

Parishes of Narraghmore & Moone

The Faith Communities of:



Ballymount, Crookstown, Kilmead & Moone

Parish Bulletin - 19th Sunday in Ordinary Time - Sunday 11th August 2024

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Mon, Tue, Wed & Fri 10am - 4pm.
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TEL: 059 8623154.

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Trip to our Lady's Island

The parishes of Narraghmore and Moone are organising a trip to Our Lady's Island on Thursday 15th August which is The Assumption of the Blessed Virgin Mary. Cost is €20. If you are interested in going please contact Sheila on 0879611112/ Mary O' Neill on 0877683386 Crookstown Parish office on 059 8623154 for more information.



INTENTIONS SATURDAY & SUNDAY

CROOKSTOWN 7PM

Mary Neylon (1st)
Jimmy Ward -Brewel Hill (A)

Kilmead 10:30am

Jim Flood (A)
Carmel Clarke (4thA)

MOONE 12:00NOON

Mary Martin-Back Moone (A)
Michael Kelly-Grangenolvin (A) and
Deceased members of the Kelly and
Doyle families
Paddy Byrne—Commonstown (A)

MOONE TUESDAY 10AM - Liturgy of the Word with Holy Communion

MASS TIMES IN NARRAGHMORE & MOONE

ST JOSEPH'S BALLYMOUNT: Sunday 8:30am

SS MARY & LAWRENCE

CROOKSTOWN:

Saturday 7pm (Vigil)
Wednesday & Friday: 9.30am

ST ITA'S KILMEAD: Sunday 10.30am
Mass is celebrated most weekdays at 10am but is subject to change

MOONE TUESDAY 10AM - Liturgy of the Word with Holy Communion

MOST BLESSED TRINITY MOONE:
Sunday 12noon. Holy Day: 11am

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Catechetical Corner - The Assumption of the Blessed Virgin Mary

On November 1st, 1950, Pope Pius XII, issued a document entitled: "The most bountiful GOD", or in Latin: Munificentissimus Deus. The purpose of this document was to solemnly define a long held belief and tradition in the Church, that of the Assumption of the Blessed Virgin Mary, body and soul, into heaven. The document of Vatican II on the Church called Lumen Gentium states the following: "...the Immaculate Virgin, preserved free from all guilt of original sin, on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords and the conqueror of sin and death." (Lumen Gentium LG 966). So if the document of Pope Pisu XII was written in 1950 and Lumen Gentium was written in 1964, does that mean that the Church only then came along the Assumption of the Blessed Virgin Mary, and if so why and where is the evidence for it?

The Assumption was a tradition handed down through the ages. In addition there is scriptural evidence for it also. If we look at the book of Apocalypse (Revelation) we see in chapter 12: 1. "Now a great sign appeared in heaven: a woman, robed with the sun, standing on the moon, and on her head a crown of twelve stars." So why is this significant? Because if we look earlier in the book of Apocalypse, in chapter 6:9. "I saw underneath the altar the souls of all the people who had been killed on account of the Word of God ..." So in the first instance we have a woman with a body because she is standing on the moon and has a crown on her head, but earlier we see that those who are in heaven, are present just in their souls. Why? Because the resurrection of the body has not yet taken place. Mary, by virtue of the merits of her Son was assumed body and soul into heaven, prefiguring the resurrection of the Body for all other Christians: "The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians..." (LG 966). What the document of Pope Pius XII did was to formalize this long held belief in the Church and give it the proper status it deserves namely that of Dogma - a divinely revealed truth of the faith. "In giving birth you kept your virginity; in your Dormition (sleep/Assumption) you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death....she is our Mother in the order of grace."

Prayer to Mary, Assumed into Heaven

O Immaculate Mary, Assumed into heaven, you who are most blessed in the vision of God:

of God the Father who exalted you among all creatures, of God the Son who willed that you bear Him as your Son and that you should be His Mother, of God the Holy Spirit who accomplished the human conception of the Savior in you.

O Mary, most pure, O Mary, most sweet and beautiful, O Mary, strong and thoughtful woman.

O Mary, poor and sorrowful, O Mary, virgin and mother, woman very human like Eve, more than Eve.

You are near to God by your grace and by your privileges in your mysteries in your mission, in your glory. O Mary, assumed into the glory of Christ in the complete and transfigured perfection of our human nature.

O Mary, gate of heaven mirror of divine light ark of the Covenant between God and mankind, let our souls fly after you let them fly long your radiant path, transported by a hope that the world does not contain eternal beatitude. Comfort us from heaven, O merciful Mother, and guide us along your ways of purity and hope till the day of that blessed meeting with you and with your divine Son our Savior, Jesus. Amen! (St. Paul VI)

A PRAYER BEFORE HOLY COMMUNION

O Lord, my God, I am not worthy that You should come into my soul, but I am glad that You have come to me because in Your loving kindness you desire to dwell in me. You ask me to open the door of my soul, which You alone have created, so that You may enter into it with Your loving kindness and dispel the darkness of my mind.

I believe that You will do this for You did not turn away Mary Magdalene when she approached You in tears. Neither did You withhold forgiveness from the tax collector who repented of his sins or from the good thief who asked to be received into Your kingdom.

Indeed, you numbered as Your friends all who came to You with repentant hearts.

O God, You alone are blessed always, now, and forever. Amen

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