

CLONGUISH PARISH NEWSLETTER

May 24th. 2020

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Ascension Day

Forth days after the Resurrection, did Jesus actually go up into the sky as his followers watched him leave them? Maybe. Maybe not. Maybe it was just **Luke's** was of telling us that Jesus is no longer in his earthly body, that his triumph is complete. What we need to know is not what the ascension looked like and how it happened, but what it all means.

The real meaning of today's feast is well expressed in the promise of the risen Lord to his disciples: '**Know that I am with you always, yes, to the end of time.**' The Lord promises to be with his church until the end of time.

The people who make up the church are far from perfect; they are sinners striving to do the will of the **Lord**. It is this flawed group that **Jesus** promises to be with to the end of time. We the church need to hear that reassuring promise again and again, especially in these times.

That is why the feast of the **Ascension** is a feast that all of us can really take to heart. It is very much our feast, the feast of the **Lord's** presence to us today, in this place and at this time. That is why, for all its imperfections, we need the Church, we need each other, because it is there above all in the community of believers that we meet the risen Lord.

Fr Martin Hogan – Reflection on the Sunday Gospel

Instruments of the Lord

'Go, preach the gospel to all nation.'

This was the farewell command of Christ.

He has no body now on earth but ours.

He has no hands but ours to raise up the fallen.

No feet but ours to seek out the lost.

No eyes but ours to see the silent tears of the suffering.

No ears but ours to listen to the lonely.

No tongue but ours to speak a word of comfort to the sad.

No heart but ours to love the unloved.

Lord, take pity on us, your timid and fearful disciples;

Give us the courage to witness to you in the world,

And, so the gospel will be preached,

And people will find their way into your kingdom.

From the Annals of Tacitus

First century Roman Senator

“ Ours is a time of religious decay; the permanent vitality of religion has been lost, the mass of the people have become either superstitious or indifferent to religion; the elite of society are agnostic or skeptical; the political leaders are hypocrites; the youth are in open conflict with established society and with the authority of the past; people are experimenting with eastern religions and techniques of meditation. The majority of mankind is affected by the decay of the times”

Written between 32-37 AD

