

 **Parish of Firhouse**  
CHURCH OF OUR LADY OF MOUNT CARMEL

**EASTER 2024**

“But the angel said to the women, ‘Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples.’” *Matthew 28: 5-7*



So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed.” *John 20:1-4*

**OUR EASTER WISH FOR YOU!**

From Fr. Peter Reilly P.P., Fr, Mick Cullen, T.A.,  
the Firhouse Parish Pastoral Council & all our Parish Volunteer Teams

**“Grace to you and peace from God our Father and the Lord  
Jesus Christ.”** *Thessalonians 1:2*

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CHURCH OF OUR LADY OF MOUNT CARMEL

In Partnership with the Parishes of St. Anne, Bohernabreena / Holy Rosary,  
Ballycragh and St. Martin de Porres, Aylesbury / Old Bawn,  
within the Tallaght Deanery

March 2024

Dear Parishioner,

Greetings of the upcoming Easter Season to you all!

As I write this, we still have the continuation of the Russian – Ukrainian War and the Israeli – Hamas conflict in Gaza resulting in economic difficulties, which we are all experiencing, and instability worldwide. Unfortunately, there is a massive loss of life and many, many people have been displaced. In fact, Jesus came among us so that we could live in a far different way, the way of peace and love. He said “love one another” and by his life and teaching as well as in his death he showed how this could be done.

We continue to pray for peace and reconciliation in all war-torn countries and to contribute financially to organizations which are reaching out to help people in these and similar situations. Yet, as Christian people of hope, once again during Lent we prepare to celebrate the events of Holy Week, culminating in the great and liberating Easter Solemnity of the Resurrection of Jesus Christ from the dead. Conscious of the presence of the Risen Lord with us, we look forward to better times ahead.

We continue as a Parish to work with our Partner Parishes on the way forward in the Dublin Diocesan “Building Hope” process.

If you have recently moved into this parish and wish to have your name(s) added to our Parish Database, or if you wish to have your details deleted, please contact the Parish Office.

With every good wish, be careful and stay safe.

Yours sincerely,

*Peter J Reilly*

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Fr. Peter Reilly P.P.

## **HOLY WEEK AND EASTER TIMETABLE, 2024**

### **PALM SUNDAY – 24<sup>th</sup> March**

Palm blessed at the beginning of each Mass.  
Please collect Palm on your way into the church.

**Masses:** Sat. (Vigil) 6.00.p.m. & Sun. 9.30.a.m. and 11.30.a.m.

### **Monday of Holy Week – 25<sup>th</sup> March**

**Lenten Penitential Service & Sacrament of Reconciliation (Rite 2)**  
St. Mary's Dominican Priory, Tallaght (check website for details)

### **HOLY THURSDAY – 28<sup>th</sup> March**

**10.00.a.m:** Morning Prayer of the Church

**8.00.p.m:** Mass of the Lord's Supper (The Principal Mass)



**9.00.p.m. to 11.00.p.m:** A time of prayer, song and silence  
including "Watch one Hour with Me"  
(10.00.p.m. to 11.00.p.m.) at the Altar  
of Repose.

### **GOOD FRIDAY – 29<sup>th</sup> March**

**10.00.a.m:** Morning Prayer of the Church

**12.00.p.m:** Stations of the Cross

**3.00.p.m:** Celebration of the Lord's Passion

**8.00.p.m:** Stations of the Cross (including Taizé Chant)

### **HOLY SATURDAY – 30<sup>th</sup> March**

**10.00.a.m:** Morning Prayer of the Church

**10.30.a.m. to 12.00.p.m.** Sacrament of Reconciliation  
(Rite 1 – Confessional)

(No 6.00.p.m. Mass on Holy Saturday)

**9.00.p.m:** **EASTER VIGIL MASS**

Celebration of the Resurrection of  
Our Lord and Saviour, Jesus Christ

### **EASTER SUNDAY – 31<sup>st</sup> March**

**9.30.a.m. & 11.30.a.m:** Easter Masses



## ***Ecumenical Service Hosted by Firhouse Parish***

During the annual Christian Unity Week (18<sup>th</sup> Jan. – 25<sup>th</sup> Jan., 2024) Firhouse Parish hosted an interchurch Ecumenical Prayer Service on the evening of Monday 22<sup>nd</sup> January. People of various Christian faiths attended, including Lutheran, Methodist and Anglican as well as a large number of our own Catholic parishioners, conscious of the fact that as Christian Churches we all share the same Baptism, worship the same God and have more in common than that which divides us.

Refreshments provided by our parish hospitality group after the service offered an opportunity for conviviality and renewed friendship, which was very appropriate for the occasion.



It is worth remembering that throughout history animosity between different denominations of Christians (and between people of other religions) was deliberately politically fostered and orchestrated for political and military reasons. The conniving and often untrue announcement by a power-hungry national leader that the faith of the people was threatened by those of another faith, and that help was needed to defend it, brought large numbers of well-meaning volunteers to fight on one side or another. Ordinary people of all denominations were used as “cannon fodder” in wars fought by rival kings/queens or rival political groups. When the wars ended, leaders of those on the “winning” side often rewarded their supporters by giving them the land and possessions of those on the losing side, which were never theirs to give in the first place. This guaranteed animosity between the groups that has lasted for centuries. This was particularly true in Ireland (including Northern Ireland) and England but was also true all across Europe. The scandal and hypocrisy of this was clear when World War I came to a halt for one day at Christmas, 1914 – when a brave soldier stepped out of the trenches and sang a Christmas song that people of all Christian denominations love, *Silent Night*. Unfortunately that did not prevent the war resuming the next day and continuing until over 20 million people were killed. Nor did it prevent World War 2 in which over 50 million people were killed including not only 6 million deliberately targeted Jewish people but also many Catholics and particularly Catholic priests. During World War 2, there were over 2000 Catholic priests killed in Dachau alone. Then in February 1945 thirty Franciscan priests were killed, martyred by soldiers of the new Atheist Communist regime of Marshal Tito in Yugoslavia, in the area that is now Bosnia-Herzegovina. Seven of these priests were from the Medjugorje area or had ministered there.

Surely it is now time that this kind of manipulation came to an end, that Christians of all denominations would see through and boycott such a not-so-hidden political agenda, and that they would support each other as they all follow their slightly different pathways in search of the one true God of all, from whom alone peace can come to our troubled world.



## **Firhouse Bethany Bereavement Support Group**

The Firhouse Bethany Bereavement Support Group holds open meetings for bereaved people on the 3<sup>rd</sup> Tuesday of each month in the Resource Room of Our Lady of Mount Carmel Church (Main Entrance), Ballycullen Avenue, Firhouse. If you or a family member or friend have been bereaved by the loss of a loved one you may wish to contact them at 01-4524702 (Parish Office) or 0872852647 (Member).

## **Mass of Remembrance**

The Annual Mass of Remembrance for students and staff of Firhouse Community College who have gone to their eternal reward took place on Monday 26<sup>th</sup> February in the Church of our Lady of Mount Carmel, Firhouse. Friends and family members of those who died could take some comfort from this special liturgy. Afterwards, the sharing of experiences and renewal of old friendships and acquaintances brought further blessings.

## **Day of Prayer for Victims of Abuse in the Global Church**

Pope Francis designated the first Friday in Lent as a day of prayer for the victims of abuse in the global church. For us in the Archdiocese of Dublin this was a very poignant day, given our history of abuse as set out in the Murphy Report in 2009. This day afforded us the opportunity to reach out in prayer and to show our solidarity with all survivors and victims of abuse.

A special service of "Prayers for Healing" took place in our church, as in many others, on Friday, 16<sup>th</sup> February, the first Friday of Lent. The service was led by our Parish Safeguarding Representatives. Appropriate scripture readings, prayers and beautiful hymns made this a very meaningful service.

The Dublin Archdiocese in general and Firhouse Parish in particular has a new Child Safeguarding Policy. This was launched recently at a large meeting of Parish Safeguarding Representatives from parishes all over the Dublin Archdiocese. It was clear from the meeting that all the representatives in attendance had one thing in common, a determination to ensure vigilance in their parishes so that what happened in a few parishes in the past would never happen again. In keeping with this policy there are new framed posters in the Church entrance area and beside the Parish Office. Copies of the policy are available on request from the Parish Office.

## **Alexian Brothers' Prayer to Christ the Healer**

In the comfort of your love,  
I pour out to you, my Saviour,  
the memories that haunt me,  
the anxieties that perplex me,  
the fears that stifle me,  
the sickness that prevails upon me,  
and the frustration of all the pain  
that weaves about within me.

Lord, help me to see  
your peace in my turmoil,  
your compassion in my sorrow,  
your forgiveness in my weakness and  
your love in my need.  
Touch me, O Lord,  
with your healing power and strength.  
Amen.

## “Faith of our Fathers”

*“There is a story of the poet Coleridge who one day listened to a visitor’s vehement argument against religious education of the young. His acquaintance had concluded with a statement of his determination not to prejudice his children toward any faith or religion, but to let them make up their own minds when they reached maturity.*



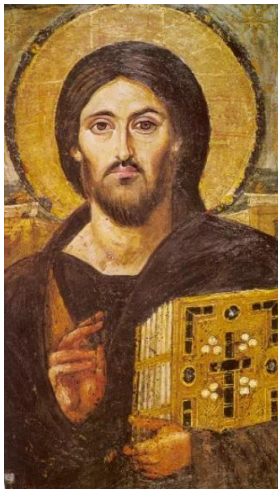
*Coleridge made no immediate comment, but shortly afterwards asked this same visitor if he would like to see his garden. Receiving a positive response, he led his guest to a strip of lawn that was overgrown with weeds. ‘Why, this is no garden. It’s nothing but a weed patch,’ said his guest. ‘Oh,’ replied Coleridge, ‘that’s because it hasn’t come to its maturity yet. The weeds, as you can see, have taken the opportunity to grow.’”*

Years ago it was generally presumed that school religious education would be sufficient to hand on the faith to the next generation. However, what schools taught was not real faith, centered on a personal relationship with Jesus. It was knowledge of faith, which is totally different from a real faith that comes from knowing God and the love of God. This could never have succeeded because doctrine and knowledge do not produce faith. Even true knowledge does not produce faith. Only practice and experience of faith, especially at home, and sometimes the faith of others together with the desire for faith and the grace of God, produces real faith. And it will only be real and sustainable if it is founded on prayer, scripture and sacraments.

Sadly, many parents today do not have real faith to pass on to their children. They have no experience of real faith any more than their own parents had before them. Now they may be agnostic or even atheist. Many continue to have their children baptised and have schools teach them knowledge of faith but this is very unlikely to yield real faith among children if their parents are without faith. For many, Confirmation brings all this to a more honest but very sad end. In practice these parents are doing what Coleridge’s visitor did. He thought he was remaining deliberately neutral in the matter of faith. However, by not offering his children real faith he was implicitly offering faith in something else, in secular agnosticism or atheism – a belief that there is no God, no objective morality, that Christian faith (and especially Catholic faith) is fiction, that those who believe it are a bit foolish, that scandalous behaviour of a few (there is scandalous behaviour everywhere but many ignore that) proves it cannot be right and true and that the material world and its goods and activities are enough to satisfy mankind’s deepest spiritual needs. Is this not what many of today’s parents are really offering their children too?



## Right and Wrong – Who Should Decide?



*6<sup>th</sup> Century Icon – God of Justice and Mercy*

In the past in Ireland God was often presented by priests as a dogmatic spiritual policeman/judge watching our every move until we put a foot wrong and then blaming and punishing us for that, with hell as the ultimate threat. To some extent this was a deliberate strategy so people would conform to what the church, maybe sincerely seeking a good outcome, demanded. However, to an extent this stifled free will and so, with or (and more usually) without explanation, was a bad mistake. Jesus taught that God was not like that. By His own example He showed that God was not like that.

A list of ‘dos’ and ‘don’ts’, portrayed as having the force of moral obligations, was foisted on ordinary people, regardless of the fact that during his earthly ministry, 2000 years ago, Jesus said repeatedly that this approach, led by Scribes and Pharisees of his time, was wrong. Mind you, he got in trouble and ultimately killed for that. Yet in Ireland in the early 20<sup>th</sup> century some bishops and priests seemed to follow this approach, which Jesus had condemned. Then, the Irish church and state collaborated to enforce some of these obligations on people, each supporting the other. This led to scandalous abuse for which all concerned have rightly been criticized.

More recently, the pendulum has swung in the opposite direction. The church and schools seemed to stop teaching about the negative consequences of being selfish and mean. Hell was seldom if ever mentioned from the pulpit. Sin seemed to be downplayed. Is it a coincidence, then, that nowadays many people do not accept any objective morality and that, without sufficient analysis of consequences, modern liberal media, advertising and programming contribute to a loss of a sense of sin, a sense of certain actions being objectively wrong because they are harmful to individuals or to the common good? Nowadays many people do not want to be told what is right or wrong. They want to decide for themselves what kinds of behaviour are acceptable or not and then act accordingly.

But what happens if “what is acceptable” is then decided or dictated by powerful political leaders? What if it is decided by a “democracy” that is over-influenced by media working in favour of the particular agenda of whoever funds those media, whether governments or wealthy multi-national corporations or a combination of both? What if “what is acceptable” today is no longer acceptable tomorrow because powerful people decide this and those who do not comply face penalties? Is that what we really want?

## **CHURCH OPEN FOR PRIVATE PRAYER**

You can “visit” the Church by live-stream, day or night

To access **live-streamed Mass** or just “visit” the church go to [www.firhouseparish.ie](http://www.firhouseparish.ie) and on the **Home** page click on:

**Webcam Link to Join Mass Live:**

[www.churchservices.tv/firhouse](http://www.churchservices.tv/firhouse)



***Whenever you are in prayer . . .  
. . . remember God is there!***

### **For People Faced with Big Challenges – Prayer for Strength**

*Every day we need you Lord, but now we need you more.*

*We need your grace and strength to face whatever lies in store.*

*In these days, more than ever, we need to feel you near,*

*To help build up our courage and to overcome our fear.*

*By ourselves we cannot meet the challenges ahead.*

*We need you to sustain us as we face what we might dread.*

*And so, Lord, hold our trembling hands and stay with us this day*

*For your guidance and your presence to sustain us now we pray.*

*Amen.*

### **Prayer Seeking a Compassionate Response from Jesus**



Lord Jesus Christ, your heart was moved by compassion for the men and women who came to you in need. You healed the sick, you fed the hungry, you forgave sinners, you cried over Jerusalem. Above all, you showed to those who were prepared to listen the way to true life, for you are the Way, the Truth and the Life.

Lord, your heart is still full of compassion for us today in our many needs. Open our hearts to hear your word, to know your love and to respond to your call. In particular, I beg you to grant me the favour I now ask (*here mention your request*), provided that it will contribute to my own eternal good and to the building up of your Kingdom of justice, peace and love.

**O Sacred Heart of Jesus I place all my trust in you.**