

DUNLEER PARISH BULLETINRev. M. Murtagh P.P. 041-6851278 Mob 086 879 5804 **Sept 25th**Parish Website www.dunleerparish.ie E-Mail gmmurtagh@eircom.net

Dunleer	Sat 24 th	7 30	Av	Liam Cosgrove Jim & Alice Carrie Seamus Reynolds
	Sun 25 th	11 30	Av	Terry Fitzpatrick
	Fri 30 th	11 30	Av	Patrick & Annie Devine
	Sat 1 st	10 00 7 30	Av Av	Thomas Moore Frank Clare
	Sun 2 nd	11 30	Av	Maura Johnston Teresa Farrelly
Philipstown	Sun 25 th	9 30	Av	Peter & Monica Mc Cabe & dec'd
	Sun 2 nd	9 30	Av	Gerry & Anna Monaghan
Dromin	Sun 25 th	10 30	Av	Carmel Taaffe
	Sun 2 nd	10 30	Av	Oliver Brennan

Carers Group 'B' on duty this week.**Weekly Envelope & Plate collection for 18th €1,985.00.****Dromin Patrún Oct 9th at 11a.m. Prayers at 4 p.m.****Lann Léire C.P.G Lotto** 21/09/2016 No's 3.15.19.20. Wkly winners Briega Devlin & David Byrne.

Next weeks jackpot €15,000.

St Kevins GAA Lotto results for 15th September. Numbers drawn 4.9.18.23. Jackpot winner Alan Fedigan. Next week Jackpot €2,000.00.**Confirmation** in Dunleer this coming year, 2017, Tues May 30th at 11 a.m.Drumconrath/Lobinstown Cultural & Heritage Society present an evening of sacred music by the **Palestrina choir** in Drumconrath Parish Church on 21/10/16 @ 7.30 pm. €20.00. Contact Larry Ward 087 7143686 or any member of the society.**Pray For :**

Brenda Higgins Shamrock Grove.

Amos, in the first reading fulfils his role as a thundering prophet. He ridicules and condemns the antics and the excesses of the rich. He pronounces a 'woe' on those who trust in the security of their excessive wealth and who feel 'so safe'. They do not care for their northern neighbours. Their indifference, the prophet foretells, will lead them into exile. Their idolatrous reliance on wealth and the insolence of luxury will be their downfall.

The Gospel parable is a play in two acts. It is targeted at the Pharisees who justified themselves by the meticulous observance of the Law. In the Covenant of the Old Testament God had chosen and promised to the people a land of milk and honey in return for their following and keeping of the Law. They had forgotten though that keeping the Law meant more than simply going through the motions. They had forgotten about the demands of charity and true love in not looking after the widow and orphan for example. They remembered their duties of worship to God while disregarding their social duties in the person of their neighbour.

Act two of the parable tells of Lazarus and Dives some time later. There is still a great gap between them. It is not however the social or financial gap which separated them in life, but the gap between life and death. The valley and division which separated them on earth has become permanent and fixed. Dives now pleads for charity and for his family and for time to warn them. He is now at the mercy of Lazarus, who is rich in reward. The rich man's name is no longer remembered. The name of Lazarus, (literally, help from God) is contrasted with that of Dives which literally means rich. The one who dressed like a prince in purple and fine linen and who dined magnificently every day has suffered a reversal of roles. Dives is now at the mercy of Lazarus who suffered humiliating poverty and loathsome disease on earth and who pleaded only for the crumbs from the master's table. The master, on earth proved to be indifferent to the degradation of the one whose sores were licked by the dogs. At least the dogs were kinder than the master.

The lesson of the readings can't be much clearer. The poor are a priority of Jesus and of the Gospel. God is sensitive about the poor. Social justice issues are not extras in the living of the Christian life. They are central. Living out and keeping the new covenant with God demands that we live simply, that we are sensitive to the needy and that we come to the help of the distressed. To be rich is to risk a sleeping conscience. We do not have an option for the poor - there is no option.