



St Mary's
Parish
Haddington
Road

Serving
the
Community

Serving
the Family

Serving the
City

The Showing Forth of Christ

John Donne

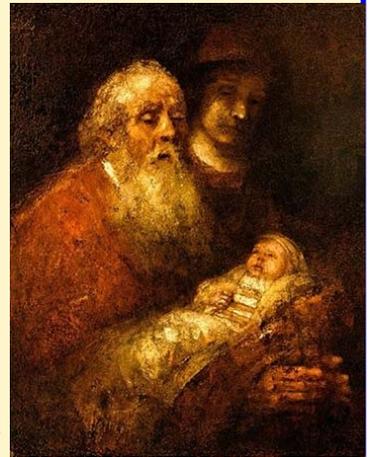
John Donne was born in 1572 in London, England. In 1621 he became dean of Saint Paul's Cathedral. Best known for his vivacious, compelling style and thorough examination of mortal paradox, John Donne died in London in 1631.

The whole life of Christ was a continual Passion; others die martyrs but Christ was born a martyr. He found a Golgotha, where he was crucified, even in Bethlehem, where he was born; for to his tenderness then the straws were almost as sharp as the thorns after, and the manger as uneasy at first as the cross at last. His birth and his death were but one continual act, and his Christmas day and his Good Friday are but the evening and morning of the same day. And as even his birth is his death, so every action and passage that manifests Christ to us is his birth, for Epiphany is manifestation. Every manifestation of Christ to the world, to the Church, to a particular soul is an Epiphany, a Christmas day.

Now there is nowhere a more evident manifestation of Christ than in that which induced this text, "Lord now let thy servant depart in peace..." It had been revealed to Simeon, whose words these are, that he should see Christ before he died. And actually, and really, substantially, essentially, bodily, presently, personally he does see him. So, it is Simeon's Epiphany, Simeon's Christmas day. So also this day, in which we commemorate and celebrate the general Epiphany, the manifestation of Christ to the whole world in his birth, all we, we who besides our interest in the universal Epiphany and manifestation implied in the very day, have this day received the Body and Blood of Christ in his holy and blessed Sacrament, have had another Epiphany, another Christmas day, another manifestation and application of Christ to ourselves. The Church prepares our devotion before Christmas day with four Sundays in Advent, which bring Christ nearer and nearer to us and remind us that he is coming to enable us by a further examination of ourselves to depart in peace, because our eyes have seen his salvation...

To be able to conclude that you have had a Christmas day, a manifestation of Christ in your souls, you shall have a whole Good Friday, a crucifying and an "it is finished," a measure of corrections, and joy in those corrections. You shall have temptations, and a Resurrection and an Ascension, an inchoation and an unremovable possession of heaven itself in this world. Make good your Christmas day, that Christ be born in you, and he who died for you will live with you all the year, and all the years of your lives, and inspire into you, and receive from you at the last gasp, this blessed acclamation, "Lord now lettest thou thy servant depart in peace..."

Simeon waited, says the story, and he waited for the consolation of Israel. And all that God had said should be done was done, for as it is said, "It was revealed unto him, by the Holy Ghost, that he should not see death



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before he had seen the Lord's Christ," and now he had seen that salvation. Abraham saw this before, but with the eye of faith, and yet rejoiced to see it so, he was glad even of that. Simeon saw it, too...but he saw it with the eye of hope. Of such hope Abraham had no such ground; no particular hope, no promise that he should see the Messiah in his time. Simeon had, and yet he waited, he attended God's leisure. But hope deferred maketh the heart sick (says Solomon). But when that which is desired comes, it is a tree of life. His desire was come; he saw his salvation.

Meditation on the Lord's Prayer

Hallowed Be Thy Name

Alfred Delp

Alfred Delp, a Jesuit priest, was executed by the Nazis on February 2, 1945 for his refusal to condone the Third Reich and leave the Jesuit order. While in prison, he meditated on the Lord's Prayer. Here are his thoughts on the words, "Hallowed be thy



name."

This phrase, *hallowed be thy name*, teaches us to pray for the worthy ideal, for the unassailable, holy, venerated standard. Unless they have something of supreme value, something at the center of their being which they can venerate, human beings gradually deteriorate. Human nature is so constituted that it must have something holy that it can worship, otherwise it becomes cramped and distorted, and instead of a holy object of veneration something else will take its place. I ought to know for I have just emerged from a murderous dialogue with such a self-appointed object of veneration. These substitute values are far more autocratic and demanding than the living God himself. They have no idea of courtesy or of waiting for their turn...All they know is demand, compulsion, force, threats and liquidation. And woe to anyone who does not conform.

The word of God should evoke and receive the great veneration this phrase suggests: praise, reverence, awe...The name of God is the holy of holies, the central silence, the thing that above all others calls for humble approach. We not only ought to believe in the truth at the center of our being, in the purpose of our existence, but we should also bear testimony to this belief by the proper fulfilment of our life's purpose. We should subjugate everything to this law of holiness and reject everything that does not harmonize with it. God, the great object of our veneration, will then also be our whole life. "There is no healing in any other name" (Acts 4:12). How little there is to say once we have said this. And how much that is said is mere cant. We have so many pious phrases that are utterly without genuine rev-

erence for God. Religious chastity and silence go well together.

Let us resume the practice of giving names to life and to things. I have been a mere number long enough to know what it means to be nameless and what effect it has on life. As long as life itself has no name, or at least none that it honors, people and things will continue to lose their identity in the dreadful regimentation and anonymity into which we have sunk. Life has a sensitive nervous system through which everything is connected. Since the name of God is no longer the first and foremost of all names in the land and the voice of the people, then everything else that was once precious and prized has lost its name and been subjected to false and falsifying labels. The cliché, the label, the uniform, the slogan, the "dominant trend of the masses" – these are our rulers. And pity the man who dares to differ, to proclaim his own thoughts or use his own name.

Prayer is our way to freedom and education in the method of prayer is the most valuable service that we can give to humankind. It makes it possible for the temple and the altar to again occupy their rightful place and for humanity to humble itself and measure its responsibilities in the name of God.

Excerpted from *The Prison Meditations of Father Delp*, Herder and Herder © 1963.

Thoughts for a Day

"...we pretend to be grown up and responsible; we are so proud and self-assured--and look at the result. The world lies in bomb dust and ruins about us."

— *Alfred Delp, S.J.: Prison Writings*

"The Church is the Church only when it exists for others . . . not dominating, but helping and serving. It must tell people of every calling what it means to live for Christ, to exist for others."

"The ultimate test of a moral society is the kind of world that it leaves to its children."

— *Dietrich Bonhoeffer*

In Memoriam

Masses this Weekend

5pm: Mary Daly, Anniversary

Masses and Confession

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

Croatian Community Mass 6.30pm

Daily masses 10am and 12.40pm, Saturday 10am only

-**Rosary** daily after 10am mass

Adoration Blessed Sacrament, Weds 10.30-12.40

Church Collections

1st Collection: N/A

Share Collection: N/A

Weekday collections: N/A

THANK YOU

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