



The Centre of the Universe

A reading

Simone Weil

God created through love and for love. God did not create anything except love itself, and the means to love. He created love in all its forms. He created beings capable of love from all possible distances. Because no other could do it, he himself went to the greatest possible distance, the infinite distance. This infinite distance between God and God, this supreme tearing apart, this agony beyond all others, this marvel of love, is the crucifixion. Nothing can be further from God than that which has been made accursed.

This tearing apart, over which supreme love places the bond of supreme union, echoes perpetually across the universe in the midst of the silence, like two notes, separate yet melting into one, like pure and heart-rending harmony. This is the Word of God. The whole creation is nothing but its vibration. When human music in its greatest purity pierces our soul, this is what we hear through it. When we have learned to hear the silence, this is what we grasp more distinctly through it.

Those who persevere in love hear this note from the very lowest depths into which affliction has thrust them. From that moment they can no longer have any doubt.

Men struck down by affliction are at the foot of the cross, almost at the greatest possible distance from God....

The infinity of space and time separates us from God. How are we to seek for him? How are we to go toward him? Even if we were to walk for hundreds of years, we should do no more than go round and round the world. Even in an airplane we could not do anything else. We are incapable of progressing vertically. We cannot take a step toward the heavens. God crosses the universe and comes to us.

Over the infinity of space and time, the infinitely more infinite love of God comes to possess us. He comes at his own time. We have the power to consent to receive him or to refuse. If we remain deaf, he comes back again and again like a beggar, but also, like a beggar, one day he stops coming. If we consent, God puts a little seed in us and he goes away again. From that moment God has no more to do; neither have we, except to wait. We only have not to regret the consent we gave him, the nuptial yes.

It is not as easy as it seems, for the growth of the seed within us is painful. Moreover, from the very fact that we accept this growth, we cannot avoid destroying whatever gets in its way, pulling up the weeds, cutting the good grass, and unfortunately the good grass is part of our very flesh, so that this gardening amounts to a violent operation. On the whole, however, the seed grows of itself. A day comes when the soul belongs to God, when it not only consents to love but when truly and effectively it loves. Then in its turn it must cross the universe to go to God. The soul does not love like a creature with created love. The love within it is divine, uncreated; for it is the love of God for God that is passing through it. God alone is capable of loving God. We can only consent to give up our own feelings so as to allow free passage in our soul for this love. That is the meaning of denying oneself. We are created for this consent, and for this alone.

Divine Love crossed the infinity of space and time to come from God to us. But how can it repeat the journey in the opposite direction, starting from a finite creature? When the seed of divine love placed in us has grown and become a tree, how can we, we who bear it, take it back to its

**St Mary's
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origin? How can we repeat the journey made by God when he came to us, in the opposite direction? How can we cross infinite distance?

It seems impossible, but there is a way – a way with which we are familiar. We know quite well in what likeness this tree is made, this tree that has grown within us, this most beautiful tree where the birds of the air come and perch. We know what is the most beautiful of all trees. “No forest bears its equal.” Something still a little more frightful than a gibbet – that is the most beautiful of all trees. It was the seed of this tree that God placed within us, without our knowing what seed it was. If we had known, we should not have said yes at the first moment.

From *Love in the Void: Where God Finds Us*, by Simone Weil, edited by Laurie Gagne (Plough Spiritual Guides)

Thoughts for A Day

The most precious things of life are near at hand, without money and without price. Each of you has the whole wealth of the universe at your very door.... So, on a large scale, the student and lover of nature has this advantage over people who gad up and down the world seeking some novelty or excitement: he has only to stay at home and see the procession pass. The great globe swings around to him like a revolving showcase; the change of the seasons is like the passage of strange and new countries; the zones of the earth, with all their beauties and marvels, pass one's door and linger long in the passing.

-John Burroughs

For a long time, I sought safety and security among the wise and clever, hardly aware that the things of the kingdom were revealed to “little children”; that God has chosen “those who by human standards are fools to shame the wise.” But when I experienced the warm, unpretentious reception of those who have nothing to boast about, and experienced a loving embrace from people who didn't ask any questions, I began to discover that a true spiritual homecoming means a return to the poor in spirit to whom the kingdom of heaven belongs.

-Henri J. M. Nouwen

Self-love is the root and cause of all evil; it snatches away all that is good and all that is perfect. Therefore if the soul is to know God, it must also forget itself and lose itself. For as long as it sees itself, it will not see and know God. But when it loses itself for God's sake and leaves all things, then it finds itself again in God because God dawns upon it – and only then does the soul know itself and all things in God.

- Meister Eckhart



WMOF 2018 Hospitality Evening at St Mary's SUPPORT NEEDED PLEASE

As parishioners will know, our parish is among sixteen Dublin parishes who have been asked to welcome visitors to the **WMOF2018** We to host a *fáilte Isteach* evening event on **Friday 24 August at 7.30pm.**

An amazing 37.000 people have signed in for the Pastoral Congress of the WMOR~F at the RDS. The visitors attending the Haddington Road event will be mostly from the **UK, Australia and New Zealand.**

We would like to make this a very nice Dublin/Irish evening with a real sense of welcome for those who have come to us for this important Church as Family event.

Catering arrangements have been put in place but we will be counting on the hospitality and generosity of parishioners to supply wines, some Irish treats and hospitality. **We would be very grateful if parishioners could already begin to drop in to the Parish Office, 10am-12.30 Mond-Fri, either bottles of wine or vouchers that we might use for purchases for the event.** On the day or the day before we would also be very grateful for any ' Irish treats ' (scones, tarts, cakes) that people might be able to make and donate.

In Memoriam

Mass on Sunday 19th August 2018.

11am... Charles Rooney (Anniversary)

Masses and Confession

Sundays: Vigil, 6pm (Saturday), 9.30am, 11am, 5pm

-Rosary daily after 10am mass

Adoration Blessed Sacrament, Weds 10.30-12.40

Church Collections

W/e 5th August 2018

1st Collection.... €840

Share Collection... €600

Weekday collections.....€475

THANK YOU