

# FOURTEENTH SUNDAY IN ORDINARY TIME, 7<sup>th</sup> JULY 2019

**A WARM WELCOME TO ALL,  
ESPECIALLY TO OUR VISITORS**

## PREPARATION FOR MASS

Today we return to the sequence of “Sundays in Ordinary Time.” In the old calendar, these Sundays were instead called “Sundays after Pentecost”, and with good reason. The meaning was that we would live these Sundays, and their corresponding weeks, in the gifts of the Holy Spirit received at Pentecost. The green-coloured vestments also point to this, since green symbolizes the fertility or vitality of the Spirit in the Christian life. Living from the power of the Spirit is anything but “ordinary”!

So, it's important during the period between last Pentecost and next Advent not to think psychologically that we are in a spiritual “down time.” On the contrary, all of the graces received during last Advent, Christmas, Lent, Easter and Pentecost want to embed and express themselves ever more deeply in our lives and actions.

As a way of keeping the fires of Pentecost burning during “ordinary time”, why not pick a “theme for the week” each Sunday for yourself or your family? You could look for one in the readings at Mass, in the prayers or even in the hymns. The idea is to give a focus to your spiritual lives (if one is needed) during the ensuing week. It could then be applied in whatever ways you come up with: e.g. in prayer, in reading, in some form of activity at home or outside. Keep the Spirit alive and let him enliven you!

**Opening Hymn (Largs): 768**

## LITURGY OF THE WORD

**Isaiah 66:10-14**

*This prophecy of Isaiah foretells the definitive peace and joy which will be experienced in the New Jerusalem, in heaven, not just by the people of Israel, but by all who accept salvation.*

Rejoice, Jerusalem, be glad for her, all you who love her! Rejoice, rejoice for her, all you who mourned her! That you may be suckled, filled, from her consoling breast, that you may savour with delight her glorious breasts. For thus says the Lord: Now towards her I send flowing peace, like a river, and like a stream in spate the glory of the nations. At her breast will her nurslings be carried and fondled in her lap. Like a son comforted by his mother will I comfort you. And by Jerusalem you will be comforted. At the sight your heart will rejoice, and your bones flourish like the grass. To his servants the Lord will reveal his hand.

**Ps. 65: Cry out with joy to God, all the earth.**

**Galatians 6:14-18**

*The letter to the Galatians is a passionate defence by St. Paul of the truth that we are saved by the grace pouring forth from the Crucified Christ, not by our own efforts at trying to be just. Paul was scandalized that the Galatians would abandon the Cross in favour of returning to the Jewish law which often led people to boast about their own moral prowess. For Paul, the only thing worth boasting about is the Cross of Jesus, the marks of which, the stigmata, Paul carried in his own flesh.*

The only thing I can boast about is the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. It does not matter if a person is circumcised or not; what matters is for him to become an altogether new creature. Peace and mercy to all who follow this rule, who form the Israel of God.

I want no more trouble from anybody after this; the marks on my body are those of Jesus. The grace of our Lord Jesus Christ be with your spirit, my brothers. Amen.

**Gospel**

**Luke 10:1-12,17-20**

The Lord appointed seventy-two others and sent them out ahead of him, in pairs, to all the towns and places he himself was to visit. He said to them, ‘The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest. Start off now, but remember, I am sending you out like lambs among wolves. Carry no purse, no haversack, no sandals. Salute no one on the road.

‘Whatever house you go into, let your first words be, “Peace to this house!” And if a man of peace lives there, your peace will go and rest on him; if not, it will come back to you. Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move from house to house.

‘Whenever you go into a town where they make you welcome, eat what is set before you. Cure those in it who are sick, and say, “The kingdom of God is very near to you.” But whenever you enter a town and they do not make you welcome, go out into its streets and say, “We wipe off the very dust of your town that clings to our feet, and leave it with you. Yet be sure of this: the kingdom of God is very near.” I tell you, on that day it will not go as hard with Sodom as with that town.’

The seventy-two came back rejoicing. ‘Lord,’ they said ‘even the devils submit to us when we use your name.’ He said to them, ‘I watched Satan fall like lightning from heaven. Yes, I have given you power to tread underfoot serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. Yet do not rejoice that the spirits submit to you; rejoice rather that your names are written in heaven.’

*The Gospel of the Lord.*

# FOURTEENTH SUNDAY IN ORDINARY TIME, 7<sup>th</sup> JULY 2019

## 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. Website: [rclargsandmillport.com](http://rclargsandmillport.com)

Parish Email: [largs@gallowaydiocese.org.uk](mailto:largs@gallowaydiocese.org.uk)

SC010576

Parish Priest: Mgr. Peter Canon Magee

PP's email: [peter.magee@gallowaydiocese.org.uk](mailto:peter.magee@gallowaydiocese.org.uk)

### Mass

Largs: Saturday Vigil, 6pm; Sunday, 10am; Mon-Wed, 10am; Fri, 7pm; Sat. 10am.

Millport: Sunday, 12.15pm; Thursday, 10am

### Confessions

Largs: Friday, after 7pm Mass; Saturday, after 10am Mass and from 5.00-5.45pm.

Millport: After 10am Mass on Thursday.

### Exposition of the Blessed Sacrament

One hour before weekday Mass (unless a funeral, a holiday of obligation or otherwise notified), with Rosary & Litany on the half-hour.

## LITURGICAL CALENDAR

COMMEMORATION	READINGS
Monday 8/7: Prayers from the Mass for the Sick	14 <sup>th</sup> Week, Ordinary Time Liturgical colour: green
Tuesday 9/7: Our Lady of Aberdeen	Isaiah 9:1-16 Luke 2:15-19 Liturgical colour: white
Wednesday 10/7: Votive Mass of the Apostles	14 <sup>th</sup> Week, Ordinary Time Liturgical colour: red
Thursday 11/7: St. Benedict, Abbot & Co-Patron of Europe (d. 547)	Proper Readings Liturgical colour: white
Friday 12/7: Votive Mass of the Precious Blood	14 <sup>th</sup> Week, Ordinary Time Liturgical colour: red
Saturday 13/7: St. Henry (d. 1024)	14 <sup>th</sup> Week, Ordinary Time Liturgical colour: white
Sunday 14/7: 15 <sup>th</sup> Sunday in Ordinary Time	15 <sup>th</sup> Week, Ordinary Time Liturgical colour: green

## MASS INTENTIONS

DATE & TIME	INTENTION
Sat 6 <sup>th</sup> July, 6pm	All Parishioners
Sun 7 <sup>th</sup> July, 10am	Suzanne White
Sun 7 <sup>th</sup> July, 12.15pm	Hugh Maxwell
Mon 8 <sup>th</sup> July, 10am	Marie McDermott
Tues 9 <sup>th</sup> July, 10am	Bill Goodfellow
Wed 10 <sup>th</sup> July, 10am	Liz Ruthren
Thurs 11 <sup>th</sup> July, 10am	Staff, St. Vincent's Hospice
Fri 12 <sup>th</sup> July, 7pm	Joe McGinty
Sat 13 <sup>th</sup> July, 10am	Joe McGinty
Sat 13 <sup>th</sup> July, 6pm	All Parishioners
Sun 14 <sup>th</sup> July, 10am	Norah & George Shivers
Sun 14 <sup>th</sup> July, 12.15pm	Lapsed Catholics

**Sick:** Margaret Ryding, Jane Sewell, Margaret Gallagher, Kenneth McComish, Anne Gaffney, Maria Kelly (Millport), Liam Nagle, Alane Harvey, Fr. Gerard Hamill, Lidia Tracey, Helen McShane, Peter Leitch, Colette McCafferty, Alex Gregg, Sarah McDougall, Bruce McDougall, Jessie Clements, Baby Ava May Cleary. **Recently Deceased:** Marie McDermott, Maureen McCafferty. **Anniversary:** James McCormick.

## NOTICES

**MRS. MARIE McDERMOTT, RIP:** The Funeral Mass for Mrs. McDermott will take place in St. Mary's, Largs, on Monday, 8<sup>th</sup> July, at 10am. Her coffin will be received into the church on Sunday evening, 7<sup>th</sup> July, at 6pm. We extend our deepest sympathies to the whole McDermott family on their great loss and assure them of our heartfelt prayers.

**PARISH FEAST DAY, OUR LADY OF PERPETUAL SUCCOUR, MILLPORT:** Thanks to all who contributed their time and treasure to the social event held after Mass last Sunday. A good time was had by all!

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

**ST. MARY'S PARISH FESTIVAL - IN FAITH AND IN FUN:** 22-29 September. If you have ideas for the festival or are willing to help, please contact Celia Lewis or Ann McQueeney.

**VISIT OF THE RELICS OF ST. THERESE OF LISIEUX TO ST. MARGARET'S CATHEDRAL, AYR:** Would you like to be a volunteer to help with stewarding, welcoming, hospitality, etc. during the visit of the Relics from September 1st - 3rd? If you can then please come to a meeting in St. Margaret's Hall, Ayr, on Wednesday July 31st at 7 p.m. Would you like to sing in the choir? Then there will be three practices in the Cathedral for all who are interested at 7.15 p.m. on Thursdays August 1st, 8th and 29th. Everyone is welcome.

**YOUTH PILGRIMAGE TO ST ANDREWS:** On Saturday 31st August young people from all over Scotland will gather in St Andrews, Fife, on pilgrimage to the medieval Cathedral of St Andrew. Mass will take place in the ruined Cathedral at 3.00 pm after activities from 12 noon in the town. All young people aged P7 upwards welcome. Activities for P7-S3 and then for S4 upwards. Transport from Galloway diocese provided. Cost £5 and bring a packed lunch. Contact Fr Stephen McGrattan on [stephen.mcgrattan@gallowaydiocese.org.uk](mailto:stephen.mcgrattan@gallowaydiocese.org.uk) to reserve a place or for more details.

**CHILDREN'S LITURGY (Largs)** will not be running through the summer holidays, but we look forward to seeing the boys and girls on Sunday 18th August. There will be a meeting of all Liturgy helpers on Sunday 11th August after Mass in order for us to prepare for the next session.

**CATHOLIC VOICES (SCOTLAND):** A public speaking training weekend on "how to communicate the Faith without raising your voice" will be held in Dalmally, Argyll from 8pm on Friday 2 August to 6pm on Sunday 4 August. Cost, £100 or £50 for students. More info from [dermot.grenham@gmail.com](mailto:dermot.grenham@gmail.com).

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BENEDICTINE MONASTERY, STRAWBERRY FAYRE: Saturday 13<sup>th</sup> July. Tickets on sale this coming Sunday, 7<sup>th</sup> July, after 10am Mass. Your support will be greatly appreciated by the Sisters.

SPECIAL COLLECTION, SEA SUNDAY: Next Sunday is Sea Sunday, when the Church prays for all those who live and work at sea. There will be a second collection at all Masses for *Stella Maris, Apostleship of the Sea*, the official maritime welfare agency of the Catholic Church. It provides practical and spiritual support to seafarers visiting our ports. As it is dependent on voluntary donations, please give generously. For more information about its work, visit [www.apostleshipofthesea.org.uk](http://www.apostleshipofthesea.org.uk).

SVDP PHONE NUMBER: 07950 586214. Please direct all enquiries and requests directly to this number.

CHANA GROUP: Toiletries are urgently needed for the Irvine hostel. A box will be left during July in the church porch for any donations of relative items. Many thanks.

BULLETIN NOTICES: Please submit any notices for the bulletin by 12 Noon on Thursday.

### INCOME, 29-30 JUNE

	LARGS	MILLPORT
Main collection	£574.76	£207.31
Other	£55.11	£680.00
Peter's Pence	£454.20	£136.96

*From Rome: A vigorous defence of the Seal of Confession*

In the wake of the clerical sexual abuse of children scandal, laws have been passed, or are about to be passed, in some countries obliging any confessor to whom such abuse is confessed in the sacrament of reconciliation to report it to the public authorities under pain of imprisonment.

Apart from a number of practical problems this would raise (e.g. it could dissuade perpetrators and victims from confessing the abuse; the confessor may not know the person confessing; etc.), there remains the underlying doctrine of faith which considers the sacramental forum of confession as the "forum of God", the forum in which the human person reveals to God in words his sins and receives through the words of the confessor the absolute certainty that God forgives those sins. It is a forum in which a person must feel absolutely free to unburden his conscience and know with absolute security that not a syllable of what he says will ever be divulged.

This past week the Vatican body in charge of guarding over the internal and sacramental forum, the Apostolic Penitentiary, issued a technical defence of the inviolability of the confessional seal. Pope Francis had already given prior approval to it. It is clearly a response to the attempts in the USA and Australia to force priests to break the sacramental seal. The full document has only been published so far in Italian. The English summary of a press conference at which it was presented can be found at:

<http://press.vatican.va/content/salastampa/en/bollettino/pubblico/2019/07/01/190701e.html>.

Here are a few of the main points of the document:

1. The penitent must be always certain of the secret nature of the Confession between his own conscience, which is open to the grace of God, and the necessary mediation of the priest. No human power has jurisdiction over the seal of Confession nor can it claim to have any.
2. The inviolable secret of Confession comes directly from the revealed law of God and is rooted in the very nature of the sacrament itself; it admits of no exception within the Church and even less so in civil society.
3. The very essence of Christianity and of the Church is contained within the celebration of the sacrament of Reconciliation: the Son of God became man to save us and decided to make the Church the necessary instrument in his work of salvation; within the Church, He has also chosen, called and constituted as His ministers of salvation, the bishops and priests.
4. This truth is expressed in the Church's teaching that priests, in the celebration of the sacraments, act "in the person of Christ the Head" of the Church: through Holy Orders, Christ unites priests to His own "I", a union which is expressed in the words of consecration and also when the priest says "I absolve you from your sins." No-one could possibly say those words on his own authority. The priest, however, when celebrating the sacraments, can and must do so because Christ has united him to His own "I" and sent him to absolve.
5. Every penitent who goes to the priest to confess his sins encounters the great mystery of the Incarnation and the supernatural essence of the Church and of the ministerial priesthood. By means of the priest, the Risen Christ comes to meet penitents, truly touches them through the sacrament and saves them.
6. The confessor's defence of the sacramental seal even to the point of giving his life is not only a duty of loyalty to the penitent: it is also a necessary witness ("martyrdom") to the salvation of all which can only be had through Christ and the Church.
7. The confessor gains knowledge of the penitent's sins not because he is a man but because he is acting in the person and name of Christ - to the point that he, as a man, simply "does not know" what was confessed. He did not hear it as man but in God's name. He can thus in conscience say that he "does not know" what he has only learnt as a sacramental minister of God.
8. The seal also obliges the confessor interiorly, i.e. he is prohibited from voluntarily remembering any confession and is obliged to dismiss any involuntary memory of a confession.
9. The confessor is not released from the obligation of the seal even if a penitent should allow him to reveal what was said. The seal is not at the disposal of the penitent.
10. Any attempt by civil power to force the violation of the seal would be to offend the freedom of the Church and to violate religious freedom.

*Mgr. Peter Magee*

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### The Nicene Creed

**I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.**

**I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven,**

*At the words that follow, up to and including 'and became man', all bow.*

**and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.**

### LITURGY OF THE EUCHARIST

#### **Hymn for Procession of Gifts (Largs): 898**

*The first reading today ends: "To his servants the Lord will reveal his hand." You don't take into your confidence someone you just met five minutes ago. Nor, certainly, do you trust your intimate secrets to someone who rejects you or mocks you. It takes time to get to know someone, to begin to share with them your deeper self, your dreams, your wishes, your hopes and your fears.*

*The same is true of our relationship with God. If someone distrusts the Lord or won't trust him; if someone refuses to believe in him or to obey his Word; if someone does not bother with him or spend time with him; if someone never thinks of seeking him out, or fails to make any effort to try and get to know him and his ways: the Lord will not "reveal his hand" to such a person. Only "to his servants" will he do that. To be a servant of the Lord means to live for him, to give him first place in our hearts no matter what our state or situation in life may be. Live above all for him, and he will - he will! he will! - reveal his hand to you. That is, he will endow you with his Spirit of power, love, truth and eternal life.*

### **Eucharistic Prayer III**

#### **Creation**

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.

For you laid the foundations of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord.

And so, with all the Angels, we praise you, as in joyful celebration we acclaim: **Holy, holy ...**

#### **Communion Antiphon**

**Come to me, all who labour and are burdened, and I will refresh you, says the Lord.**

*The world is a beautiful place. But Christ is yet more beautiful. There can be in us a tug of war between these two beauties. The world would have no beauty were it not for Christ, for the world and all creation were made in and through him. And so, we can only see and experience the true beauty of the world through the beauty of Christ. And if the beauty of the world withdraws us from Christ then, by definition, its beauty is deceptive. In fact, its beauty is now ugliness in disguise.*

*That is why St. Paul speaks of being crucified to the world: not because the world is of itself bad, but because the heart of man has let its beauty seduce him away from Christ. The antidote to the poison of seduction is the Eucharist, but only if we let the Eucharist draw us ever more deeply into the Cross of Christ. It alone keeps our perspective on the world realistic. It alone enables us to see the true beauty of the world.*

#### **Hymn for Communion (Largs): 622**

#### **MARIAN ANTIPHON**

**MARIAN ANTIPHON: Hail, holy Queen, Mother of Mercy .... (recited at 6pm Vigil). Sung as the Salve Regina (n. 367) at the 10am Mass.**

#### **Recessional Hymn (Largs): 355**

A Sunday school teacher asked the children just before she dismissed them to go to church:

"And why is it necessary to be quiet in church?"

Annie replied, "Because people are sleeping."