek is for people who have the power to retaliate but choose not to do so. It is not for people who have no power, no choice. When Peter became violent, Jesus said to him, "Put your sword back into its place....Do you think



that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" (Matthew 26:53).

But when it is your own cheek, what do you do? What did Jesus do? He did not sink into passivity when the soldier struck him. He challenged him: "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" (John 18:23). The question is *how* you challenge your enemy (assuming that you have the power to do so). The instinct is to respond in kind, to react to violence with violence. We have to see that this is to make yourself exactly like your enemy. In that sense it is no challenge to him; it confirms his view that that is the way for a human being to act. Jesus met violence with reason, not with violence. The enemy doesn't want to see your face or hear your voice. He wants to turn you into an object, and objects don't have faces and voices. If you are only an object, then he finds it easier to take leave of his own humanity. We should not underestimate the power of sheer personal presence. We have to reach somehow behind the violence of the enemy and engage him as a human being. If we can just hold off, he may see the insanity of what he is doing. (...)

Fr Donagh O'Shea OP, www.goodnews.ie