



Ballyhea Parish Newsletter

14th Sunday in Ordinary Time

VI Sunday After Pentecost

4 July 2021



Year B

26

Mass is Live Streamed	Mass Times	The Month of July is Dedicated to The Most Precious Blood of Jesus
Saturday 3 rd	10:00 & 19:30	St. Thomas, apostle & martyr
Sunday 4 th	08:30 & 11:00	14 TH SUNDAY IN ORDINARY TIME
Monday 5 th	12:00	St. Anthony Zaccario, priest & physician, founder of the Barnabites
Tuesday 6 th	12:00	St. Maria Goretti, virgin & martyr St. Moninne of Killeavy, virgin
Wednesday 7 th	12:00 – Latin	St. Maelruain, bishop & abbot
Thursday 8 th	10:00 – Exposition	St. Kilian, bishop & martyr
Friday 9 th	10:00	Ss. Augustine Zhao Rong, priest, & Companions, martyrs
Saturday 10 th	10:00 & 19:30	Our Lady on Saturday

RAILWAY ORDER APPLICATION TO AN BORD PLEANALÁ

In CIE's application to An Bord Pleanalá for a Railway Order and compulsory purchase orders, at Ballycosgery Level Crossing (XC 212), the following declaration is made:

'In the village of Ballyhay. Indicated on 1842 OS 6-inch map as rectangular structure (long axis E–W) with projection at E end, named 'Newtown R.C. Chapel'. Modernised rectangular church with five round-headed windows in each side wall; round-headed window over modern porch on W gable; gabled sacristy at E end; second rectangular structure added to N end of sacristy. Date plaque inscribed 'AD 1831' on W gable. Interior has fine classical reredos with composite fluted columns supporting a segmental pediment behind the altar, flanked by doors into the sacristy.

The development will have no impact on the church itself but road widening here could impact boundary walls and encounter skeletal remains from the burial ground.'

It must be noted that the statement to the effect that these works will have no affect on the church is made without foundation. CIE has produced no engineering report to substantiate its assertion.

Also, CIE has not taken any measures to ensure that there will be no disturbance of graves on the South side of the church and to obviate the possibility of those graves collapsing onto the road.

Please consider sending your views on this matter to An Bord Pleanalá, at this address:

The Secretary, An Bord Pleanalá, 64 Marlborough Street, Dublin 1,
mentioning the **Case Reference # NA 04,310286** for this proposed development.

THE DEADLINE FOR SUBMISSION IS 9TH JULY 2021

TAKE HOME & DISPOSE

Deaths: Canon Michael Harrington, Buttevant, R.I.P
Kitty McCarthy, Buttevant, R.I.P

Anniversaries: Saturday 3rd 19:30 – Marian O'Callaghan of Castleharrison, R.I.P
Sunday 4th 08:30 – Patrick & Teresa Herlihy of Charleville, R.I.P

Confession is by Appointment

The Rosary is Recited before Daily Mass & After the 08:30 Mass on Sunday

Donate @ ballyheeparish.com

General Dispensation from Servile Work on Holy Days is effective until 31/10/2021
Pope's Intention for July: Social Friendship – We pray that, in social, economic & political situations of conflict, we may be courageous & passionate architects of dialogue & friendship

AN BORD PLEANALÁ – NOTE REGARDING THE RECEPTION OF ERRONEOUS RECEIPTS

In two submissions made to An Bord Pleanalá requesting oral hearings with regard to the proposed closure of Ballycosgery level crossing it has emerged that erroneous statutory receipts were issued by An Bord Pleanalá stating that no oral hearings had been requested.

If you have made a submission to An Bord Pleanalá regarding the closure of any of the four gates in the parish requesting oral hearings in the case and have received an erroneous statutory receipt to the effect that you had not requested oral hearings please contact An Bord Pleanalá and request a corrected statutory receipt.

Correspondence should be directed to:

Miss Josephine Hayes, An Bord Pleanalá, 64 MARLBOROUGH STREET, DUBLIN 1,
or by email to sids@pleanala.ie for Miss Hayes' attention

JESUS CHRIST THE GOD-MAN by Karl Adam, from his book: The Son of God

The mystery of Christ does not lie in the fact that he is God, but that he is God-man. The great wonder, the incredible thing, is not only that the majesty of God shone in Christ's countenance, but that God became true man, that he, the God, appeared in human form. The christian gospel announces primarily not an assent of humanity to the heights of the divine in a transfiguration, an apotheosis, a deification of human nature, but a descent of the Godhead, of the divine Word, to the state of bondage of the purely human. This is the kernel of the primitive Christian message. *'The Word was made flesh and dwelt among us';* he *'emptied himself taking the form of a servant, being made in the likeness of man, and in the habit found as a man'* (Phil 2.7). Hence it is just as important to establish that Christ is full and complete man, that for all the hypostatic union with the Godhead, he possessed not only a human body but also a purely human soul, a purely human will, a purely human consciousness, a purely human emotional life, that in the full and true sense he became one of us, as it is to establish the other proposition, namely, that this man is God. Indeed, the doctrine of the Divinity of Christ first acquires from the other doctrine – Christ is full and perfect man – its specifically Christian imprint and its specifically Christian form: its essential difference from all pagan apotheoses and saviour gods.

The atonement of Christ rests on the fact that he who previously was 'with God' had now become perfect and complete man and in this humanity and by virtue of it is the source of all blessings. By becoming man he became our brother, indeed the first-born of the brothers, not merely a man like us, but *the man*, the new man, the second Adam. All that this new man thinks and wills, suffers and does, he thinks and wills and suffers and does in solidarity with us, really sharing in every mayor destiny in life, in death, and in resurrection. Fundamentally regarded, his thought, actions, sufferings, and resurrection are ours also. And our redemption consists in this, that by the mysterious process of baptism we are linked in the very essence of our being – therefore not merely in our thought, intentions, acts, but in what we are – with this incarnate God, through the whole range of his historical reality from crib to the Cross, the Resurrection and the Ascension.