

PARISHES NEWSLETTER

Skibbereen and Rath & the Islands

Parishes website – www.skibbereenandrath.ie

Priests: Skibbereen and Rath and the Islands Parishes: Fr Michael Kelleher, Adm. 028 22878, Fr Evin O'Brien 028 22877

Office: 028 22828, E-mail: skibbereenparish@gmail.com-Office Hours: Tues. Wed, from 10am to 12.

Please contact Margaret in advance by leaving a message - on 028 22828 or email skibbereenparish@gmail.com and she will respond to your request during office hours.

Notifications of anniversaries: Please place these in the Sacristy letter box.

Child Safeguarding: Contact Telephone: (00353) 0 28 22828 (Parish Office)

Skibbereen - Jacinta Crowley, Theresa Hickey, Eileen Ryan; **Rath** - Maura Collins, Dee Griffiths, Siobhan O'Brien.

Parish Pastoral Assemblies: Contact Telephone: 028 22828 (Parish Office)

Skibbereen: - Chair; Anita Henderson; Vice Chairperson: Dolores Ruane; Secretary –Clare Gallagher.

Rath and the Islands: - Chair – Maeve Devlin; Secretary – Annette Cadogan.

Parish Newsletter and website notices - Please note newsletter editorial email skibrathisnews@gmail.com Notices for insertion should be concise (about 30 words) and may contain information about non-commercial matters. Written notices may be sent to the Parish Office not later than Wednesday evening for inclusion in the following week's newsletter. Please see the Parishes website for full guidelines: www.skibbereenandrath.ie

Saturday 12th June -

The Immaculate Heart of the Blessed Virgin Mary

4.45pm Sherkin - Special Intention

6.30pm Skibbereen – Florence O'Donovan, Laharnathee

7.30pm Rath –Patricia O'Mahony, Coronea Hse,Skibbereen

Sunday 13th June - Eleventh Sunday in Ordinary Time

9.00am Skibbereen - John Kirby, Midleton

10. 15am Rath – Mary O'Driscoll, Baltimore Hill

11.30am Skibbereen – Tadhg & Mary Whooley, Shreelane

Monday 14th June - St Davnet, virgin

9.30am Skibbereen – Bridie Scully, Caheragh

10.15am Rath - Special Intention

Tuesday 15th June - 11th Week in Ordinary Time

10.15am Rath – Special Intention

Wednesday 16th June - 11th Week in Ordinary Time

9.30am Skibbereen– Cornelius and Mary McCarthy, Castlehaven

10.15am Rath - James, Anne and Finbarr Nolan, Baltimore

Thursday 17th June - 11th Week in Ordinary Time

10.15am Rath - Special Intention

Friday 18th June - 11th Week in Ordinary Time

9.30am Skibbereen – Jenny Hurley, England and late of Thornhill, Skibbereen

9.30am Rath - Special Intention - {**Note change of time**}

Saturday 19th June - Bl Dermot O'Hurley, bishop and Companions, martyrs

4.30pm Sherkin - Special Intention

6.30pm Skibbereen - Corinna O'Donovan & Nora McCormack, Gortnaclohy

7.30pm Rath – Special Intention

Sunday 20th June - Twelfth Sunday in Ordinary Time

9.00am Skibbereen - Paddy O'Donoghue, Chapel Lane

10. 15am Rath – Paddy Burke, Ballyoughtera

11.30am Skibbereen - Donal and Bridget Hurley, Inchindreen

Confessions

Skibbereen - Saturday morning at 10.15am

Weekday Mass Times:

Skibbereen 9.30am Monday, Wednesday and

Friday mornings only

Rath 10.15am daily - Monday to Friday.

Marriages: At least 3 months' notice; Please contact one of the priests or the office for further information.

Baptisms by appointment: each Saturday at 4.00pm (Cathedral) or on Sunday in Rath following 10.15am Mass. Forms available in Office (Skibbereen) & Sacristy. (Rath) Office: 028 22828

Rosary: each Tuesday evening at 8.00pm at the Grotto, Cork Rd.

Feasts this week:

14th : St Davnet - lived and died at Tydavnet at Sliabh Beagh, Co. Monaghan. Tradition speaks of St Davnet as a virgin and founder of a church or monastery. A bachall (staff) said to have been hers has been preserved and in the past it was used as a test of truth.

19th: (Cashel and Emly) Bl. Dermot O'Hurley and Companions.

Archbishop Dermot O'Hurley of Cashel was martyred in 1584.

His Companions, honoured on this day, are Bishop Terence

Albert O'Brien OP, John Kearney OFM and William Tirry OSA.

(See page 3 of this Parish Newsletter)

Friendship: No matter how much you live the experience of these years of your youth, you will never know their deepest and fullest meaning unless you encounter each day your best friend, the friend who is Jesus. Friendship is one of life's gifts and a grace from God. Through our friends, the Lord refines us and leads us to maturity. Faithful friends, who stand at our side in times of difficulty, are also a reflection of the Lord's love, his gentle and consoling presence in our lives. The experience of friendship teaches us to be open, understanding and caring towards others, to come out of our own comfortable isolation and to share our lives with others. For this reason, 'there is nothing so precious as a faithful friend' (Sir 6:15).

Friendship is no fleeting or temporary relationship, but one that is stable, firm and faithful, and matures with the passage of time. A relationship of affection that brings us together and a generous love that makes us seek the good of our friend.

Friends may be quite different from one another, but they always have things in common that draw them closer in mutual openness and trust.

Christus Vivit, 1 50-1 52

An Act of Spiritual Communion - My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen

Priest on Duty this week: Fr Michael
Emergency only
086-7852262.

St Davnet: The legend

According to the story, Dympna, the daughter of a pagan king of Ireland, became a Christian and was secretly baptised. After the death of her mother, a woman of extraordinary beauty, her own father wanted to marry her, his own daughter, who was just as beautiful. Dympna fled with the priest Gerebernus and landed at Antwerp, from where they went on to Gheel. Here they lived beside a chapel of St. Martin. The father discovered their whereabouts and came to renew his offer. But seeing that all was in vain, he told his servants to kill the priest, while he himself cut off the head of his daughter. The corpses were put in sarcophagi in a cave where they were later found. The body of St. Dympna was buried in the church of Gheel, and the bones of St. Gerebernus were transferred to Kanten.

Fragments and relics

There are at Gheel fragments of two simple ancient sarcophagi in which tradition says the bodies of Dympna and Gerebernus were found. There is also a quadrangular brick, said to have been found in one of the sarcophagi, bearing two lines of letters read as DYMUNA. And the discovery of this sarcophagus with the corpse and the brick was perhaps the origin of the veneration. After the finding of the tombs, it is said that a number of epileptics, insane people, and some said to be under diabolical influence were cured by the relics of Dympna. Ever since, she has been invoked on behalf of such people. Gheel itself built an infirmary for the mentally ill, and today it boasts a flourishing state sanitarium that has advanced types of care for its patients. Most of them are able to board with neighborhood farmers, who become like “foster families” for them, while they help with the household chores as much as they are able.

On St Dympna’s feast day 15th May many people, both healthy and mentally ill, still come to the tomb of St Dympna.

<https://www.catholicireland.net/saintoftheday/saint-davnet-6th-century/>



THE KAIROS OF SYNODALITY

1. “It is precisely this path of synodality which God expects of the Church of the third millennium”[1]: this programmatic commitment was made by Pope Francis at the commemoration of the 50th anniversary of the institution of the Synod of Bishops by Blessed Paul VI. He stressed that, in fact, synodality “is an essential dimension of the Church”, in the sense that “what the Lord is asking of us is already in some sense present in the very word ‘synod’”[2].

2. This document is meant to offer some useful *guidelines* for going deeper into the theological sense of this promise and some pastoral *orientations* about what it implies for the Church’s mission. The Introduction indicates the etymological and conceptual data required for a preliminary clarification of the content and use of the word ‘synodality’; it then puts into context what a momentous and new teaching the Magisterium has offered us on this subject in the wake of Vatican II.

https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20180302_sinodalita_en.html

Recently Baptised

Ana Lacko, North Street

Sarah Anne Hurley, Lassanaroe,

God our Father, You always work to save us, and now we rejoice in the great love you give to your chosen people. Protect all who have become your children and continue to bless those who are already baptised.

Recently Married

Grace Collins, Skibbereen and Cathal Hurley, Drimoleague

Blessed are you Lord our God, King of the Universe, bless each day of their married life. Renew your blessing within them, as they choose each day, by your grace, to be a living sign of your eternal love.

ACCORD Catholic Marriage Care Service provides

Marriage Preparation courses for couples choosing to get married in the Catholic Church. The Church rejoices in your decision to get married and offers its continued support to you as you journey together. The Church (the people of God) sees your marriage as a sign of God’s love among us. As ministers of the Sacrament of Marriage to each other you choose to live your married lives within the community of the Church.

The Sacrament enriches your lives in a very special way but it also enriches the community in which you will live. You become witnesses for Marriage to all with whom you make contact. Your parents, family members, friends, colleagues and neighbours celebrate your entry into Marriage and by their attendance at your wedding ceremony offer their continued support to you for your future.

Your decision to get married is a sign of your love and of your desire to be together as husband and wife. ACCORD in helping you to prepare for your Marriage is privileged to be part of your journey and offers you its continued support throughout your married life.

<https://www.accord.ie/services/marriage-preparation>

The Catechism of the Catholic Church: see extract below!

St VINCENT DE PAUL. CONTACT NUMBER; 087 9182698

ALCOHOLICS ANONYMOUS —TEL; 087 6114946

Suicide Prevention Helpline 1800 742 745: a free phone helpline opens daily from 6.00pm — 10.00pm for people who are feeling suicidal or equally for a family member or friend who is concerned about someone.

Living Links –supporting the relatives and other survivors of suicide: Tom Corcoran 085 2445575, tomcorcoran@westcorklivinglinks.ie

West Cork Women against Violence Helpline: 1800203136

West Cork Carers Support Group: The Round Tower, Main Street, Bantry, Tel; 02753848. Are you looking after a dependant family member, neighbour or friend? Check for support, courses and advice.

Crisis or Unplanned Pregnancy Support and Counselling; CURA – 1850622626; www.cura.ie

South Doc: 1850 335 999

Blessed Dermot O'Hurley

Early life

O'Hurley was born in Lickadoon Castle, Ballyneety, County Limerick, around the year 1530. His father, William, was the O'Hurley clan's Chief of the Name and steward to James FitzGerald, 14th Earl of Desmond. The O'Hurley clan claims descent from the Dál gCais, one of the more powerful Irish clans in Munster's history.

O'Hurley was educated by tutors and then sent to Flemish Brabant to study at the University of Leuven. In 1551 he graduated with a Master of Arts degree, then a doctorate of Law and was appointed a professor of philosophy in one of that university's greater colleges, where he remained for 15 years. In 1574 he was appointed a professor of canon and civil law in the Faculty of Law of Reims University, at which he spent 4 years.

Fugitive Archbishop

In 1570 Pope Pius V excommunicated Queen Elizabeth I of England in the papal bull *Regnans in Excelsis*. This led to the Second Desmond Rebellion in 1579–83, which was still in progress when O'Hurley was required to travel to Ireland. On 11 September 1581, while still a layman, he was appointed Archbishop of Cashel by Pope Gregory XIII. He was ordained and consecrated and set out on his mission in 1583. O'Hurley's voyage was fraught with danger because of the state of war between the Pope and England, but he accepted the risks involved and arranged for a sea captain from Drogheda to smuggle him into Ireland. He disembarked on Holmpatrick Strand in County Dublin in the autumn of 1583. His letters, which had been sent via a different ship, were intercepted by priest hunters.

Through its elaborate spy system, the government in Dublin had knowledge of Dermot's appointment to the See of Cashel, and Elizabeth's spies were soon on his tracks. He never reached Cashel. O'Hurley lodged with Thomas Fleming, 10th Baron Slane, at Slane, and from there he spread his activities through the territory of the O'Reilly clan. While sheltering at Slane Castle he was recognised. Under pain of severe penalties Fleming was ordered to arrest O'Hurley who had by then left Slane. O'Hurley was arrested at Carrick-on-Suir in September 1583, while staying with Thomas Butler, 10th Earl of Ormond, a Protestant, referred to as *dubh* (the black), who was the Lord Treasurer of Ireland at the time. Butler was much offended and distressed at the arrest, and afterwards did his best to rescue O'Hurley from the executioners. On 8 October 1583 O'Hurley was imprisoned in Dublin Castle.

Martyrdom

Upon his arrest, his interrogators claimed that he had been a member of the Roman Inquisition. However, no documents of his activities there survive.

St. Kevin's in Camden Row, burial place of O'Hurley

O'Hurley was subjected to savage torture, including the boiling boot, in which his bare feet were imprisoned in iron boots, filled with water, that were slowly heated over a gentle fire until the water boiled and consumed both flesh and bone.^[4] Yet, O'Hurley refused to embrace Protestantism. According to surviving correspondence between Dublin and Whitehall, Elizabeth I was reluctant to dispense with a fair trial under English Law, but her mind was changed by Sir Francis Walsingham and she approved of a trial by military tribunal. O'Hurley was tried in a day and sentenced to death.

The Chancellor, learning that Butler was coming, by whose influence and power they feared O'Hurley would be saved, determined to put him to death as soon as possible. In the early morning of 19, or 20, June 1584, O'Hurley was taken outside the walls of Dublin and hanged at Hoggen Green. In his last speech, he proclaimed,

Be it therefore known unto you...that I am a priest anointed and also a Bishop, although unworthy of soe sacred dignities, and noe cause could they find against me that might in the least deserve the paines of death, but merely for my funcon of priesthood wherein they have proceeded against me in all pointes cruelly contrarie to their own lawes ...and I doeinjoin you (Deere Christian Brethren) to manifest the same to the world and also to beare witness on the Day of Judgment of my Innocent death, which I indure for my function and profession of the most holy Catholick Faith.

He was buried in St. Kevin's Church, Camden Row, Dublin. His gravesite remained a site of pilgrimage for many years.

https://en.wikipedia.org/wiki/Dermot_O%27Hurley

Catechism of the Catholic Church

Part one / Section one / Chapter One...

II. Ways of Coming to Know God

31 Created in God's image and called to know and love him, the person who seeks God discovers certain ways of coming to know him. These are also called proofs for the existence of God, not in the sense of proofs in the natural sciences, but rather in the sense of "converging and convincing arguments", which allow us to attain certainty about the truth. These "ways" of approaching God from creation have a twofold point of departure: the physical world, and the human person.

32 The world: starting from movement, becoming, contingency, and the world's order and beauty, one can come to a knowledge of God as the origin and the end of the universe.

As St. Paul says of the Gentiles: For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.⁷

And St. Augustine issues this challenge: Question the beauty of the earth, question the beauty of the sea, question the beauty of the air distending and diffusing itself, question the beauty of the sky. . . question all these realities. All respond: "See, we are beautiful." Their beauty is a profession [confessio]. These beauties are subject to change. Who made them if not the Beautiful One [Pulcher] who is not subject to change?⁸

33 The human person: with his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence. In all this he discerns signs of his spiritual soul. the soul, the "seed of eternity we bear in ourselves, irreducible to the merely material",⁹ can have its origin only in God.

34 The world, and man, attest that they contain within themselves neither their first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different ways, man can come to know that there exists a reality which is the first cause and final end of all things, a reality "that everyone calls God".¹⁰

35 Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with him, God willed both to reveal himself to man, and to give him the grace of being able to welcome this revelation in faith.(so) the proofs of God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason.