

OUR PARISH MISSION STATEMENT

In our Parish people are nourished by the Word of God. It is a Parish where love is tangible and practical. It is a place where people pray together. Our Parish community is centred on Jesus Christ, on knowing and loving Him. It is incarnated in the love we show one another.
Fr Pat O'Donnell (064) 7758026 / 086 8351732

SAFEGUARDING REPRESENTATIVES Siobhan Carmody 087 9498347 (Gneeveguilla). Betty Moynihan (087) 6186091
Knocknagree Margaret McGrath 089 4182683 Rathmore, Stephanie Brosnan 087 9449288 Shrone.



Parish Office: Opening Hours: Mon, Tues, & Wed 9.30am -12.30pm - Fri 11am – 2pm **CLOSED THURSDAY** Booking of Masses, Mass Cards, any query, just call, phone (064) 7761669 or email rathmore@dioceseofkerry.ie

Pastoral Area Fr John Fitzgerald (029) 70043 087 7752948 on call 22nd February for emergency and sick calls

SATURDAY 21st FEBRUARY to SUNDAY 22nd FEBRUARY 2026

Sat 21st Shrone 6.00pm

Jim & Tom Burke, Shronebeg

Sat 21st Knocknagree 7.30pm

(1st Anniv) Denis Breen, Church View, Knocknagree



Sun 22nd Gneeveguilla 9.30am Donal & Geraldine O'Mahony, Gneeveguilla

Sun 22nd Rathmore 11.30am (1st Anniv) Rose Palmer, Bounard

Paddy Cronin, Caherbaranagh. Eugene Reen & his parents Jack & Eily, Rathbeg East.

His sister Lena & Uncle Timmy & Baby Charlie. The deceased members of the Lawlor Family, Station Road

MONDAY 23rd FEBRUARY to SUNDAY 1st March 2026

Mon 23rd Gneeveguilla 7.00pm

Tim O'Sullivan, Maughantourig, Ian O'Riordan, Humphery Herlihy, Eily O'Keeffe, Paddy O'Keeffe Lena O'Keeffe

Tues 24th Rathmore 9.30am

People of the Parish

Wed 25th Rathmore 7.00pm

Timothy & Nina Murphy, East End & their daughters Margaret & Maria Pa Joe O'Sullivan, Beheenagh. Catherine Reen, Counerough.

Thur 26th Knocknagree 9.30am

Donors Intentions

Fri 27th Gneeveguilla 7.00pm

(1st Anniv) Jeremiah Sheehan, Maulykevane

Sat 28th Shrone 6.00pm

Mary Hickey, Aunaskirtane. John Sheahan, Rathmore. Hannah Mai Trant. Killarney

Sat 28th Knocknagree 7.30pm

Martin Hegarty, Mountcain & his son Brian & his daughter Marion.

Sun 1st Gneeveguilla 9.30am

Michael D (11th Anniv) & Mary (4th Anniv) Kelleher, Mausrou. Jack & Joan Brosnan, Coom Lr

Sun 1st Rathmore 11.30am

(1st Anniv) Maime McCarthy Stagmount

Eucharistic Adoration Rathmore Wedg from 6-7pm. Knocknagree Thur morning 10am -11am

Eucharistic Adoration: Gneeveguilla every Tue from 10am – 8pm



Annual National Apostolate of Eucharistic Adoration Pilgrimage to Knock, Sunday 19th April 2026. Coach travelling from Killarney, Farranfore, Castleisland, Abbeyfeale. Further details nearer the time. Contact: Breda : 087 6742306. Margaret 087 2976304

Lenten Online Talk Series The Diocese of Kerry invites you to its Lenten online talk series, "Beyond Almsgiving," exploring poverty in the light of Catholic Social Teaching, on **24 February, 10 March, and 24 March at 7.30 pm**. Speakers include Dr Aoife McGrath (Maynooth) and guest speakers from SVP and Trócaire. Information and registration: www.dioceseofkerry.ie

Prayers & Sympathies To Eileen, Mary, Tim Joe, Michael, Pat, John, & Tom Brosnan, their families & extended Families on the death of their mother/grandmother, Joan Brosnan Mausrou, whose funeral took place in Gneeveguilla on Thursday 12th Feb.

To Nora McCarthy & Family, John, Dan, Diarmaid, Tim, Sheila, Ellen, their families & extended family on the death of her husband/father/grandfather, Neilie Cronin Lisnagrove whose funeral took place in Rathmore on Tuesday 17th Feb

May Joan & Neilie rest in peace and may all who mourn their loss be comforted.

MESSAGE OF POPE LEO XIV FOR LENT 2026

Listening and Fasting:

Lent as a Time of Conversion

Dear brothers and sisters,

Lent is a time in which the Church, guided by a sense of maternal care, invites us to place the mystery of God back in the center of our lives, in order to find renewal in our faith and keep our hearts from being consumed by the anxieties and distractions of daily life. Every path towards conversion begins by allowing the word of God to touch our hearts and welcoming it with a docile spirit. There is a relationship between the word, our acceptance of it and the transformation it brings about. For this reason, the Lenten journey is a welcome opportunity to heed the voice of the Lord and renew our commitment to following Christ, accompanying him on the road to Jerusalem, where the mystery of his passion, death and resurrection will be fulfilled.

Listening

This year, I would first like to consider the importance of making room for the word through *listening*. The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone. In revealing himself to Moses in the burning bush, God himself teaches us that listening is one of his defining characteristics: “I have observed the misery of my people who are in Egypt; I have heard their cry” (*Ex* 3:7). Hearing the cry of the oppressed is the beginning of a story of liberation in which the Lord calls Moses, sending him to open a path of salvation for his children who have been reduced to slavery.

Our God is one who seeks to involve us. Even today he shares with us what is in his heart. Because of this, listening to the word in the liturgy teaches us to listen to the truth of reality. In the midst of the many voices present in our personal lives and in society, Sacred Scripture helps us to recognize and respond to the cry of those who are anguished and suffering. In order to foster this inner openness to listening, we must allow God to teach us how to listen *as he does*. We must recognize that “the condition of the poor is a cry that, throughout human history, constantly challenges our lives, societies, political and economic systems, and, not least, the Church.” [1]

Fasting

If Lent is a time for listening, *fasting* is a concrete way to prepare ourselves to receive the word of God. Abstaining from food is an ancient ascetic practice that is essential on the path of conversion. Precisely because it involves the body, fasting makes it easier to recognize what we “hunger” for and what we deem necessary for our sustenance. Moreover, it helps us to identify and order our “appetites,” keeping our hunger and thirst for justice alive and freeing us from complacency. Thus, it teaches us to pray and act responsibly towards our neighbor.

With spiritual insight, Saint Augustine helps us to understand the tension between the present moment and the future fulfilment that characterizes this custody of the heart. He observes that: “In the course of earthly life, it is incumbent upon men and women to hunger and thirst for justice, but to be satisfied belongs to the next life. Angels are satisfied with this bread, this food. The human race, on the other hand, hungers for it; we are all drawn to it in our desire. This reaching out in desire expands the soul and increases its capacity.” [2] Understood in this way, fasting not only permits us to govern our desire, purifying it and making it freer, but also to expand it, so that it is directed towards God and doing good.

However, in order to practice fasting in accordance with its evangelical character and avoid the temptation that leads to pride, it must be lived in faith and humility. It must be grounded in communion with the Lord, because “those who are unable to nourish themselves with the word of God do not fast properly.” [3] As a visible sign of our inner commitment to turn away from sin and evil with the help of grace, fasting must also include other forms of self-denial aimed at helping us to acquire a more sober lifestyle, since “austerity alone makes the Christian life strong and authentic.” [4]

In this regard, I would like to invite you to a very practical and frequently unappreciated form of abstinence: that of refraining from words that offend and hurt our neighbor. Let us begin by disarming our language, avoiding harsh words and rash judgement, refraining from slander and speaking ill of those who are not present and cannot defend themselves. Instead, let us strive to measure our words and cultivate kindness and respect in our families, among our friends, at work, on social media, in political debates, in the media and in Christian communities. In this way, words of hatred will give way to words of hope and peace.

Together

Finally, Lent emphasizes the communal aspect of listening to the word and fasting. The Bible itself underlines this dimension in multiple ways. For example, the Book of Nehemiah recounts how the people gathered to listen to the public reading of the Law, preparing to profess their faith and worship through fasting, so as to renew the covenant with God (cf. 9:1-3).

Likewise, our parishes, families, ecclesial groups and religious communities are called to undertake a shared journey during Lent, in which listening to the word of God, as well as to the cry of the poor and of the earth, becomes part of our community life, and fasting a foundation for sincere repentance. In this context, conversion refers not only to one’s conscience, but also to the quality of our relationships and dialogue. It means allowing ourselves to be challenged by reality and recognizing what truly guides our desires — both within our ecclesial communities and as regards humanity’s thirst for justice and reconciliation.

Dear friends, let us ask for the grace of a Lent that leads us to greater attentiveness to God and to the least among us. Let us ask for the strength that comes from the type of fasting that also extends to our use of language, so that hurtful words may diminish and give way to a greater space for the voice of others. Let us strive to make our communities places where the cry of those who suffer finds welcome, and listening opens paths towards liberation, making us ready and eager to contribute to building a civilization of love. I impart my heartfelt blessing upon all of you and your Lenten journey. **LEO PP. XIV**