

ENTRANCE ANTIPHON

Give peace, O Lord, to those who wait for you,
that your prophets be found true.
Hear the prayers of your servant, and
of your people Israel.

GREETING

In the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**
The Lord be with you.

And with your spirit.

PENITENTIAL ACT

You were sent to heal the contrite of heart:

Lord, have mercy. **Lord, have mercy.**

You came to call sinners:
Christ, have mercy. **Christ, have mercy.**

You are seated at the right hand of the
Father to intercede for us:

Lord, have mercy. **Lord, have mercy.**

May almighty God have mercy on us...
Amen.

THE GLORIA

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.**

OPENING PRAYER

Look upon us, O God,
Creator and ruler of all things,
and, that we may feel the working of your
mercy, grant that we may serve you with
all our heart.

Through our Lord Jesus Christ....

LITURGY OF THE WORD

FIRST READING *Isaiah 50:5-9*

A reading from the prophet Isaiah

The Lord has opened my ear.

For my part, I made no resistance,
neither did I turn away.

I offered my back to those who struck me,
my cheeks to those who tore at my beard;
I did not cover my face
against insult and spittle.

The Lord comes to my help,
so that I am untouched by the insults.

So, too, I set my face like flint;

I know I shall not be shamed.

My vindicator is here at hand.

Does anyone start proceedings against me?

Then let us go to court together.

Who thinks he has a case against me?

Let him approach me.

The Lord is coming to my help,
who dare condemn me?

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Ps. 114:1-6, 8-9

**R. I will walk in the presence of the Lord
in the land of the living. or Alleluia!**

1. I love the Lord for he has heard
the cry of my appeal;
for he turned his ear to me
in the day when I called him. **[R]**

2. They surrounded me, the snares of death,
with the anguish of the tomb;
they caught me, sorrow and distress.
I called on the Lord's name. **[R]**
O Lord my God, deliver me!

3. How gracious is the Lord, and just;
our God has compassion.
The Lord protects the simple hearts;
I was helpless so he saved me. **[R]**

4. He has kept my soul from death,
my eyes from tears and my feet from
stumbling.
I will walk in the presence of the Lord in
the land of the living. **[R]**

SECOND READING *James 2:14-18*

A reading from the letter of St. James

Take the case, my brothers, of someone
who has never done a single good act
but claims that he has faith. Will that faith
save him? If one of the brothers or one of
the sisters is in need of clothes and has
not enough food to live on, and one of
you says to them, 'I wish you well; keep
yourself warm and eat plenty', without
giving them these bare necessities of life,
then what good is that? Faith is like that:
if good works do not go with it, it is quite
dead.

This is the way to talk to people of that
kind: 'You say you have faith and I have
good deeds; I will prove to you that I have
faith by showing you my good deeds -
now you prove to me that you have faith
without any good deeds to show.'

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

**I am the Way, the Truth and the Life,
says the Lord; no one can come to the
Father except through me. Alleluia!**

GOSPEL *Mark 8:27-35*

**A reading from the holy Gospel
according to Mark**

Jesus and his disciples left for the
villages round Caesarea Philippi. On the
way he put this question to his disciples,
'Who do people say I am?' And they told
him. 'John the Baptist,' they said, 'others
Elijah; others again, one of the prophets.'
'But you,' he asked, 'who do you say I
am?' Peter spoke up and said to him,
'You are the Christ.' And he gave them
strict orders not to tell anyone about him.
And he began to teach them that the Son
of Man was destined to suffer grievously,
to be rejected by the elders and the

chief priests and the scribes, and to be
put to death, and after three days to rise
again; and he said all this quite openly.
Then, taking him aside, Peter started to
remonstrate with him. But, turning and
seeing his disciples, he rebuked Peter
and said to him, 'Get behind me, Satan!
Because the way you think is not God's
way but man's.'

He called the people and his disciples
to him and said, 'If anyone wants to be
a follower of mine, let him renounce
himself and take up his cross and follow
me. For anyone who wants to save his
life will lose it; but anyone who loses his
life for my sake, and for the sake of the
gospel, will save it.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.



NICENE CREED

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,

All bow for following three lines:

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.



focus on sunday

TWENTY - FOURTH SUNDAY IN ORDINARY TIME 12th September 2021

LITURGY OF THE EUCHARIST

Pray brothers and sisters,

**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

Look with favour on our supplications,
O Lord,
and in your kindness accept these,
your servants' offerings, that what each has
offered to the honour of your name may
serve the salvation of all.
Through Christ our Lord.

EUCCHARISTIC PRAYER

The Lord be with you. **And with your spirit.**

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

SANCTUS

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.

AFTER THE CONSECRATION

The mystery of faith.

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

INVITATION TO HOLY COMMUNION

Behold the Lamb of God,

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

COMMUNION ANTIPHON

How precious is your mercy, O God!

**The children of men seek shelter in the
shadow of your wings.**

PRAYER AFTER COMMUNION

May the working of this heavenly gift,
O Lord, we pray,
take possession of our minds and bodies,
so that its effects, and not our own desires,
may always prevail in us.
Through Christ our Lord.

CONCLUDING RITE

The Lord be with you.

And with your spirit.

Go in peace,
glorifying the Lord
by your life.

Thanks be to God.



**Suffering was the way for Christ to enter his glory.
It was the way for him to show his love for God's people.
His risen life is our hope in face of sorrow, death and suffering.**

*'Let him....
take up his cross and
follow me.'*



A good work today involves the world we live in! St James in the reading links faith and action. A good act involves many contexts. In his words on faith in action Pope Francis refers often to the cry of the earth and the cry of the poor.

We are people with a love of creation. This week – try this, take a walk and try to experience the world as if you have never seen it before. Look at a forest, first see how green it is and then take time to enjoy all the different shades of green. A walk in a local park or even your garden will be the same. We must build our love of creation to keep us strong in our care for creation. We care for what we love. Fisher folk will tell you about finding fish full of bits of plastic, plastic that can end up in us when we eat the fish! Huge islands of plastic on the surface of the ocean. The mess after gigs, concerts or even a few hours in the park. The earth cries to us for care. Maybe our storms and change of weather can serve as a reminder of our duty of care.

Maybe we can use fresh eyes when we look at our care of the poor, the marginalised and those least able to help themselves. Do our attitudes and actions reflect our Christian values? Most of the negatives of climate change effect the very poor with drought and storms and flooding. A water shortage in a poor country can have catastrophic effects.

What can I do? Individually we can only do a little but, together, a little means a lot. Recycling? Use of plastic? Waste of food? Some help each week for the poor here or abroad. It is care for creation and the poor – both are a very Christian thing to do.

Donal Neary S.J. (Editor Sacred Heart Messenger)

Jesus' Story

Fr. Liam Hickey

Jesus called Himself 'The Way'. He shows the way to happiness and He leads us. Jesus taught that our hearts grow bigger the more we give away. When we give a gift, or give a seat to someone on the bus we feel good. When we praise and admire others we feel good. Jesus calls it 'losing' to give time to others, like parents who lose sleep caring for children, the sick and lonely.



Sunday Masses:

SS John & Paul (Webcam): Friday 7pm;
Saturday 6:30 pm; Sunday 10 am and 12:15 pm
Mary Immaculate Church - Saturday 12 noon;
Sunday 9 am and 11 am

Weekday Masses:

10 am Mon-Fri Mary Immaculate
7 pm Thursday SS John & Paul Church (Webcam)

SHANNON PARISH NEWSLETTER

Parish Office: 4, Dún na Ri, Shannon
Tel 061 363243

Tuesdays & Wednesdays: 9.30am - 12.30pm
(lunch 12.30pm-1.30pm) 1.30pm - 5.30pm

Thursdays: 9.00am - 1.00pm

Email: office@shannonparish.ie www.shannonparish.ie

Tune in and Follow us on:

Radio 105.6 FM for Mass from SS John and Paul
Webcam: <https://www.shannonparish.ie/web-cam/>
Facebook: www.facebook.com/Shannon.Parish.Killaloe/
Twitter: <https://www.twitter.com/ShannonParish67>
YouTube: www.youtube.com/c/ShannonParish67

Parish App



12 September 2021 24th Sunday in Ordinary Time

Months Mind: This Sunday 12th September at 12.15 for Leonie Quish, Ros Silin, in SS John & Paul Church. Next Saturday 18th September at 6.30pm for John Gaffney, Cronan Grove & Manonhamilton, Co. Leitrim in SS John & Paul Church.

Anniversaries: Kevin & Tricia McNamara, Tom Joyce, Patrick Ashton, Tom Mulkeen.

Last Sunday's Offerings: €2,047. As always, thank you for your great generosity which is so much appreciated.

Mass and Baptismal Bookings:

If you are intending to book a Mass or a baptism we would ask you book through the Parish Office. This enables us to ensure all Masses and Baptisms are scheduled. You can book by emailing

office@shannonparish.ie or calling 363243.



Exposition of the Blessed Sacrament:

Every Sunday in Mary Immaculate Church from 12noon-6pm and 2-6pm in SS John and Paul Church. With the current safety protocols in place adoration is for private prayer only. All are welcome to visit our Church's.

Congratulations First Holy Communion Candidates!

Every blessing and congratulations to the boys and girls, families and schools, who celebrated First Holy Communion over the weekend. To all the teachers & staff, parents, priests, our Church Sacristans, all who made this beautiful occasion a one to remember, sincere thanks and gratitude to all who have helped and supported the children on their faith journey.

Religious Gifts: For all occasions are available from the Parish Office. If there is a particular religious item you are looking for we will source it for you.

Readers & Eucharistic Ministers

Rotas: New Rotas can be collected at the Sacristy after Mass, if not already done so! Thank you to all for your valued ministry.



Second Collection: A second collection will be taken up at all Masses next weekend, September 17-19th to support the Sick and Retired Priests' Fund. This fund enables Bishop Fintan to take of our senior priests who have given a lifetime of service to parishioners in the diocese. We thank you for supporting this fund.

COVID-19 Protocols: We ask all parishioners attending Mass, and other Church ceremonies that the wearing of masks and sanitising of hands is mandatory. We are also permitted to have 50% of Church capacity. We thank everyone for your co-operation and to the teams of stewards who assist you.

Clare Older People's Volunteer of the Year Award 2021: The search is on again to recognise those who give their time, energy and skills to help others in the local community. For nomination forms for the Clare Older People's Volunteer of the Year Award 2021 please contact Helen on (065) 6846240 or email: hmoloney@clarecoco.ie Closing date for receipt of nomination forms is Friday 1st October.

Season of Creation

Restoring Our Common Home
1 September - 4 October 2021

The Season of Creation highlighting care for the environment continues during the month of September. A vast selection of resources can be accessed on www.catholicbishops.ie

Synodal Pathway

For a synodal Church:
communion, participation
and mission.



We're Going to Have a Synod...A What?

Earlier this year, the Irish Catholic Bishops' Conference announced that they were embarking on a synodal pathway for the Irish Catholic Church leading to the holding of a National Synodal Assembly within the next five years. The word "synod" and a synodal way of working is perhaps more familiar among our friends in the Church of Ireland who are used to gathering regularly in synod to make important decisions. But there hasn't been a national synod of the Catholic Church in Ireland since 1927. That said, in other centuries, there have been very significant synodal gatherings where decisions were made which impacted the course the Catholic Church took in the years and indeed even in the centuries which followed.

What is a Synod?

For the Church it is a time-honoured way of working out together the "navigation map" for the Church at particular times. Synodality is about the whole People of God helping each other to listen to what the Holy Spirit is saying to the Church. This way of working has been given a new emphasis and a new urgency by Pope Francis who has emphasised that this is the way of being "which God expects of the Church of the third millennium". He has insisted that it is not just bishops but the whole People of God which is called to be synodal. Listening, he says, is at the heart of this way of working. He emphasises that this is not simply a matter of discussion as in a parliamentary debate. Rather it is primarily a prayerful spiritual time of communitarian discernment. It is about finding the best ways forward for the Church given the challenges it faces.

So why are we organising a synod at this time?

Synods usually took place at moments of crisis and transition. New ways forward needed to be found to meet new circumstances. That is the precisely the situation we find ourselves in now as people of faith. There is widespread recognition that the Irish Church is in deep crisis and there is a longing for leadership and a collective response. The Church system as we have known it is broken. The service model of Church which came into being as Irish society recovered from the famine, and which thrived for most of the 20th century is in free fall. Archbishop Dermot Farrell, the current Archbishop of Dublin

recently pointed out that the Church is "in the maelstrom of its gravest crisis in centuries."

Part of the crisis has to do with participation. Over a few short decades, participation in Sunday Eucharist, has dropped dramatically and in for some age cohorts, completely collapsed. It is widely anticipated that the decline will be accelerated following from the COVID pandemic. This profoundly impacts on the local Church. Numbers regularly participating in the life of their local parish communities continue to decline. The pool of people available as volunteers for parish groups and programmes is also declining and aging.

The place of the Church in Irish society has also seen dramatic change. Whereas in the past, the Church occupied a central, respected and dominant position in Irish Society, now, in many instances, it perceives the environment as hostile and unsupportive. In a few decades, the Irish Church has gone from having a powerful presence with influence and energy to being a much depleted, older, less energised Church, with an uncertain view of its place in Irish society.

The crisis is also apparent in relation to ministry and priesthood. In the Diocese of Killaloe, over one third of parishes are presently without a resident priest. This trend is likely to continue as there is now no priest to replace one who resigns or is unable to continue in ministry.

The scale of the crisis faced by the Church is bigger than can be addressed by local dioceses working in isolation. What does it mean to be a Christian Community in an increasingly secular and materialistic society? How can the Gospel message be proclaimed meaningfully in this culture? Can we take seriously the call to social justice and to care of the environment as a core part of who we are called to be and not just the concern of small groups who are often marginal to the mainstream Church? The breakdown of the clerical model of Church requires us to reimagine how we understand ministry in our Church. What forms of ministry are needed now if Christian community is to be sustained and if the Church community is to reach out to the ambient human community?

Given this backdrop, calling the whole Church in Ireland to embark on a synodal pathway towards an Assembly of the Irish Church is a brave decision by the Irish Catholic Bishops. It's an opportunity for everyone to be involved and to make their voices heard as together the Church in Ireland discerns its future. Maureen Kelly is from Spencil Hill and works in the area of Pastoral Development for the Diocese of Killaloe.

A preparatory document can be viewed on www.killaloe-diocese.ie