



Holy Trinity Church, Ratoath

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Opening hours for the Parish Office: 10.00am – 1.00pm Monday, Wednesday, Friday

3rd January 2021

Eucharistic Adoration on Wednesdays from 10.00am to 10.00pm. Suspended

Holy Hour in the Nursing Home chapel on Monday and Friday evenings at 7.30pm. Suspended.

Please pray for the **repose of the souls** of Mark Folan (Fairycastle Road); Mary Corcoran (Raystown) and James Nally (Spain) brother of Tom Nally (Fairycastle Road) who died during the week.

May they rest in peace.

Congratulations to Clare Rynn and Colm Lawlor who were **married** during the week.

Wednesday is the **Feast of the Epiphany**

In **Level 5 restrictions** public worship will not take place. The 11.00am Mass on Sundays will be streamed. The link can be found on the parish website www.ratoathparish.ie.

As previously, the intentions that were scheduled for a particular Mass at the weekend, will all be offered at the 11.00am streamed Mass, unless otherwise advised by families.

The week morning Masses (Monday to Friday) at 9.45am will also be streamed.

On the weekdays, the church will remain closed until after the morning Mass and will be open at approximately 10.15am for private prayer during the day.

At level 5, baptisms may not take place. Up to 10 mourners are permitted at funerals.

The number of guests allowed at weddings has been reduced to 6.

3 Jan	Second Sunday of Christmas	10 Jan	The Baptism of the Lord
11.00am	Steve Lynch (Month's Memory) Karen Monahan (Month's Memory) Eileen & Michael Brady Ben Glynn Ellen Lynam Christy & Christina Rooney George Courtney & the deceased members of the family Michael Scannell Mary Rose Kavanagh	11.00am	James, Mary & Paddy Monaghan Paddy, Catherine & Amy White Annie Clarke Eileen Flinter Christina & Christy Nulty & the deceased members of the family Lil & Emma Nulty Lily Cullen

Tuesday

Maire Ryan

Friday

Eugene Gleeson

On this night the great prophecy of Isaiah is fulfilled: "A child is born for us, a son has been given to us". *We have been given a son.* It is often said that the greatest joy in life is the birth of a child. It is something extraordinary, which changes everything, sets in motion unexpected energies and overcomes fatigue, discomfort and sleepless waking, because it brings great happiness, in front of which nothing seems to weigh.

This is how Christmas is: the birth of Jesus is the novelty that allows us to be reborn within each year, to find in Him the strength to face every trial.

Yes, because his birth is for us: for me, for you, for all of us, for each one.

For is the word that returns on this holy night: "A child is born *for us*", Isaiah prophesied; "Today the Saviour is born *for us*", we repeated in the Psalm; Jesus "gave himself up *for us*", St. Paul proclaimed; and the angel in the Gospel announced: "Today a Saviour is born *for you*".

For me, for you.

(from the homily of Pope Francis on Christmas Eve)

Excerpt of the message of Pope Francis for “The World Day of Peace”

1st January 2021 (Part Two)

“The very concept of the person, which originated and developed in Christianity, fosters the pursuit of a fully human development. Person always signifies relationship, not individualism; it affirms inclusion, not exclusion, unique and inviolable dignity, not exploitation”.

Each human person is an end in himself or herself, and never simply a means to be valued only for his or her usefulness. Persons are created to live together in families, communities and societies, where all are equal in dignity. Human rights derive from this dignity, as do human duties, like the responsibility to welcome and assist the poor, the sick, the excluded, every one of our “neighbours, near or far in space and time”.

Every aspect of social, political and economic life achieves its fullest end when placed at the service of the common good, in other words, “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily”. Consequently, our plans and projects should always take into account their effects on the entire human family, and consider their consequences for the present and for coming generations. The Covid-19 pandemic has shown us the truth and timeliness of this fact. In the face of the pandemic, “we have realized that we are in the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together”, since “no one reaches salvation by themselves” and no state can ensure the common good of its population if it remains isolated.

Solidarity concretely expresses our love for others, not as a vague sentiment but as a “firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all”. Solidarity helps us to regard others – whether as individuals or, more broadly, as peoples or nations – as more than mere statistics, or as a means to be used and then discarded once no longer useful, but as our neighbours, companions on our journey, called like ourselves to partake of the banquet of life to which all are equally invited by God.

The Encyclical [*Laudato Si'*](#) is fully aware that all creation is interconnected. It also highlights our need to listen to the cry of the poor and, at the same time, to the cry of creation. Constant and attentive listening leads in turn to effective care for the earth, our common home, and for our brothers and sisters in need. Here I would once again point out that “a sense of deep communion with the rest of nature cannot be authentic if our hearts lack tenderness, compassion and concern for our fellow human beings”.

“Peace, justice and care for creation are three inherently connected questions, which cannot be separated in such a way as to be treated individually, lest we fall back into reductionism”.

At a time dominated by a culture of waste, faced with growing inequalities both within and between nations, I urge government leaders and those of international organizations, business leaders, scientists, communicators and educators, to take up these principles as a “compass” capable of pointing out a *common direction* and ensuring “a more humane future” in the process of globalization. This will enable us to esteem the value and dignity of every person, to act together in solidarity for the common good, and to bring relief to those suffering from poverty, disease, slavery, armed conflicts, and discrimination. I ask everyone to take this compass in hand and to become a prophetic witness of the culture of care, working to overcome the many existing social inequalities.