

James's Street Parish

01-4531143 - Working with Francis Street and Meath Street Parishes



26th Sunday Ordinary Time – 29th September 2024

HELL IS TOLERABLE ONLY IF GOD IS SEEN AS AN AUTOCRATIC RULER



The Christian death liturgy is centred on prayer for the soul of the deceased to rest in peace after a life of exile in a valley of tears. The Latin phrase “Requiescat in Pace” is found inscribed in the early Catacomb tombs. Lines from a Christian hymn express the common Christian thinking on death: “Think of the peace their suffering

done, Think of the glory their sacrifice won.” To an outsider, it looks as if heaven was created by oppressed and unhappy people who regarded their earthly existence and work as a punishment devoid of happiness, but upon death are promised eternal rest. This alienation is expressed in the African-American spirituals songs of the enslaved black people of the US. But immediate eternal peace and happiness is not guaranteed to all - just to the blessed few. The vast majority must face a transitional state, not of peace and happiness, but of purgatorial punishment due to their sinful earthly lives. Again they must await the elusive promise of eternal peace and happiness in heaven. The unrepentant few will face the eternal fires of hell. Dante's sign over the entrance to hell expresses its finality - “Abandon hope all you who enter”. Why cannot change and growth which is such an essential feature of human life not be continued into our next level of existence? As few human beings will have achieved their full spiritual growth on Earth, it seems illogical that there will be no opportunity for their eternal growth in an afterlife. Why should it be extinguished in some purgatorial state? Newman's dictum applies equally to all existence: “to live is to change and to be perfect is to have changed often”. The rich diversification in Dante's imaginative portrayal of the afterlife also challenges a fixed eternal state. If we cannot conceive of a finite existence or of human happiness and love except in terms of growth, then why can't we equally conceive of an infinite future existence based on growth? Few receive the opportunities in their life to fulfil their human potential and needs as outlined in Maslow's hierarchy of needs. If our personal potential is not realised on Earth, surely it doesn't disappear at death but becomes realisable in our next level of existence? We can think of an afterlife as an unlimited scale of ascent towards God, reaching from the lowest to the highest, within which every spirit would hold the place for which it was fitted, and each could advance as it grew in eternity. This idea would also satisfy our Christian faith in the redeeming mercy of God. Some might say that this view contradicts the human sense of justice which demands that the wicked be punished even with eternal punishment while the good are rewarded in heaven. However, no Christian can rejoice in the existence of hell. No matter how evil a life one person lives, there is always a scintilla of goodness that can grow and develop. The idea of a permanent hell is tolerable only if God is seen as an autocratic merciless ruler dealing with his remote subjects; it becomes intolerable when it is the Father dealing with his children. Jesus in his justice parables subverted the traditional “eye for an eye” justice. The elder brother in the prodigal son parable felt very aggrieved at the welcome his father lavished on his brother who had squandered all his inheritance. The workers in the vineyard who worked all through a hot day felt very aggrieved when their fellow workers who only worked for the last hour received the same financial reward of one denarius as they had received. Our traditional fixed views on the afterlife need a shake-up with a new emphasis on an existence not based on purgation from sin, but on the possibility of the growth of every soul or spirit into the fullness of eternal happiness - no matter what wrong they committed in a previous earthly existence. Death and a judgmental God no longer need to be feared. Our personal growth and development started on Earth will continue forever in the kingdom of God.

Courtesy Brendan Butler (Theologian) & The Irish Times

Remembered this Weekend

Margaret & Joseph Cooley
Marie O'Reilly
(Birthday remembrance)
Billy Reynolds



Crosscare Food & Support

Crosscare food & support service help families & individuals who are finding it difficult to make ends meet. Our service provides food support whilst working together on the issues that are leaving them financially unable to purchase groceries. We offer help in areas of budgeting, debt restructuring, housing & welfare etc. This is an appointment-based service. For further information or support call directly at 018913022 or email food@crosscare.ie



Exploring Priesthood

There will be a Vocations Day “Exploring Priesthood” on Saturday, October 12, in UCD, Belfield, Dublin 4, for men who wish to find out more about diocesan priesthood and how they may take steps to discern a vocation. Further information can be found at www.vocations.ie



Marriage Encounter

Catholic Marriage Encounter in Ireland is a weekend experience for married couples who want something more in their marriage more fun, spontaneity, excitement, communication, understanding, romance, intimacy, passion, joy. Our next Marriage Enrichment Weekend is November 8 to 10. Venue: Focolare Centre, Prosperous, Co. Kildare. Online booking only: www.marriageencounter.ie



Guide to Diocesan Offices online [here](http://www.dublin-diocese.ie)

The Mass

TWENTY-SIXTH SUNDAY OF YEAR B

29th September 2024

ENTRANCE ANTIPHON

(Stand)

All that you have done to us, O Lord, you have done with true judgement, for we have sinned against you and not obeyed your commandments.

But give glory to your name and deal with us according to the bounty of your mercy.

PENITENTIAL ACT (3)

Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

Priest: You were sent to heal the contrite of heart:

Lord, have mercy.

People: Lord, have mercy.

Priest: You came to call sinners:

Christ, have mercy.

People: Christ, have mercy.

Priest: You are seated at the right hand of the

Father to intercede for us:

Lord, have mercy.

People: Lord, have mercy.



GLORIA

Glory to God in the highest, and on earth peace to people of good will.

We praise you,

we bless you,

we adore you,

we glorify you,

we give you thanks for your great glory,

Lord God, heavenly King,

O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,

Lord God, Lamb of God, Son of the Father,

you take away the sins of the world,

have mercy on us;

you take away the sins of the world,

receive our prayer:

you are seated at the right hand of the Father,

have mercy on us.

For you alone are the Holy One,

you alone are the Most High,

you alone are the Most Holy,

with the Holy Spirit, in the glory of God the Father. Amen.



FIRST READING

Numbers 11:25-29

A reading from the book of Numbers:

The Lord came down in the Cloud. He spoke with Moses, but took some of the spirit that was on him and put it on the seventy elders. When the spirit came on them they prophesied, but not again.

Two men had stayed back in the camp; one was called Eldad and the other Medad. The spirit came down on them; though they had not gone to the Tent, their names were enrolled among the rest. These began to prophesy in the camp. The young man ran to tell this to Moses, "Look," he said "Eldad and Medad are prophesying in the camp." Then said Joshua the son of Nun, who had served Moses from his youth, "My Lord Moses, stop them!" Moses answered him, "Are you jealous on my account? If only the whole people of the Lord were prophets, and the Lord gave his Spirit to them all!"

The word of the Lord.

People: Thanks be to God.

RESPONSORIAL PSALM

Psalm 18

[R1] The precepts of the Lord gladden the heart,

it revives the soul.

The rule of the Lord is to be trusted,

it gives wisdom to the simple. **[R1]**

[2] The fear of the Lord is holy,

abiding for ever.

The decrees of the Lord are truth

and all of them just. **[R1]**

[3] So in them your servant finds instruction;

great reward is in their keeping,

but who can detect all his errors? **[R1]**

From hidden faults acquit me. **[R1]**

[4] From presumption restrain your servant

and let it not rule me.

Then shall I be blameless,

clean from grave sin. **[R1]**

SECOND READING James 5:1-6

A reading from the letter of St James:

An answer for the rich. Start crying, weep for the miseries that are coming to you. Your wealth is all rotting, your clothes are all eaten up by moths. All your gold and your silver are corroding away, and the same corrosion will be your own sentence, and eat into your body. It was a burning fire that you stored up as your treasure for the last days. Labourers mowed your fields, and you cheated them – listen to the wages that you kept back, calling out: realise that the cries of the reapers have reached the ears of the Lord of hosts. On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance.

The word of the Lord.

People: Thanks be to God.

ALLELUIA

(Stand)

Alleluia, alleluia!

Your word is truth, O Lord,

consecrate us in the truth.

Alleluia!



GOSPEL

Mark 9:38-43, 45, 47-48

A reading from the holy Gospel according to Mark:

People: Glory to you, O Lord.

John said to Jesus, "Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him." But Jesus said, "You must not stop him: no one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.

"If anyone gives you a cup of water to drink just because you belong to Christ, then I tell you solemnly, he will most certainly not lose his reward.

"But anyone who is an obstacle to bringing down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die nor their fire go out."

The gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

HOMILY

(Sit)

THE CREED

(Stand)

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ,

the Only Begotten Son of God,

born of the Father before all ages.

God from God, Light from Light,

true God from true God,

begotten, not made,

consubstantial with the Father;

through him all things were made.

For us men and for our salvation he came down from heaven,

he came down from heaven,

(At the words that follow, up to and including 'and became man', all bow.)

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried,

and rose again on the third day

in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory

to judge the living and the dead

and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son is adored and glorified,

who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins

and I look forward to the resurrection of the dead

and the life of the world to come. Amen.

PRAYER OF THE FAITHFUL



PREFACE DIALOGUE

Priest: The Lord be with you.

People: And with your spirit.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

People: It is right and just.

SANCTUS

Holy, Holy, Holy Lord God of hosts. ...



THE MYSTERY OF FAITH (3)

Priest: The Mystery of Faith.

People: Save us, Saviour of the world,

for by your Cross and resurrection,

you have set us free.

INVITATION TO HOLY COMMUNION

Priest: Behold the Lamb ...

People: Lord, I am not worthy

that you should enter under my roof,

but only say the word

and my soul shall be healed.

COMMUNION ANTIPHON

Remember your word to your servant, O Lord,

by which you have given me hope.

This is my comfort when I am brought low.

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