

Parish of Newry

Sunday 23 January 2022
The Third Sunday in Ordinary Time

“To bring good news to the poor.” What is good news for the poor? That they are going to become rich? And then it will be their turn to oppress the poor!

Hurrah for revolution and more cannon-shot!

A beggar on horseback lashes a beggar on foot.

Hurrah for revolution and cannon come again!

The beggars have changed places, but the lash goes on. (W.B. Yeats)

This could not be what Jesus meant. “Blessed are you who are poor,” he said (Luke 6:20). Are they blessed in being poor, or because they are poor, or for some other reason that is only materially connected with their being poor?

Is poverty a value? It is hard to see how it could be a value in itself, seeing that it is just the lack of something good: an adequate level of wealth. (It is not wealth that is evil, but the selfish misuse of it.) Where is the value in poverty, then? In 1965 Paul VI, in Apostolicam Actuositatem, wrote, “That which is already due in justice [to the poor] is not to be offered as a gift of charity.” In fact he was just repeating the much earlier teaching of the Church: for example, St John Chrysostom (5th century) had written, “Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs.” And Pope Gregory the Great (also 5th century) wrote, “When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.”

In the time of Jesus, wealth was seen as a sign of God's favour, and poverty a sign of disfavour. His good news for the poor was not that the rich would welcome them when they came begging, nor that they could prove how humble they were, but that they had an equal dignity in the eyes of God and an equal right to the earth's goods. The good news was not that they would become rich, but that they could stand in their full dignity before God and the world.

Many have imagined a future Utopia, a perfect place where everything will be as it should be. But the word ‘Utopia’ does not mean a perfect place; it means a ‘non-existent place’ (from the Greek, ou = not, and topos = place). Is the Christian vision a Utopia? In a sense yes. The world is not a place of perfect justice, love, or peace. We have not arrived, but we are “on the way,” in via, as the mediaevals put it. The work has started, the seed has been sown. “This text is being fulfilled today even as you listen,” Jesus said. We are not invited to dream ineffectually of a Utopia, but to work for the coming of God's Kingdom on earth.

People who practise lectio divina - the slow careful meditative reading of Scripture - stress the importance of being aware, when reading any passage, that ‘this text is being fulfilled today even as we read.’ Something of the word of God is already moving in us. If there were nothing, then we would only be dreaming of Utopia. The practical way is to care for the little that is there, rather than dream and do nothing. “Better an acre in Wessex,” said Macaulay, “than a principality in Utopia.”

Fr Donagh O'Shea, O.P.,
www.goodnews.ie

Mass Times

The Cathedral of SS. Patrick & Colman, Hill Street

Weekend Mass Times

Saturday (vigil Mass)

6.00pm

Sunday: 9.00am, 12noon

& 5.30pm

Weekday Mass Times

Monday – Saturday

10.30am

St. Brigid's Church, Rooney's Meadow

Weekend Mass Times

Saturday Evening (vigil

Mass) 7.30pm

Friday: 7.30pm

St. Mary's Church, Chapel Street

Tuesday: 7.30pm

Sunday: 9.00am

(Latin Mass)

Sunday: 10.30am

St. Catherine's Church, Dominican Priory, Dominic Street

Mon-Sat: 7.30am & 11.00am & 7.30pm

Sunday Masses – VIGIL [SAT] 7.30pm

8.00am, 9.30am, 11.00am & 12.30

www.newrycathedralparish.org

NOURISHED BY WORD AND SACRAMENT WE SEEK TO BECOME CHRIST FOR EACH OTHER.



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INTRODUCTORY RITES

Congregation stands

**Entrance Hymn or
Entrance Antiphon**

Cf. Ps 95:1, 6

All: O sing a new song to the Lord;
sing to the Lord, all the earth.
In his presence are majesty and splendour,
strength and honour in his holy place.

GREETING

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen

Priest: The Lord be with you.

All: And with your spirit.

PENITENTIAL ACT

Priest: Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

Priest: Lord Jesus, you healed the sick:
Lord, have mercy. **Lord, have mercy.**

Priest: Lord Jesus, you forgave sinners:
Christ, have mercy. **Christ, have mercy.**

Priest: Lord Jesus, you gave yourself to heal us and bring us strength:
Lord, have mercy. **Lord, have mercy.**

Priest: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

All: Amen

GLORIA

All: Glory to God in the highest,
and on earth peace to people of good will.

**We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.**

**For you alone are the Holy One, you alone are the
Lord, you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father.
Amen.**

THE COLLECT

Priest: Let us pray.

Pause for silent prayer

Priest: Almighty ever-living God,
direct our actions according to your good pleasure,
that in the name of your beloved Son
we may abound in good works.
Through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

All: Amen.

THE LITURGY OF THE WORD

Congregation Sits

FIRST READING

A reading from the book of Nehemiah

8:2-6. 8-10

Ezra the priest brought the Law before the assembly, consisting of men, women and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the Book of the Law.

Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people – since he stood higher than all the people – Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered, 'Amen! Amen!'; then they bowed down and, face to the ground, prostrated themselves before the Lord. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read.

Then Nehemiah – His Excellency – and Ezra, priest and scribe (and the Levites who were instructing the people) said to all the people, 'This day is sacred to the Lord your God. Do not be mournful, do not weep.' For the people were all in tears as they listened to the words of the Law.

He then said, 'Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.'

The word of the Lord

All: Thanks be to God.

RESPONSORIAL PSALM Ps 18:8-10. 15. R Jn 6:63

**(R) Your words are spirit, Lord,
and they are life.**

1. The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple. **(R)**
2. The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes. **(R)**
3. The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just. **(R)**
4. May the spoken words of my mouth,
the thoughts of my heart,
win favour in your sight, O Lord,
my rescuer, my rock! **(R)**

SECOND READING

A reading from the first letter of St Paul to the Corinthians

12:12-30

Just as the human body, though it is made up of many parts is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with any one of its many parts. If the foot were to say, 'I am not a hand and so I do not belong to the body,' would that mean that it stopped being part of the body? If the ear were to say, 'I am not an eye, and so I do not belong to the body,' would that mean that it is not a part of the body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything?

Instead of that, God put all the separate parts into the body on purpose. If all parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, 'I do not need you,' nor can the head say to the feet, 'I do not need you.'

What is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and so that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it.

Now you together are Christ's body; but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them?

The word of the Lord.
All: **Thanks be to God.**

Congregation stands

ACCLAMATION

Lk 4:18

All: **Alleluia, alleluia!
The Lord has sent me to bring the good news to
the poor, to proclaim liberty to captives.
Alleluia!**

GOSPEL

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: A reading from the holy
Gospel according to Luke

1:1-4; 4:14-21

All: **Glory to you, O Lord.**

Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who from the outset were eyewitnesses and ministers of the world, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone praised him.

He came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The spirit of the Lord has been given to me,
for he has anointed me.
He has sent me to bring the good news to the poor,
to proclaim liberty to captives
and to the blind new sight,

and to the blind new sight,
to set the downtrodden free,
to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.'

The Gospel of the Lord.

All: **Praise to you Lord Jesus Christ.**

Congregation sits

HOMILY

Congregation stands

THE CREED

All: **I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the
Father; through him all things were made.
For us men and for our salvation
he came down from heaven,**

(bow your head up to the words 'and became man')

**and by the Holy Spirit was incarnate of the Virgin
Mary, and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of
life, who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified, who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic
Church. I confess one Baptism for the forgiveness
of sins and I look forward to the resurrection of
the dead and the life of the world to come. Amen.**

PRAYER OF THE FAITHFUL

Congregation sits

THE LITURGY OF THE EUCHARIST

Offertory Procession

*The gifts of bread and wine which will become the Lord's body
and blood are brought to the altar.*

The celebrant raises the host on the paten saying:

Priest: Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

All: Blessed be God for ever.

The celebrant pours wine and a little water into the chalice, saying quietly:

Priest: By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

The celebrant then raises the chalice above the altar and says:

Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

All: Blessed be God for ever.

Bowing, the celebrant says quietly:

Priest: With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

Then the celebrant washes his hands, saying quietly:

Wash me, O Lord, from my iniquity and cleanse me from my sin.

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

All: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

PRAYER OVER THE OFFERINGS

Priest: Accept our offerings, O Lord, we pray, and in sanctifying them grant that they may profit us for salvation. Through Christ our Lord.

All: Amen

Congregation stands

EUCHARISTIC PRAYER III

Priest: The Lord be with you.

All: And with your spirit.

Priest: Lift up your hearts.

All: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

All: It is right and just.

PREFACE (I in Ordinary Time)

Priest: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

ACCLAMATION

All: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Congregation kneels

Priest: You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and + Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took the chalice and, giving you thanks, he said the blessing, and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

Priest: The mystery of faith.

All: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Priest: Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognising the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with blessed Joseph, her spouse, with your blessed Apostles and glorious Martyrs with Saint Patrick and with all the Saints, on whose constant intercession in your presence we rely for unailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant Francis our Pope and **N**. our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world. To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good.

Priest: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

All: **Amen.**

Congregation stands

THE COMMUNION RITE

Priest: At the Saviour's command and formed by divine teaching, we dare to say:

All: **Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

All: **For the kingdom, the power and the glory are yours now and for ever.**

Priest: Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

All: **Amen.**

Priest: The peace of the Lord be with you always.
All: **And with your spirit.**

Priest: May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.

All: **Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us.**

Lamb of God, you take away the sins of the world, grant us peace.

Congregation kneels

The celebrant says quietly:

Lord Jesus Christ, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you.

INVITATION TO HOLY COMMUNION

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

Priest: May the Body of Christ keep me safe for eternal life.

Priest: May the Blood of Christ keep me safe for eternal life.

COMMUNION ANTIPHON Cf. Ps 33:6

All: **Look toward the Lord and be radiant; let your faces not be abashed.**

Purifying the chalice the celebrant says quietly:

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

PRAYER AFTER COMMUNION

Congregation kneels

Priest: Let us pray.
Grant, we pray, almighty God, that, receiving the grace by which you bring us to new life, we may always glory in your gift. Through Christ our Lord.

All: **Amen**

THE CONCLUDING RITES

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: May God bless you with every heavenly blessing, make you always holy and pure in his sight, pour out in abundance upon you the riches of his glory, and teach you with the words of truth; may he instruct you in the Gospel of salvation, and ever endow you with fraternal charity. Through Christ our Lord.

All: **Amen**

Priest: And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you for ever.

All: **Amen**

Then the celebrant, with hands joined and facing the people, says:

Priest: Go and announce the Gospel of the Lord

All: **Thanks be to God.**

Message from the Administrator

According to Nehemiah, people in Ezra's time did not object to lengthy sermons! Ezra preached from early morning until noon, about half a day. He was obviously good at proclaiming and explaining the law (the first five books of the Bible), 'translating and giving the sense, so that people could understand! And the ceremony ended in celebration and in joy, with an outreach to the poor who could not attend.

One might rightly ask: What is happening here? The answer comes in the Gospel, where something similar, on a smaller scale, is happening. Jesus, 'with the power of the Spirit in him', is preaching in the synagogue in his native Nazareth. All eyes are on him as he is handed the scroll of the prophet Isaiah. Carefully and deliberately, he selects passages from chapters 58 and 61: 'The Spirit of the Lord has been given to me. He has anointed me to bring good news to the poor... Liberty to captives... sight to the blind...' The people gaze in expectation as one of their own rolls up that scroll and, observing synagogue practice, sits down to preach. What will he say? 'The text is being fulfilled even as you listen. Even as you listen communally to the ancient story!' 'Even as you listen' today to a prophecy being fulfilled! Jesus situates himself within the sacred story, within the communal story. That story finds its meaning in him. As for Ezra's audience, as for Jesus and the congregation in Nazareth, today we 'read' ourselves into the story 'even as we listen'. Sacred storytelling is revelatory, most especially when it happens in sacred assembly where the listening is communal. As we listen together in synodal mode, God speaks to us.

The scene in the Synagogue marks the launch of the public ministry in Luke. Jesus was filled with the Spirit and sent. He came bursting with a message to communicate. When have you had the experience of being enthused by something that way? Who have been the people you met who had that kind of enthusiasm?

His message was addressed to those who were poor, oppressed, blind or captives. Who are these today? In what ways have you been, or are you, among these? How has the message of Jesus been good news for you, freed you, given you new sight, or revealed God's favour to you?

The message Jesus had was one of liberation and he told his listeners that it was being fulfilled even as they listened. It is being fulfilled even as we hear it NOW. If this does not resonate with you right now, when has the gospel given you an experience of liberation?

Canon Francis Brown

Ordination to the Permanent Diaconate

Mr Brendan McAllister, parish of Newry and Mr Gerry McBrien, parish of Banbridge will be ordained deacons for the Diocese of Dromore on 30th January 2022 at 2.00pm in St. Patrick's Cathedral, Armagh.
We keep these men and their families in our prayers.

Exposition of The Blessed Sacrament

The Blessed Sacrament is exposed in the Cathedral every Thursday from 5.00pm until 9.00pm, on Saturday from after the 10.30am Mass until 5.30pm and Sunday from after the 12 noon Mass until 5.30pm. We invite parishioners to come and spend some time in the presence of the Blessed Sacrament.

HOW CAN I OFFER SERVICE TO MY PARISH?

Due to the differences made by the onset of COVID 19, the parishioners and priests need those who are willing to offer their service in a number of ways. We need more Stewards, Eucharistic Ministers, Readers, Collectors. Please consider offering your service in one or more of these areas of service.

RECENTLY DECEASED

Gerry Mackey, *The Manse*
Vera Taylor, *O'Neill Avenue*
Sean O'Hare, *Greenan Road*
Josephine Hughes, *Ardcarne Park*
Teresa White, *Ardcarne Park*
Patrick White, *Larchmont*
Angela Hondora Mitchell (née McGurk) *Kent*
Nora McKeown, *Rockfield Nursing Home*
Clara McCluskey, *Second Ave, Derrybeg*
Mary Shields, *34 Carnagh Park*

SACRAMENT OF BAPTISM

The Sacrament of Baptism is the first Sacrament we received. Because of COVID, the preparation offered to parents and sponsors had to stop. It is our hope to begin again in the month of February to offer an online course to parents and sponsors. If you are considering having your baby baptised in March, consider signing up for the February course. More details will be available in the bulletin.

Wearing of Masks

To ensure everyone's safety and to remain safe yourself it is required that you wear a mask in all the parish churches for the entire celebration. Please wear your mask properly with nose and mouth covered at all times.

Church Collections

COVID has been with us for almost two years and is continuing. Our church collections have suffered accordingly. It is our plan to change the means of collection. Beginning in the New Year, it is our plan to have a basket at the doors of each church. We welcome back the collectors and ask for more volunteers to assist at each of the Masses. Please contact the Parish Office stating which Mass you can offer assistance. Please leave your telephone number and email address in the parish office.

OFFERTORY COLLECTION Sunday 16 January

Parish Collection	£ 2446.46
Loose plate Collection	£ 497.69
Direct Debits	£ 1121.46
	£ 4065.61

Our sincerest thanks to all our parishioners who have forwarded their offertory promise envelopes every week during this pandemic.

Newry Parish is part of the Dromore Diocesan Trust.
Registered with the Charity Commission for Northern Ireland.
NIC105046.

RECENTLY BAPTISED

Ronan Patrick McKenna, *4 Ardfreelin*

NEWRY PARISH ANNIVERSARIES FOR OUR DECEASED RELATIVES

Cathedral Anniversaries

Saturday 22 January	6.00pm	Imelda Connolly, St. Clare's Avenue (M.M) Martina McDonald, Drumgullion Avenue Raph Morgan, Cornmarket John Price, Cairn Hill, Crieve Road Olivier Kelland, Commons Way Catherine & Edward (Sen) & Edward (Jnr) Murray, Ballinacraig & John Murray, Hennessy Park
Sunday 23 January	9.00am	Mary & Anthony McGonigle, Belfast
Monday 24 January	12 noon	Pat McElroy, Cronin Park George Troope, Dora Ave Mary Fox, Daisyhill Gardens
Saturday 29 January	10.30am	Philomena McDowell, McManus Court
	6.00pm	Susan Keenan, Innisfree Park, Ballyholland Hugh Gillece, Rathfriland Road Leo & Josephine Mallon, Orior Road Maureen McDonald, Catherine Street Marie Cully, Laurel Grove
Sunday 30 January	12 noon	Mary & James McPhillips, Cleary Crescent & Patricia & Michael McKearney, Bessbrook Leslie, Bridget & Doris Locke, Emmett Street & Daniel Taylor, St. Clare's Avenue Thomas & Margaret O'Hanlon Patrick, Joseph & Patricia O'Neill, Ballyholland Park Deceased members of the Campbell Family, Linenhall Square & the Shill Family, Birmingham.

St. Mary's Anniversaries

Sunday 23 January	10.30am	Thomas, Susan, Eileen & Lillian Mulholland Dessie, Michael, Christine & Maria McAteer, Home Avenue & Lily McAnulty, Mountainview Drive Christina & Denis McKeown, Carnagh Park Joe & Lily Fegan, Aughnamoira Harold & Florence Condie, Warrenpoint Jim & May McGrory, Carnagh Park Michael & Eileen Griffin & Paddy & Minnie Griffin Bridget & Samuel McMillen, High Street & deceased members of the McMillan Family
Tuesday 24 January	7.30pm	John & Catherine Collins & deceased family members, Grinan Michael & Brigid Collins, Grinan John & Simon Kiley, Chapel Street & deceased Family members
Sunday 30 January	10.30am	Patricia McEvoy, Downshire Court Cora Gallagher, Carlingford Park Matthew, Danny & James Gray, Carnagh Park Johnny & Nora Keeley, Windmill Rd Peter & Elizabeth McGivern, Grinan

St. Brigid's Anniversaries

Saturday 22 January	7.30pm	Brian McAleenan, Mountainview Drive (M.M) Edward McAnulty, Violet Hill Avenue Rose Gallagher, Main Avenue Paddy Syddall, Violet Hill Avenue
Friday 28 January	7.30pm	Michael, Gerard & Leontia Mallon, Derrybeg Drive Mary, Bernard & Derek Larkin, Fairfield Heights
Saturday 29 January	7.30pm	George Yeates, Main Avenue, Derrybeg (M.M) Jason O'Hanlon, Wood House, Bessbrook (M.M) Brian Heaney, Mountpleasant

St. Catherine's Anniversaries

Saturday 22 January	7.30pm	Noel & Mary Teresa Mallon James McKeown Desmond & Rita Quinn & Ethna Rackley
Sunday 23 January	8.00am	Ann Hegarty
	11.00am	9.30am Elizabeth & Edward Watters Francis Burke Mary, Thomas, Tommy & Raymond Fitzpatrick James, Annie & Maggie McCloy Seamus & Kathleen Fitzpatrick, Teresa & Jim Gill Jimmy & Annie McLoughlin & Rosaleen Sandham Benefactors of the Church & Priory Annie & Patsy Carragher Deirdre McGuinness Patrick, Rose & Agnes McNulty Peggy O'Hare
Tuesday 25 January	11.00am	Thomas & Jean Teggart
	7.30pm	Grainne Hughes
Wednesday 26 January	11.00am	Rose & Evelyn Savage & Jackie Hearst
	7.30pm	Gerald Murray Charles Magee Marie Heaney Kay Smith
Thursday 27 January	7.30am	John Murtagh
	11.00am	Noel Shields Bernie Grant
	7.30pm	James & Eileen Keenan
Friday 28 January	11.00am	Patrick Brennan
	7.30pm	Beata Jandura (M.M) Irene & Jackie Moan
Saturday 29 January	11.00am	Jason O'Hanlon (M.M)
	7.30pm	Luke Quinn Pat, Teresa, Kathleen & Jim Hillen Tom & Josie Connolly
Sunday 30 January	12.15pm	Benefactors of the Church & Priory James & Bridget Cole Sean Smith

SYNOD Prayer

Adsumus, Sancte Spiritus

We stand before You, Holy Spirit, as we gather together in Your name.

With You alone to guide us, make Yourself at home in our hearts;

Teach us the way we must go and how we are to pursue it.

We are weak and sinful; do not let us promote disorder.

Do not let ignorance lead us down the wrong path nor partiality influence our actions.

Let us find in You our unity so that we may journey together to eternal life
and not stray from the way of truth and what is right.

All this we ask of You, who are at work in every place and time,
in the communion of the Father and the Son,
forever and ever. Amen.

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an Iúir, Mhúrn
agus an Dúin
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