



The Centre of the Universe

A reading for Lent by Simone Weil
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 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](#))

Though born of Jewish parents, Simone Weil (1909-1943), the French philosopher, eventually adopted a mystical theology that came very close to Roman Catholicism. A moral idealist committed to a vision of social justice, Weil in her writings explored her own religious life while also analysing the individual's relation with the state and God, the spiritual shortcomings of modern industrial society, and the horrors of totalitarianism.

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St Mary's
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Holy Week and Easter Ceremonies

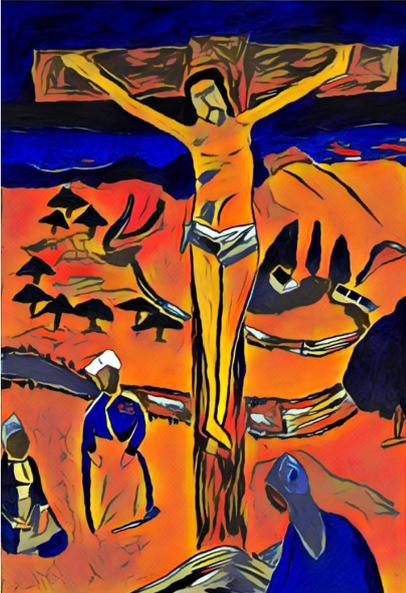
Monday to Wednesday Mass at 8.00 a.m., 10.00 a.m. and 12.40 p.m.

Holy Thursday

Morning Prayer 10.00 a.m.

Confessions 10.30 a.m. to 11.30 a.m.

Concelebrated Mass of the Lord's Supper 6.00 p.m. with Parish Choir



Watch and Pray 8:00pm:
Pergolesi's 'Stabat Mater'
with the Classicus Youth Chamber Choir

Good Friday Morning Prayer 10.00 a.m.
Stations of the Cross 12.45 p.m.
Solemn Celebration of the Lord's Passion 3.00 p.m. with Parish Choir
At the Foot of the Cross 8.00 p.m.

Holy Saturday Morning Prayer 10.00 a.m.
Confessions 10.30 a.m. to 11.30 a.m. and 3.00 p.m. to 4.00 p.m.

Easter Vigil 9.00 p.m. Concelebrated Mass with Parish Choir

Easter Sunday 9.30 a.m. Music by Crux Vocal Ensemble
11.00 a.m. Music by Parish Choir and Cantor
There is no Evening Mass

Easter Monday 2 April 2017 – Friday 6 April 2017 There will be ONLY one Mass at 10.00 a.m

OFFICIAL FAMILY PRAYER

FOR WORLD MEETING OF FAMILIES 2018

God, our Father, We are brothers and sisters in Jesus your Son, One family, in the Spirit of your love. Bless us with the joy of love. Make us patient and kind, gentle and generous, welcoming to those in need. Help us to live your forgiveness and peace. Protect all families with your loving care, Especially those for whom we now pray: [We pause and remember family members and others by name]. Increase our faith, Strengthen our hope, Keep us safe in your love, Make us always grateful for the gift of life that we share. This we ask, through Christ our Lord, Amen

Mary, mother and guide, pray for us. Saint Joseph, father and protector, pray for us. Saints Joachim and Anne, pray for us. Saints Louis and Zélie Martin, pray for us

cross  care

Annual Youth Services Church Collection

The Crosscare Annual Youth Services Church Collection took place at all Masses last weekend on Saturday / Sunday 17th & 18th March. Crosscare are extremely grateful for all who generously donated on the day.

Given the bad weather over the weekend, many parishioners may not have been able to attend Mass and this was very much reflected in the collection. Should you wish to make a donation to Crosscare they have advised that they can accept donations over the phone on (01) 836 0011, or by post to **Crosscare, 2ND floor, Clonliffe College, Drumcondra, Dublin 3.**

LENTEN HOLY HOUR ADORATION

Every Saturday

Following 6pm Vigil Mass

In Memoriam

Masses on 17th /18th March 2018.

9.30 Michael and Mairead Lyons a/v

11am... Patrick and Evelyn Carmody a/v

Masses 24/25th March

6pm Gerry Walsh a/v

Jack Dreeling a/v

Masses and Confession

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

Weekdays 8am, 10am & 12.40

-Rosary daily after 10am mass

Confession Tuesday, Saturday after 10am mass

Adoration Blessed Sacrament, Weds 10.30-12.40

Church Collections

W/e 17th/18th March 2018

1st Collection: €515 (St Patrick's Day)

Share Collection: €337 (St Patrick's Day)

1st Collection: €720. (18th March)

2nd Collection: €1,265.(Crosscare)

Weekday collections: €537

THANK YOU

Contacts: Fr Fachtna McCarthy, Administrator, Fr Patrick Claffey C.C. Tel 01-6600075

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