



**St Mary's
Parish
Haddington
Road**

**Serving
the
Community**

**Serving
the
Family**

**Serving
the
City**



The Necessity of Reverence Cultivating a pilgrim's eye for beauty (Part II)

Sister Dominic Mary Heath

“Most of us know that justice renders to each what he or she is due. What may be surprising, however, is the name justice takes when it renders due reverence to God: it's called *religion*. Religion is the moral virtue, belonging to justice, that pays God reverence by interior acts of devotion and prayer and by exterior acts of adoration and sacrifice. These acts are virtuous, not when they are sudden and coerced, but when they are sweet and habitual to us. A virtue in this sense is always something we're good at. Religion makes us good at revering God because it gives us the ready will to do so. A person with the habit of religion has the benefit of a soul rightly ordered to God and creation.

Right order is the principle that distinguishes Christian reverence from all merely natural instincts about God as a “higher power.” It's no longer possible for us to reverence God generically when we know that the eternal Word, Second Person of the Trinity, has forever united himself to human nature (the ongoing mystery we call the Incarnation). All I just said about reverence as a humbled posture expressing charity, ***Conversion is a grace, but reverence is cultivated.***

religion, and holy fear applies equally to our reverence for

Christ in his humanity – his body, blood, and soul – and divinity. The Incarnation makes one huge exception to the rule that we must worship the Creator of beauty but not the beauty of creation: Christ is simply both.

Christ, in his humanity, brings the excellence of God near to us. We owe him reverence because he is God from eternity, but also because his sacred humanity is the source of our life of grace in time and space. It is for our sakes, according to Saint Cyril of Alexandria, that the Spirit descended upon Christ at his baptism: “If we reason correctly, and use also the testimony of Scripture, we can see that Christ did not receive the Spirit for himself, but rather for us in him; for it is through Christ that all gifts come down to us.”

Reverence, rightly ordered, is a humbled submission to the one who humbled himself to share in our humanity, who continues to share his divine life with us. An attitude like this will overflow into our lives: at the Holy Sepulchre it could mean all the difference between Mary Magdalene's encounter with the one who has risen and my own childhood encounter with the one who flies over Gotham.

Imitating Reverence

No matter how old we are, the first way to learn reverence is in the childlike mode of imitation. A second story from my early trip to the Holy Land illustrates this for me vividly. This time we were in Emmaus, the village mentioned at the very end of Luke's Gospel. In that account, two Christian disciples meet a stranger on their journey from Jerusalem but only recognize him as Christ “in the breaking of the bread” (Luke 24:35).

Emmaus is a place of epiphany, and on the hot, bright day when I walked into a monastery built on the site, I experienced that for myself. There were no tourists, but the church wasn't empty. Looking down from an upper loft, we could see nuns prostrate below us in total silence. I had never seen a nun before, but I was immediately overawed by what they were doing. What *were* they doing? I really didn't know, but as I watched them I fell as silent and still as they were.

Twenty years went by without remark on this memory, which is why I was even more delighted when my dad brought it up recently. “You remember that too?” I asked in surprise. The Wailing Wall, Holy Sepulchre, Jordan River, and Gethsemane – nothing made as vivid an impression on us as the nuns in Emmaus. And now I understand what they were doing that day: keeping silent adoration before the Blessed Sacrament where, like the disciples before them, they recognized and revered Christ “in the breaking of the bread.”

We don't have to be young in years to learn reverence this way; we just have to turn and become as receptive as little children. For most of us, that will mean letting go of a certain cynicism, suspicion, and even dullness toward spiritual realities that we've learned from our highly developed consumer instincts: What am I being sold? How am I being manipulated? What can I get out of this?

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

Streaming and Website www.stmaryshaddingtonroad.ie email: info@stmaryshaddingtonroad.ie

Child Protection: <http://www.stmaryshaddingtonroad.ie/ministries/child-protection/> also www.csp.dublindiocese.ie

Streaming also at www.churchservices.tv/haddingtonroad

Funded by Living the Joy of the Gospel Campaign

It's frightening to realize how deliberately irreverent our secular culture is. Alongside vast ignorance and inexperience there is something truly demonic at work here. Satan, after all, is the one who refused to serve. Irreverence is intrinsically disordered and, despite its seductive hold on our culture, basically ugly. If we cultivate it by choice, it chokes out the movements of charity, religion, and holy fear in us.

DCU Adult Faith Development Survey

Have your Say – What do Adults think – DCU Adult Faith Development survey is now live.

Researchers at the Mater Dei Centre for Catholic Education (MDCCE) at Dublin City University are embarking on an exciting three-year project which aims to explore the nature, scope and potential of religious education and faith development for adults in Ireland.

Funded by the Presentation Sisters North East Province, it is hoped that the project will enhance public awareness of the great work already happening in communities, parishes and groups. The research team will work with many different groups across Ireland in setting up new opportunities for adults to explore.

All queries in relation to this project please email: bernette.sweetman@dcu.ie

The link to the project and the survey is <https://www.dcu.ie/adultre>

THOUGHTS OF RICHARD ROHR

"What some now call 'emerging Christianity' or 'the emerging church' is not something you join, establish, or invent. You just name it and then you see it everywhere- already in place! Such nongroup groups, the 'two or three' gathered in deep truth, create a whole new level of affiliation, dialogue, and friendship..."



"The human ego prefers anything, just about anything, to falling, or changing, or dying. The ego is that part of you that loves the status quo – even when it's not working. It attaches to past and present and fears the future."

"You ironically have to have a very strong ego structure to let go of your ego. You need to struggle with the rules more than a bit before you throw them out. You only internalize values by butting up against external values for a while."

"Whatever good, true, or perfect things we can say about humanity or creation, we can say of God exponentially. God is the beauty of creation and humanity multiplied to the infinite power."

"If we seek spiritual heroism ourselves, the old ego is just back in control under a new name. There would not really be any change at all, but only disguise, just bogus self-improvement on our own terms."

"It has been acceptable for some time in America to remain "wound identified" (that is, using one's victimhood as one's identity, one's ticket to sympathy, and one's excuse for not serving), instead of using the wound to "redeem the world," as we see in Jesus and many people who turn their wounds into sacred wounds that liberate both themselves and others."

Source: — Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life*, 2011

A THOUGHT

Fling wide your doors; give your wealth free passage everywhere! As a great river flows by a thousand channels through fertile country, so let your wealth run through many conduits to the homes of the poor. Wells that are drawn from flow the better; left unused, they go foul.... Money kept standing idle is worthless; but moving and changing hands it benefits the community and brings increase.

- Basil of Caesarea

In Memoriam

Masses on 8th/9th June 2019

9.30am: Stephen Magner (Anniversary)
11am: Marian Mc Evilly (1st Anniversary)
5pm: Frank D'Arcy (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

Last Week's Collections

1st Collection: €1,300
Share Collection: €825
Weekday collections: €520.

THANK YOU