

## Schedule of Masses

**St. Mary's Church, Kincasslagh**

[Next Weekend](#)

**Sunday @ 10.00 a.m.**

[Next Week](#)

**No Scheduled Mass**

**St. Columba's Church, Acres**

[Next Weekend](#)

**Saturday @ 6.30 p.m.**

**Sunday @ 11.30 a.m.**

[Next Week](#)

**Tuesday @ 10.00 a.m.**

**Friday @ 10.00 a.m.**

## Anniversaries and Masses

**Patrick & Mary O'Donnell**, and their infant son **Michael**, Sat 7<sup>th</sup>, StC

**Jim Gallagher**, Sun 8<sup>th</sup>, StM

**Patrick & Elsie Ward**, Arlands, Sunday 8<sup>th</sup>, StC

**Pat Forker** and his parents **Mary and Doalty**, Glendhilt, Sat 14<sup>th</sup>, StC

**Kathleen Boyle**, Lower Keadue, Sunday 15<sup>th</sup>, StM

## Anniversaries

**Delores Ham**, Mullingar

## Fundraising Events

**Caislean Oir, Annagry Quiz** on **Wednesday @ 9.30 pm.** in aid of **The Boatstrand, Carrickfinn.** €20, team of 4.

**St. Mary's Hall, Kincasslagh Bingo** on **Friday night at 8.30 p.m.** in aid of **Keadue Rovers FC.**

## The Joy of Love in Marriage

A **Marriage Enrichment Weekend** offers married couples of all ages in a good relationship, private time to rekindle the joy of their love. The next (residential) Weekends (Fri 8pm to Sun 4:30pm) will be held at the **Dromantine Conference Centre, Newry from 13 – 15 Sep 2019** and at **The Lake Hotel Killarney from 15 -17 Nov 2019.** For info. and to book, visit [www.marriageencounter.ie](http://www.marriageencounter.ie) or phone **087 784 0408** [ROI] or **0770 281 2321** [NI].

## Half-hearted Christianity

Today's gospel sets the homilist a real challenge. The listeners will not need explanation of Christ's words about carrying the cross, but they will need some convincing of what he meant by "hating father and mother, wife and children, brothers and sisters" – a teaching that seems to fly in the face of natural affection. One of the following experiences might help.

(1) A priest went to Taizé with a group of young people. Among the many tales he brought back was this. One evening as the English-language visitors gathered for a general meeting he was asked to reserve two seats beside him. After repeatedly telling others that those seats were occupied he finally gave in and told the next pair: "Yes, these seats are free. Take them away with you," which they did. From that moment he had peace. Eventually his companions returned to find their places vacant but without seats. They had no bother finding seats for themselves and returning to their reserved places. Everybody was happy with this arrangement. Sometimes we are so concerned with holding on to *what we might*

*need* that we fail to see other's needs and our opportunity to help.

(2) Another afternoon at Taizé the whole group had planned an outing. The rain poured all that day and there were many glum faces looking out from the various tents. Making the most of things, they decided to come together for an extra session of prayer and discussion. This turned out to be the most memorable event of the whole trip. Learning to adjust to unfulfilled plans, waning strength, failing health and uncertain fortunes, is a key to happiness and contentment. We are not masters of all we possess, e.g., talents, health and even life itself.

(3) Again at Taizé, two of the group were deaf. Not being able to hear is a great handicap, a barrier to be overcome. These two could have missed so much of the experience at Taizé, the music, the bells, the prayers, the sincerity of the group discussions. However, for the whole week they were able to participate through the help of their friends who relayed everything to them through signs and lipreading. There was a modern miracle of the deaf hearing, and the others discovered so much about themselves in the process.

(4) Many of the saints discovered their true freedom in the practice of voluntary poverty. Francis of Assisi comes to mind as the example par excellence. By renouncing all earthly possessions he discovered how much he possessed and shared with all of God's creatures. All the teaching of Jesus is marked by this same spirit of freedom. Like prayer, voluntary poverty is a gift to be savoured and treasured.

(5) One of the two parables in the gospel, found only in Luke, might provide the basis for a homily. Building a tower is not a useless exercise in vanity. It had a practical use in the vineyard. A modern parallel might be a grain silo or shed. It is ironic that Luke and Jesus pick an example of progressive investment in farming to illustrate a lesson on detachment from property. Obviously, they approve of the venture as it shows where half measures will not do. Half-hearted Christianity is not a profitable affair either.