Newman Association
A talk by Dr Patrick Riordan SJ on Human Rights-Contemporary Challenges will be given in the Ogilvie Centre, St Aloysius’ Church, Rose Street, G3 6RE on Thursday 28 February. All welcome. Non-members, admission £3.00, includes refreshments. See poster on notice board.

Pope Francis’ Prayer Intentions (February)
Hear the cry of our many brothers and sisters who are criminally trafficked and exploited. They are not merchandise. They are human beings, and they must be treated as such.

Feasts This Week
22 February-Feast of the Chair of St Peter
23 February-Memorial of St Polycarp

What’s On This Week
Legion of Mary—Monday 6.00 to 7.30pm contact Giuseppe (ourladyseateof wisdomglasgow@gmail.com)
Catholic Society—Tuesday 6.00 to 8.00pm in the TV room. For under graduate students. Contact Conor (conorgildea288@gmail.com or Carter (carterlyon@gmail.com).
SSVP—Mondays, fortnightly, contact Lily Kearns (turnbullssvp@gmail.com)

Collections
Sunday 10 February £297.52 (Gift Aid £29.00)

Thank you for your generosity. Please consider Gift Aid—we receive back 28p on every £1.

Gift Aid forms available from Rosemary

17 February 6th Sunday in Ordinary time

In today’s Gospel we see how Jesus, after choosing His apostles on the mountain, comes down with them and stands on a level place. Like Moses, who descended the mountain to deliver God’s word to His people, Jesus descends the mountain to announce His word. In the presence of the crowd, He addresses His disciples. He speaks the four beatitudes and the four woes. Each beatitude is balanced with a warning.

In the sermon Jesus tells the poor and the hungry, the mournful and the reviled, that the Kingdom of God is for them. They have the first invitations to enter the kingdom; they are God’s preferred people. Jesus later speaks of the kingdom in terms of a magnificent banquet where the guest list is composed of a human panorama of rejects. The banquet in the kingdom is for the forgotten people, the ones most precious in the eyes of God. In the upside-down kingdom of Jesus, it is the eldest son, the one who has everything going for him, the one who inherits the earth’s bounty, who is rich and highly regarded, who ends up with empty hands. It is the youngest son, the one who is the summary of weakness, the one who is the lease going for him, who is forced to rely on any help that comes his way, who eventually inherits the kingdom.

In the Gospel it is the reject, the forgotten one, the despised one, who eventually finds rest-like poor Lazarus, who after a lifetime of being ignored, ends up in the bosom of Abraham to live happily ever after.

In His sermon Jesus does not give a blanket support of poverty, weeping, hunger and hurt; these are not desirable states to be sought after, and only a masochist would argue otherwise. As Archbishop Helder Camara commented: “Saints may be found in slums, but we cannot retain slums in order to make them the breeding grounds of saints.” Destitute poverty is not a condition to be sought after, it is a condition to be avoided; it deprives human beings of their basic dignity. That said, it still remains true that Jesus’ preference for the poor has a social basis.

The best commentary on Jesus’ sermon is Jesus’ own life. Jesus did not live His life as if He was blessed by God; He lived out His life in constant awareness that God did indeed bless Him. In the course of that life He experienced poverty, not only the poverty of deprivation, but the poverty of standing alone against the crowds, the poverty of total reli-
ance on His Father. He experienced hunger, not just the hunger that can be answered by bread, but the hunger that can only be satisfied by doing what is right. He had reason to weep and mourn not only at the loss of a dear friend but at the lost opportunities of His own people. He was no stranger to being held up as a clown for the amusement of all; He knew the experience of rejection, betrayal and abandonment.

All this was experienced by Jesus in the course of His mission; it wasn't adopted as some precious theological posture. It was the outcome of a life dedicated to God.

The beatitudes are not prescriptions for becoming poor or hungry or mournful or afflicted. They are addressed to those who are already involved in committing themselves to the kingdom, and they give instances of what happens when the kingdom arrives in this broken world. They speak of a variety of experiences that people go through as a result of getting involved in God's way of doing things. So there is the promise that God can handle the poverty, the hunger, the tears, the rejection. The promise is that God handles all these things, lifting people out of them. That is the Good News. God is not committed to keeping His people at the level of being hurt and wounded. The vision of God in the beatitudes is the vision of a generous God, one who reverses the tragedy.

Fr Denis McBride C.Ss.R

CATECHIST’S CORNER

The first of the seven Deadly Sins is pride, which seems an unusual quality to consider sinful. We consider that we are sinful. However, when our pride causes us to look down on others, then it turns into a sin. Remember the Pharisee in Jesus’ parable, who thanked God that he was not like other men and certainly not like that publican lurking in the corner. His pride in all that he was doing was leading him to look down on everyone else or, to put it another way, he was refusing to recognise and admit the presence, equality or even possibility that someone else might be superior to him. This refusal to accept the superiority of another person is captured by Milton in his “Paradise Lost” when he puts into Satan’s mouth the words “better to reign in Hell than to serve in Heaven.” The ancient Greeks had a word for this type of pride; it was “hubris” and they considered that the gods would severely punish anyone who showed signs of “hubris.” We can avoid this sin by taking Jesus as our model and learning “to walk humbly with our God” (Micah 6:8)

CHAPLAINCY NEWS

Adoration Sign-up Sheet

There is a sign-up sheet on the table at the side of the Chapel. Please sign up to be a guardian of the Blessed Sacrament, as there must be someone present in the chapel while the Blessed sacrament is exposed on the altar.

Glasgow Faith Forum

A series of talks for young people aged 16-25. The next talk is on **Thursday 21 February** in Turnbull Hall at 7.30pm on the subject of “Ecclesiology: Models of the Church”. Speaker Fr Nick Welsh. All young people welcome.

Catholic Society

The purpose of the society is for young Catholics (and those interested in Catholicism) to socialise, discuss and discover the faith. We meet **every Tuesday after 6.00pm Benediction** at the University Catholic Chaplaincy during the academic year. Open to all young people! Contact:

conorgildea288@gmail.com
or carterlyon@gmail.com

8.05am, 1.05pm and 5.05pm.

Parish Family Project

The Parish Family Project has begun! We are fundraising for £10,000 to renovate the front computer room into a Family and Community Room, and to landscape the gardens. We are looking for active parishioners to join our Fundraising Committee. Please join us in the front computer room on Sunday 17 February from 12.30-1pm, for our Family Vision Day to share ideas and find out more about the Project. Our first Committee Meeting will be Sunday 24 February from 12.30-1.15. Tea/coffee and nibbles will be served. To find out more, please visit our Facebook Page: TBH Parish Family Project or speak to Ashlee Lally.

Family Pancake Day Party

Please join us in the upstairs cafe on Tuesday 5 March from 6-7pm. We will provide the pancakes, you bring the fillings, toppings, and the family! All are welcome. Requested donation of £2, all money going towards the Family Project Fund.

Parking at the Chaplaincy

Please do not park in the reserved bays as they are for the use of Fr Ross and Chaplaincy staff.

Palm Crosses

With Lent approaching we are looking for palm crosses to be burnt and used on Ash Wednesday. If you have any at home please bring them into the chaplaincy by 27 February.

RCAG Youth

LECTIO DIVINA

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LECTIO DIVINA is a quarterly event for S5-30 year olds, during which Archbishop Tartaglia will be leading us in the prayerful reading of the Gospels. Afterwards there...