

THIRTEENTH SUNDAY OF THE YEAR, 1st July 2018

**A VERY WARM WELCOME TO EVERYONE
AND ESPECIALLY TO THOSE OF YOU
WHO ARE VISITING LARGS OR
MILLPORT.
WE WISH YOU A HAPPY STAY
AND SAFE TRAVELS!**

PREPARATION FOR MASS

Focus your attention on the Tabernacle. The Risen Christ is there awaiting you. Try to be still and quiet, for your own sake, in the presence of the Lord and out of respect for others. Ask the Lord to breathe His Holy Spirit upon you and within you. Give Him thanks that He has called you here. Let Him love you. Tell Him you're sorry for

What cares do you bring to the Lord and his Church today? What joys or happiness or matter for which to give thanks? What special grace or favour do you need? Will you listen to Him? Will you give what He asks?

LITURGY OF THE WORD

Today's first reading from the Book of Wisdom makes it clear that our mortal condition was never God's intention. It results from the "devil's envy" of God's plan for our immortality and the free choice of the first human beings to believe the devil's lies.

God does not eliminate our mortality by diktat. In Christ, He instead takes it on and, precisely by dying, transforms the nature of death from being the result of a selfish act of pride into being the expression of his own selfless act of humble obedience to the Father.

We still die, but, to the fury of the devil, only to rise again provided we are united to Christ's death through faith and baptism.

First reading - from the Book of Wisdom (1: 13-15, 2:23-24)

Death was not God's doing,
he takes no pleasure in the extinction of the living.
To be – for this he created all;
the world's created things have health in them,
in them no fatal poison can be found,
and Hades holds no power on earth;
for virtue is undying.
Yet God did make man imperishable,
he made him in the image of his own nature;
it was the devil's envy that brought death into the world,
as those who are his partners will discover.

Responsorial Psalm, 29 (30): 2, 4-6, 11-13

Response: I will praise you, Lord, you have rescued me.

In his second letter to the Church in Corinth, St. Paul was trying to get the people there to be more generous in sharing their material wealth with other Church communities elsewhere that were poor. He tries to motivate the Corinthians by reminding them that Jesus became poor in order that we might receive true riches from God. Surely, then, they can share mere money?

Second reading – from 2 Corinthians (8: 7, 9, 13-15)

You always have the most of everything – of faith, of eloquence, of understanding, of keenness for any cause, and the biggest share of our affection – so we expect you to put the most into this work of mercy too. Remember how generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty. This does not mean that to give relief to others you ought to make things difficult for yourselves: it is a question of balancing what happens to be your surplus now against their present need, and one day they may have something to spare that will supply your own need. That is how we strike a balance: as scripture says: *The man who gathered much had none too much, the man who gathered little did not go short.*

Gospel

Mark 5: 21-24, 35-43

When Jesus had crossed in the boat to the other side, a large crowd gathered round him and he stayed by the lakeside. Then one of the synagogue officials came up, Jairus by name, and seeing him, fell at his feet and pleaded with him earnestly, saying, 'My little daughter is desperately sick. Do come and lay your hands on her to make her better and save her life.' Jesus went with him and a large crowd followed him; they were pressing all round him.

While he was still speaking some people arrived from the house of the synagogue official to say, 'Your daughter is dead: why put the Master to any further trouble?' But Jesus had overheard this remark of theirs and he said to the official, 'Do not be afraid; only have faith.' And he allowed no one to go with him except Peter and James and John the brother of James. So they came to the official's house and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.' But they laughed at him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay. And taking the child by the hand he said to her, 'Talitha, kum!' which means, 'Little girl, I tell you to get up.' The little girl got up at once and began to walk about, for she was twelve years old. At this they were overcome with astonishment, and he ordered them strictly not to let anyone know about it and told them to give her something to eat.

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SAINT MARY STAR OF THE SEA

28 Greenock Road, Largs, KA30 8NE

OUR LADY OF PERPETUAL SUCCOUR

College Street, Millport, KA28 0BG

Tel: 01475 672324. Email: RCLargs.Millport@gmail.com

Parish Priest:

Right Rev. Mgr. Peter Canon Magee, PhB, STL, JCD

LITURGY

Mass

Largs: Saturday Vigil, 6pm; Sunday 10am; Mon-Sat, 10am.

Millport: Sunday, 12.15pm.

Confessions

Largs: Saturday, after 10am Mass & from 5.00-5.45pm.

Exposition of the Blessed Sacrament

Before weekday morning Mass, from 9.00-9.50am, with Rosary & Litany from 9.30am.

Baptisms and Marriages, please contact the priest at least three months prior to the desired date.

Liturgical Calendar: 3/7, St. Thomas, Apostle & Martyr; 4/7, St. Elizabeth of Portugal, Queen & Mother (d. 1336); 5/7, St. Antony Mary Zaccaria, Priest (d. 1539); 6/7, St. Maria Goretti, Virgin & Martyr.

Mass Intentions: William Magee (30/6, 6pm); All the Married of the Parishes (1/7, 10am); Sister Dorothy McCaffrey (1/7, 12.15pm); Mgr. Peter Magee (2/7); Thomas Rae (3/7); Theresa & Jim Beattie (4/7); Rev. John Maguire (5/7); Colin Campbell (6/7); Donald Sinclair (7/7, 10am).

Anniversaries: Mary Magee, William Magee, Thomas Rae, Theresa & Jim Beattie, Peter Robson.

NOTICES

ST. MARY'S PRAYER LINE: Phone 07803 748251.

60th ANNIVERSARY OF OUR LADY OF PERPETUAL SUCCOUR: On Sunday 29th July, we will mark the diamond jubilee of the parish with Mass and a social event.

WHITHORN PILGRIMAGE: The Diocesan Pilgrimage to Whithorn takes place on Sunday 26th August, the bus leaving at 11.30am from St. Mary's.

Mass on the beach at 4pm, or at 4.45pm in the parish church in Whithorn for those unable to walk to the beach. Please sign up (porch)!

FORTHCOMING SECOND COLLECTIONS: 1) 29-30 June, Peter's Pence; 2) 7-8 July, Apostleship of the Sea.

INCOME: 1) Largs, 23-24 June. Regular collection, £763.16. 2) Millport. Regular Collection, £246.83. Building Fund, £103.46.

PARISH DIARY DATES

Monday, 2 nd July	37 th Anniversary of Ordination of Mgr. Peter
Saturday, 21 st July	12 Noon, Baptism of Orla McCallum
Sunday, 29 th July, Millport	60 th of Our Lady of Perpetual Succour
4 th – 5 th August, Largs & Millport	Mission Appeal, Sister Anne-Marie Quigg, Comboni Sisters
Wednesday, 15 th August	The Assumption of Our Lady into Heaven, holiday of obligation
Sunday, 26 th August	Whithorn Pilgrimage
29 th August – 13 th September	Mgr. Peter possibly on holiday
Sunday 23 rd September	Mgr. Peter to preach at the Annual Red Mass, St. Mary's Cathedral, Edinburgh

Quo Vadimus?

You will have heard the story, and possibly seen the 1951 film, "quo vadis?" St. Peter is said to have fled Rome to avoid crucifixion. On the way out of the city, he meets the risen Jesus. Peter asks Jesus, "quo vadis? Where are you going?" Jesus replies, "I am going to Rome to be crucified again." Ashamed, Peter then takes courage and turns on his steps, and is crucified upside down at his own request, considering himself too unworthy to be crucified like Jesus.

"Quo vadimus?" means "Where are *we* going?" as parish communities and as followers of the crucified and risen Lord. I'd like to use this question, with the story of Peter and Jesus in the background, as the name of the little consultation process we are starting in our parishes. For whatever we do and wherever we are going it can only be to preach and show forth in our lives that same love of the Crucified and that renewed courage of St. Peter. The love of Jesus gave

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Peter courage. Peter's courage led him to love, to the point of death. We ask Jesus to do the same for us.

Last week, I mentioned the four tasks or dimensions proper to any Church grouping, including the parish (worship, witness, service and communion or fellowship). I'd like to take the first of these, worship, and propose some thoughts and questions for your prayer, reflection and eventually for any conclusions you may wish to share with me.

In Catholicism, a better word than worship is the word "liturgy." Don't be scared of these "churchy" words. They are just words! But it is important that we understand and use the language proper to our Catholic and Church identity. The language of a community brings unity to it and expresses its deepest truth. If thieves and drug cartels can have their own jargon, all the more so the Catholic Church of Jesus Christ, himself the Word of God.

Liturgy, then, is Catholic worship. Liturgy is not primarily about us. It's not first and foremost something we do. The original and true liturgy is Christ's worship of his Father. The core and source of Christ's worship is his suffering, death and resurrection for the salvation of humanity and of creation. By doing all he did for us, he was fulfilling his Father's will out of the purest and fullest love of his divine and human natures. That is Liturgy.

The main fruit of Jesus' worship of the Father was the pouring out of the Holy Spirit on the Apostles and then, after that, upon all who believed in Jesus and joined the community of the Apostles. That is what the Church is: the community or communion in the Holy Spirit of all who believe in Jesus. And what Jesus did was to unite the Church to himself in his ongoing and eternal worship of the Father. The fruits of his death and resurrection are not limited to the time he lived in. They have eternal value and, through the Mass and the sacraments, are made available to all men and women across the centuries.

The Church, then, is the instrument Christ uses to continue to pour forth the Holy Spirit upon humanity. He associates us with Himself. So, when we as a parish celebrate Mass, or perform the Liturgy, it is really Christ Himself, present in His Body, the Church, who is continuing the work of salvation. This means that by participating in the Mass, we are not only receiving the strength of the life of God in ourselves but also sharing in Jesus' ongoing work of the redemption of the world. Such is the magnitude of the gift of the Mass, of being at Mass, of sharing in it consciously, devotedly, with inner prayerfulness and recollection. The Mass literally takes us to heaven, to where Christ continues to offer Himself to the Father for us.

Some questions for reflection

1. *My participation in the Mass.*

What does the Mass honestly mean to me? Do I "know" the Mass, what it is, why it has the parts it has, what the various rites and rubrics mean? Would I want to know more about it, and if so how might that be done? To know better is to love better ...

Do I prepare for Mass, either before coming to church or before Mass starts? How might I better prepare for and participate in the Mass? Do I take time to give thanks once Mass is concluded?

2. *The celebration of the Mass in my parish.*

What do I find good and positive in the way Mass is celebrated in my parish? How might things be improved?

What do I find not so good in the way Mass is celebrated? How can that be changed?

Take one or more of the following and consider how good you think they are in our parish Masses?

*The proclamation of the readings; the homily; the prayer of the faithful.

*The music: the hymns, the singing of the psalm and the parts of the Mass.

*The prayerfulness of the priest and of the people.

*The reverence of all who have a function during Mass (readers, servers, cantors, priest)

*The visual beauty of the sanctuary, vestments, vessels, décor, flowers, etc..

*Silence and recollection before, during and after Mass.

3. *The Mass and my life.*

How does attending Mass affect the rest of my life (at home, at work, at school, at play, etc.)?

Are there practical things that would help me link the Mass better with my life, my marriage, my social outreach?

Daily Mass in Largs is always at 10am. That suits many but not everyone. Would I like Mass at another time instead, or as well, so as to give me the chance to attend a weekday Mass? What about weekday Mass in Millport?

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LITURGY OF THE EUCHARIST

Preparation of the Gifts

When we look at how much the Lord has done for us and given to us, our joy and gratitude can be tinged with a hint of inadequacy: how can I possibly give Him anything in return? That's a good instinct. It means you realize how overwhelming His love for you is! It also means that you know it's right to return a favour. That's good.

But don't dwell on "what you cannot do" in return: dwell, rather, on what you can do. You can give thanks with your heart, with your lips, with the way you live your life. How you live, in the small and bigger things of life, will show your gratitude. The Lord gives his very self to you. In the end, we can do the same. Indeed, we must, for it is in this which eternal life consists.

Eucharistic Prayer III

The Paschal Mystery and the People of God

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: **Holy, holy ...**

Communion Antiphon

Bless the Lord, O my soul, and all within me, his holy name.

While it would be very unhealthy to dwell on death all the time, it would be equally unhealthy never to give consideration to our own mortality. The ancients used to say "memento mori", meaning "remember your death" as an admonition to live a good life. One of the psalms says, "make us know the shortness of our lives that we may gain wisdom of heart."

Something in us rebels, of course. And it is a good rebellion. We instinctively know that we were not born to die, but to live. The

problem is that the only thing more certain than that we are alive is that we will die. So, it would be "daft" not to consider from time to time, calmly and prayerfully, the fact of our mortality. Likewise, it would be wrong to do that without seeing it in the light of Jesus Christ.

It's clear that he despised death – he raises people from death: a little girl, a friend, and a young man lost to his widowed mother. The only thing is that these three people were brought back to a mortal life. They died again. It was only Jesus himself who died once and rose never to die again., a condition He shared uniquely with Our Lady. He destroyed death as the final state of the human being. By being united with Jesus through faith, baptism and a way of life that reflects "wisdom of heart", our own death is no longer the extinction of our yearning for life, but the doorway to real immortality. As the bible says of the virtuous, "they appeared to die; their going looked like a disaster; but they are in peace; their hope was rich with immortality."

In receiving Holy Communion and saying Amen to it, if done sincerely and with the awareness of faith, you are being prepared for death and for resurrection by the One who has conquered death. You and your death are literally in His hands.

Collective Prayer to Our Lady before Final Blessing

**O Mary, Star of the Sea,
light of every ocean,
guide seafarers across all dark and stormy seas
that they may reach the haven of peace and light
prepared in Him who calmed the sea.**

**As we set forth upon the oceans of the world
and cross the deserts of our time,
show us, O Mary, the fruit of your womb,
for without your Son we are lost.**

**Pray that we will never fail on life's journey,
that in heart and mind, in word and deed,
in days of turmoil and in days of calm,
we will always look to Christ and say,
"Who is this that even wind and sea obey him?"**

**Our Lady Star of the Sea,
Pray for us. Amen**

(Pope John Paul II)

Prayer to St. Joseph:

O blessed Joseph, who breathed your last in the arms of Jesus and Mary. Obtain for me this grace: that I may breathe forth my soul in praise, saying in spirit, if I am unable to do so in words: "Jesus. Mary and Joseph, I give Thee my heart and my soul." Amen.

(Blessed John Henry Newman)