

## FIFTEENTH SUNDAY IN ORDINARY TIME, 14<sup>th</sup> JULY 2019

**A WARM WELCOME TO ALL,  
ESPECIALLY TO OUR VISITORS,  
ON THIS SEA SUNDAY**

### PREPARATION FOR MASS

Before the Last Supper, Jesus commanded his disciples to get ready a “large, furnished upper room” (Lk 22:12). As you know, it was there that he instituted the Sacrifice of the Mass. From then on, the Church has always followed that same command of Jesus in deciding where and how to celebrate Mass. In fact, as the Church grew, and to avoid abuses, it became necessary to set down the rules and principles to be followed in the celebration of Mass. The Mass is not a private activity. It is Christ’s work of salvation and public worship of the Father. In his great love, Jesus gives us the privilege and joy of joining us with himself in this unsurpassable act of worship, love and grace. For this reason, the Church has set out norms for the celebration of Mass.

Because the Mass is so sacred and sublime, then the way we celebrate it, the way we prepare and carry ourselves during the Mass, the place in which it is celebrated and the various items and furnishings we employ during it all need to be both appropriate and worthy as well dignified, noble and genuine. Everything at Mass has a meaning. We are guests at the two-fold table of Christ, that of his Word and that of his Body and Blood. The deep joy of Jesus and his love for each of us and for our families and communities will be all the more truly and fully experienced the more we are properly disposed in the interior and exterior expressions of our assembly.

### **Opening Hymn (Largs): 963**

### LITURGY OF THE WORD

#### **Deuteronomy 30:10-14**

*God is near his people. So, therefore, is his Word, his Law. In the New Testament, that Word even comes in Person, in Jesus. He writes his Law deep in our hearts in the Person of the Holy Spirit.*

Moses said to the people: ‘Obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this Law, and you shall return to the Lord your God with all your heart and soul.

‘For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, “Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?” Nor is it beyond the seas, so that you need to wonder, “Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?”’

No, the Word is very near to you, it is in your mouth and in your heart for your observance.’

**Ps. 68: Seek the Lord, you who are poor, and your hearts will revive.**

#### **Colossians 1:15-20**

*Creation exists “in Christ”, otherwise it reverts to nothing. The Church is Christ’s Body, otherwise it is nothing. St. Paul teaches us here that, in Christ, creation is ordered to the Church: not to the Church in her historical institutional form, but to the Church as the final and radical communion of all people and all things in Christ.*

Christ Jesus is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers – all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head. As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

#### **Gospel**

#### **Luke 10:25-37**

There was a lawyer who, to disconcert Jesus, stood up and said to him, ‘Master, what must I do to inherit eternal life?’ He said to him, ‘What is written in the Law? What do you read there?’ He replied, ‘You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.’ ‘You have answered right,’ said Jesus ‘do this and life is yours.’

But the man was anxious to justify himself and said to Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. “Look after him,” he said “and on my way back I will make good any extra expense you have.” Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands’ hands?’ ‘The one who took pity on him’ he replied. Jesus said to him, ‘Go, and do the same yourself.’

*The Gospel of the Lord.*

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## SAINT MARY STAR OF THE SEA

28 Greenock Road, Largs, KA30 8NE

## OUR LADY OF PERPETUAL SUCCOUR

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### 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 15/7: St. Bonaventure, Bishop & Doctor (d. 1274)	15 <sup>th</sup> Week, Ordinary Time Liturgical colour: white
Tuesday 16/7: Our Lady of Mount Carmel	15 <sup>th</sup> Week, Ordinary Time Liturgical colour: white
Wednesday 17/7: Votive Mass of the Holy Trinity	15 <sup>th</sup> Week, Ordinary Time Liturgical colour: white
Thursday 18/7: Votive Mass of the Sacred Heart	15 <sup>th</sup> Week, Ordinary Time Liturgical colour: white
Friday 19/7: Votive Mass of the Precious Blood	15 <sup>th</sup> Week, Ordinary Time Liturgical colour: red
Saturday 20/7: St. Apollinaris, Martyr (d. 2 <sup>nd</sup> cent.)	15 <sup>th</sup> Week, Ordinary Time Liturgical colour: red
Sunday 21/7: 16 <sup>th</sup> Sunday in Ordinary Time	16 <sup>th</sup> Week, Ordinary Time Liturgical colour: green

### MASS INTENTIONS

DATE & TIME	INTENTION
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	The Lapsed of our parishes
Mon 15 <sup>th</sup> July, 10am	May McGarvey
Tues 16 <sup>th</sup> July, 10am	Bobby Bennet
Wed 17 <sup>th</sup> July, 10am	Maureen McCafferty
Thurs 18 <sup>th</sup> July, 10am	Charlie O'Hare
Fri 19 <sup>th</sup> July, 7pm	Martin Dougall
Sat 20 <sup>th</sup> July, 10am	Michael Docherty
Sat 20 <sup>th</sup> July, 6pm	All Parishioners
Sun 21 <sup>st</sup> July, 10am	Joe McGinty
Sun 21 <sup>st</sup> July, 12.15pm	Johnston Murphy

**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:** Martin Dougall, Michael Docherty, Charlie O'Hare. **Anniversary:** May McGarvey.

### NOTICES

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

**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.

**RECENT DIOCESAN LOURDES PILGRIMAGE:** Please be assured that all petitions handed in were duly deposited in the special boxes in the Grotto. Likewise, all candles requested were lit by the members of the parish on pilgrimage. Two large candles were lit respectively for the general intention of the spiritual and material wellbeing of St. Mary's parish and of Our Lady of Perpetual Succour's parish. Lourdes water is available in the parish stall at St. Mary's. Some photos from the Pilgrimage have been put up on the parish website.

**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).

**SPUC SCOTLAND:** There has been a huge rise in abortion following the Scottish Government's introduction of a policy permitting abortion procedures to take place at home (an increase of 1,000 abortions or 8/9%). SPUC took legal action to stop this policy in 2018 but the Court of Session viewed a woman's home as an appropriate place for abortion. SPUC's Appeal against this decision also failed in 2019. It now intends to take the matter to the Supreme Court. Even pro-abortion politicians are saddened by the introduction of home abortion. A petition is available for signatures in the church porch. It is entitled "Say No to DIY abortion." NB. By signing the petition, you agree to let SPUC keep you informed about this campaign as well as about further campaigns and funding opportunities. Your details will be kept safe and never be sold or swapped.

**SPECIAL COLLECTION, SEA SUNDAY:** Today is Sea Sunday, when the Church prays for all those who live and work at sea. Without them we would not have most of the items we buy in the shops. Today's second collection is for Stella Maris (Apostleship of the Sea), the Church's official maritime welfare agency. It supports seafarers both practically and spiritually. This collection is vital to enable it to continue its work, so please give generously and remember seafarers in

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your prayers. Thank you. There is a limited number of Gift Aid envelopes available in the porch. To donate online please visit [www.apostleshiofthesea.org.uk](http://www.apostleshiofthesea.org.uk).

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

**CHANA GROUP (Largs):** 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, 6-7 JULY

	LARGS	MILLPORT
Main collection	£655.62	£249.86
Other	£34.16	---
Building Fund	---	£117.90

### *Our Desire for God*

Although at times it may not seem like it, the human heart deeply desires God. The desire for God is in its DNA. Not the desire for any old god, or idol, but for the real and living God who has revealed himself historically in Jesus Christ. The natural desire for God in us comes from the fact that God created our nature. It bears his hallmark. Just as we come from him, so our deepest self desires and even needs to return to him. He did not create us to find fulfilment in ourselves, in others or in created things, but only in himself. You could put it this way: the desire for God is written in the human heart. God never stops drawing us to himself. The deep search for truth, love and happiness in us can and will only ever be satisfied in God. We may deny it; we may rail against it; but it is a truth more certain than our very existence.

A text from Vatican II says it thus: “The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists, it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator” (taken from n.19 of a document called “Gaudium et Spes”, meaning “Joy and Hope”).

Throughout history, we human beings have expressed our search for God in many different religions and behaviours. It is a historical fact that this search has never been confined to one part of the world or to one people. All peoples everywhere have attempted to “reach God” in some way or another. The search for God is universal. Man is a religious animal.

St. Paul says as much in a speech he gave in Athens, as reported in the Acts of the Apostles. He notes that God made all nations and peoples. “He allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps

grope for him and find him.” In a beautiful turn of phrase, Paul says that God “is not far from each one of us. For in him we live and move and have our being” (Acts 17:26-28).

The problem is that this deep human bond with God can be forgotten, overlooked or even outright rejected by human beings. This happens for different reasons. People can say there is no God because of the evil they see in the world. They can be ignorant of God or indifferent to him. Sometimes the cares and riches of the world push God out of our “radar.” At other times, sadly, the scandal of bad example on the part of believers puts people off. There are also currents of thought hostile to religion. Finally, and alas not least, there is the attitude of sinful man which makes him hide from God out of fear and run away from God’s call to him (think of Adam hiding in the bushes).

Be that as it may, even if the human person forgets or rejects God, God never ceases to call every one of us to seek him out. Why? Because he wants us to find life and happiness. That said, he is of course the first to respect our freedom. And so, if we want him, he won’t force it: we have to put in our part too. The search for God requires that the human person make every effort of mind, will and heart to find him. This is helped along by the witness of others which can also encourage a person to seek God.

There are some moving words of St. Augustine, from his autobiography (called the “Confessions of Saint Augustine”), which sum up this drama of the human person in search of God. Augustine himself was a great sinner - and a great cynic! He was a very intelligent and worldly man and went through much suffering and disillusionment before finding his way to God. He writes:

“You are great, O Lord, and greatly to be praised. Great is your power, and your wisdom is without measure. And man, so small a part of your creation, wants to praise you: this man, though clothed with mortality, bears the evidence of sin and bears the proof that you withstand the proud. Despite everything, and though but a small a part of your creation, man wants to praise you. You yourself encourage him to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you.”

It is easy to identify with the “restless heart” of Augustine. At times, we can get very comfortable, too comfortable, where we are. We can be inclined to justify the status quo, even though it may keep us from journeying freely and further to God. We may even point to the efforts we have made to get to where we are as if it would be unreasonable of anyone to expect any more of us. And yet we cannot really be comfortable on our own terms. We are liable to slide backwards. The Lord calls us to go forwards. One small step at a time, certainly. But still a step to be taken.

It is the restlessness of our hearts that opens us to faith, hope and love. If stirred, it will endure anything and everything if only to reach its desire, the Heart of God.

*(Adapted from the Catechism, nn.27-30) - 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): 609**

*As you look towards the sanctuary, what do you see? An altar, a crucifix, candle-stands, a priest holding at first a ciborium or container of the altar bread and then holding a chalice with wine in it. The priest will say some words and make some gestures and you, along with everyone else, will respond in words and gestures. The priest's hands will be raised in prayer. At one point he will elevate the host and then the chalice to the sound of a bell. He will fall behind the altar after each elevation to adore. In your heart, you, too, will adore and express your faith, "When we eat this bread and drink this cup ...". At the right moment, you will process forward and receive first the host and then the chalice. You will say "Amen", meaning "Yes, I believe."*

*That's what you see. But what you do not see is the reality behind all these gestures and words. You do not see the bruised and bleeding Crucified One, nor do you see him seated with the twelve apostles, nor do you see him Risen and standing at the right hand of the Father offering to him eternally the sacrifice of his Body and Blood for the redemption of the world, of every soul ever created and to be created, of every era and epoch of human history already come and gone and yet to be. It is He who feeds you with His Body and Blood. At Mass you stand in the church, yes, but you more truly stand at the Last Supper, at Calvary and indeed before the throne of God. Mass places you in heaven, for that is where true reality is. There is no other.*

## **Eucharistic Prayer IV**

### **The Father's Glory**

It is truly right to give you thanks,  
truly just to give you glory, Father most holy,  
for you are the one God living and true,  
existing before all ages and abiding for all eternity,  
dwelling in unapproachable light;  
yet you, who alone are good, the source of life,  
have made all that is,  
so that you might fill your creatures with blessings  
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,  
who serve you day and night  
and, gazing upon the glory of your face,  
glorify you without ceasing.

With them we, too, confess your name in exultation,  
giving voice to every creature under heaven,  
as we acclaim: **Holy, holy ...**

### **Communion Antiphon**

**The sparrow finds a home, and the swallow a nest for her young: by your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, for ever singing your praise.**

*If the whole universe exists because it is held together by Christ, as St. Paul says; if the Christ in question is the Son of God who became man, saved us, and rose from death in the flesh; if it is that same incarnate and risen Christ who by his own will and power has given himself to us in the mystery of the Eucharist as our food and drink: then from all this, there follow some mind-blowing conclusions.*

*Firstly, it means that the universe in its vastness, majesty and power is held together by the Eucharist. Pope St. John Paul II wrote that "the Eucharist is the heart of the cosmos." Secondly, it means that the Church finds its source of life and its power of survival in the Eucharist consumed at every Mass by the baptised who are already members of his Mystical Body. Thirdly, it means that you and I, by the very fact that we receive the Eucharist with faith, love and hope and without mortal sin, find ourselves at the heart of the cosmos. Insignificant though we are from a scientific perspective, we are in terms of faith at one with the One who is the Alpha and Omega, the origin and destiny of all creation and of the Church. So, watch how you say "Amen"!!*

### **Hymn for Communion (Largs): 803**

**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): 363**

The sermon this morning: "Jesus walks on the water." The sermon tonight: "Searching for Jesus."