

EIGHTEENTH SUNDAY IN ORDINARY TIME, 4th AUGUST 2019

A WARM WELCOME TO ALL,
ESPECIALLY TO OUR VISITORS

PREPARATION FOR MASS

Last week, I wrote that, “of all the miracles Jesus performed in his life, the Eucharist is the greatest.” It is so in a number of ways of which I will now mention two.

Firstly, it is so because it places us “there”, right in the midst of the actions of Jesus by which he reconciled us with the Father. Not, of course, in the *same way* as then (we do not see his blood being shed on the Cross, for example) but in a *sacramental way* (the external signs of the internal grace Jesus won for us). The miracle of our redemption is made present by the miracle of the Mass.

Secondly, the Eucharist is the greatest miracle of Jesus on account of the changing of the bread and wine into the Real Presence of his Body, Blood, Soul and Divinity. We call this “transubstantiation.” The Real Presence is fundamental to the Catholic faith in the Eucharist and therefore to the Catholic faith as such.

The Mass is everything and essential to the Mass are the words of Jesus: “This is my body” and “This is the chalice of my blood.” It is beyond our grasp to know how bread can become his body, wine his blood. What we can say is that the One who has power to create out of nothing has power to change what he created into something else, despite what our senses tell us. Without the Real Presence, the Mass is mere ritual, mere recall, mere symbolism. But what we receive at holy communion is not a mere symbol or token of devout remembrance. It is the Risen Lord himself in person.

Opening Hymn (Largs): 970

LITURGY OF THE WORD

Ecclesiastes 1:2,2:21-23

The book of Ecclesiastes can come across as cynical. The writer seems to dismiss everything in life as a “waste of space.” At root, however, he is inviting us to embrace that difficult virtue of detachment, from things, experiences self and others. He is advising us to set our hearts solely on God. “Here we have no lasting city.”

Vanity of vanities, the Preacher says. Vanity of vanities. All is vanity!

For so it is that a man who has laboured wisely, skilfully and successfully must leave what is his own to someone who has not toiled for it at all. This, too, is vanity and great injustice; for what does he gain for all the toil and strain that he has undergone under the sun? What of all his laborious days, his cares of office, his restless nights? This, too, is vanity.

Ps. 89: O Lord, you have been our refuge from one generation to the next.

Colossians 3:1-15,9-11

St. Paul, too, urges the believer to look heavenwards whilst being engaged with earthly concerns. To think, decide and act in the sight of God as we go about our daily responsibilities is to transform ourselves and our world in ways pleasing to God. This will involve the painful process of letting go of things we would like to hold onto, but if we sustain the effort of letting go, it will yield a Christ-like freedom and peace. A “no” is a positive thing if it lets me say “yes” to a higher good.

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God’s right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

That is why you must kill everything in you that belongs only to earthly life: fornication, impurity, guilty passion, evil desires and especially greed, which is the same thing as worshipping a false god; and never tell each other lies. You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its creator; and in that image there is no room for distinction between Greek and Jew, between the circumcised or the uncircumcised, or between barbarian and Scythian, slave and free man. There is only Christ: he is everything and he is in everything.

Gospel

Luke 12:13-21

A man in the crowd said to Jesus, ‘Master, tell my brother to give me a share of our inheritance.’ ‘My friend,’ he replied, ‘who appointed me your judge, or the arbitrator of your claims?’ Then he said to them, ‘Watch, and be on your guard against avarice of any kind, for a man’s life is not made secure by what he owns, even when he has more than he needs.’

Then he told them a parable: ‘There was once a rich man who, having had a good harvest from his land, thought to himself, “What am I to do? I have not enough room to store my crops.” Then he said, “This is what I will do: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time.” But God said to him, “Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?” So it is when a man stores up treasure for himself in place of making himself rich in the sight of God.’

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

College Street, Millport, KA28 0BG

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Parish Email: largs@gallowaydiocese.org.uk

SC010576

Parish Priest: Mgr. Peter Canon Magee

PP's email: 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 5/8	18 th Week, Ordinary Time Liturgical colour: green
Tuesday 6/8: Feast of the Transfiguration of the Lord	Proper Readings Liturgical colour: white
Wednesday 7/8	18 th Week, Ordinary Time Liturgical colour: green
Thursday 8/8: St. Dominic, Priest (d. 1221)	18 th Week, Ordinary Time Liturgical colour: white
Friday 9/8: St. Theresa Benedicta of the Cross, Feast (d. 1942)	Hosea 2:16,17,21-22 Matthew 25: 1-13 Liturgical colour: red
Saturday 10/8: St. Laurence, Deacon & Martyr (d. 258), Feast	Proper Readings Liturgical colour: red
Sunday 11/8: 19 th Sunday in Ordinary Time	19 th Week, Ordinary Time Liturgical colour: green

MASS INTENTIONS

DATE & TIME	INTENTION
Sat 3 rd August, 6pm	All Parishioners
Sun 4 th August 10am	Bernadette Magee
Sun 4 th August, 12.15pm	Joe McGinty
Mon 5 th August, 10am	Jackie White
Tues 6 th August, 10am	Joe McGinty
Wed 7 th August, 10am	Thomas McGowan
Thurs 8 th August, 10am	James & Rena Tracey
Fri 9 th August, 7pm	John H. Donnelly
Sat 10 th August, 10am	Sina & Henry Savage
Sat 10 th August, 6pm	Sally Goodwin
Sun 11 th August 10am	All Parishioners
Sun 11 th August, 12.15pm	Ian Liddle

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:** Jackie White
Anniversaries: Isabella O'Donnell, Thomas McGowan, Patricia Alexander.

NOTICES

CANON PATRICK KEEGANS: This weekend, and for the two following weekends, we warmly welcome Canon Keegans to both our parishes. Canon Keegans is a retired priest of the Diocese of Galloway whose last appointment was as Administrator of St. Margaret's Cathedral in Ayr.

ELSIE BRODIE, RIP: Some parishioners may have known Elsie who lived in Largs for a number of years until she was admitted into care in Saltcoats. Elsie passed away last week and her funeral was held at St. Mary's Church in Saltcoats. RIP. We offer our sincerest condolences and prayers to her husband Benet, who lives in Cumbræ Place in Largs, and to their whole family.

JESSIE WESTLEY RIP: "Linda Reynolds would like to thank Monsignor Magee and all parishioners, both at St. Mary's Largs and Our Lady of Perpetual Succour, Millport for their condolences, prayers, Mass Cards, cards and kindness on the death of her beloved mother in July."

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

DIOCESAN PILGRIMAGE TO WHITHORN: Sunday 25th August. A sheet is available at the back of both parish churches for anyone who wishes to sign up. The Mass will be at 4pm near St. Ninian's cave, with another at 4.45pm in the parish church in Whithorn for those unable to walk to the beach. Bus departs in front of St. Mary's church at 11.15am.

NATIONAL YOUTH PILGRIMAGE TO ST ANDREWS: On Saturday 31st August young people from all over Scotland will gather in St Andrews, Fife. Contact Fr Stephen McGrattan on stephen.mcgrattan@gallowaydiocese.org.uk to reserve a place or for more details.

NATIONAL PILGRIMAGE TO CARFIN: Sunday 1st September, with Mass at 3pm. Confessions available from 1pm to 2.30pm. The relics of St. Therese of Lisieux will be present during the pilgrimage. For more information, visit www.carfingrotto.org

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

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

GIFT AID (Largs): St. Mary's recently received from the tax man a total of £11,627.63 as a result of the Gift Aid scheme. Several hundred pounds of this total was payable to the parish hall account and has been duly transferred to it. Many thanks to all who have signed up to this scheme which, as can be seen, is of great financial benefit to the parish. I would earnestly encourage all parishioners who pay tax, and who have not yet

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signed up to this scheme, to consider doing so as soon as possible. To find out what is involved, please contact Mr. Jim Dunlop, either directly or through the parish email or phone number. I want to recognise and thank Jim most sincerely for the, literally, sterling work he does for the parish on this score. As regards Millport, I hope that the parish there can also move towards adopting the Gift Aid scheme in the near future.

INCOME, 27-28 JULY

	LARGS	MILLPORT
Main collection	£709.53	£261.96
Other	£50.57	---
Building Fund	---	£133.20

The gradual approach, on tip-toe

It could be your son, your daughter or a former girlfriend or boyfriend, or indeed anyone you have loved. You've been kind to them, done all sorts of things for them, put yourself out for them. But it never seems to be enough. They always want more, always complain and never seem to appreciate what you've done for them.

At a certain point, you realise it simply can't go on like this, for their sake or for yours. So, you put your foot down, draw a line and say, "thus far and no further." Sadly, as you might have expected, they won't comply, they call you for everything, demand you give them everything. For their own good, you have to show them the door. They've gone too far this time, and so they need to go. And by Jove, they do! The door is lucky still to be on its hinges!

Although you have acted justly, you can't but help miss them, because you still love them. Time and space apart are necessary, but you can't stop thinking about them. You hope they are okay; you try and find out where they are, how they are, with whom they are. You hear that friends of yours or of theirs have seen them. You want news! While hurtful, it's no surprise to hear that they are still angry with you, bad-mouthing you to others. Word reaches you, too, that they are in a really bad way, down and out.

You want to help but you know that if you turn up in person you will be turned down in person, too. It will make matters worse. So, you ask your and their friends to bring them some help, just little things, basic things. Sometimes they respond well, other times very badly. But you keep trying and hoping. You send messages which very gradually say that you are hoping they will come back. But the messages are "returned to sender." Yet, your love won't let you stop trying. It's like walking on egg shells – in fact, it's like tip-toeing on them. But you know you aren't appear in person too soon or your chances of acceptance will be those of the proverbial snowball in a certain place.

After a considerable period of time, and considerable effort, the penny drops that, despite everything, the one you love is in an utterly desperate state. There is now no other solution than to take the bull by the horns and go in person to rescue them – if they will let you. The tip-toe approach was needed to prepare the way, to respect their freedom, to show them you still loved them and wanted

them. But the time has come to go and brave meeting them again. Your love for them will broach no delay, no matter what it costs, even your life ...

What I have just described is in fact a description of humanity's history with God up to the point of the Incarnation of Jesus Christ in whom God comes to us in person. After we were expelled from the presence of God at the beginning of history, all full of ourselves, deceiving ourselves that we could survive without him, God never stopped caring for us and reaching out to us. What we call the "Old Testament" does in fact document God's many attempts to call us back to himself. In the end, he could see that we were no longer able to return to him on our own strength. And so, he came in person, in the divine person of the Son who risked and gave everything to bring us back.

There is a saint called Irenaeus of Lyons who, sometime in the late 2nd century AD, wrote a book called "Against Heresies", in which he describes the way God tried to draw us back to himself as the "divine pedagogy." In other words, like a patient educator, God only gradually revealed himself to us, came towards us. He did this in order not to scare us off, not to burden us with too much about himself too quickly. He wanted humanity once more to get used to thinking about God, praying to God, loving God and adoring God. Given the catastrophe of our exit from paradise, the Lord realised it would take a lot of patient work to get us once more "on side" with him.

That is why Jesus did not become man immediately after Eden. That is why a long line of individuals was sent who enjoyed varying degrees of understanding God. Think of Abraham, Isaac and Jacob. They did not have the same maturity of understanding as Ezekiel or Jeremiah, though their raw faith in God was just as deep.

God wanted to redeem the whole of humanity, but he started by choosing one small tribe, with the intention of working through that tribe gradually to bring us all back to God. That tribe was the Jewish nation. He prepared it little by little to be ready to welcome Jesus. Sadly, while many Jews did so, the nation as such did not – at least, not yet (St. Paul prophesies the eventual conversion of the Jews to Christ in his letter to the Romans). The divine pedagogy!

So, God's plan to save us was worked out with great care, great sensitivity to our human condition. He unveiled it in phases, starting with the Jewish Patriarchs, the Jewish nation, the Incarnation of the Son and eventually the establishment of the "new Israel", which is the Church. It is now our mission to make known to the world the purpose of the divine pedagogy. Vatican II describes that purpose like this: "*It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will. His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature*" (from a document called *Dei Verbum*, the *Word of God*, n.2).

(Adapted from the Catechism, cf. nn.50-53) - 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): 908

Transfiguration (6th August)

For that one moment, 'in and out of time',
On that one mountain where all moments meet,
The daily veil that covers the sublime
In darkling glass fell dazzled at his feet.
There were no angels full of eyes and wings
Just living glory full of truth and grace.
The Love that dances at the heart of things
Shone out upon us from a human face
And to that light the light in us leaped up,
We felt it quicken somewhere deep within,
A sudden blaze of long-extinguished hope
Trembled and tingled through the tender skin.
Nor can this this blackened sky, this darkened scar
Eclipse that glimpse of how things really are.

(Malcolm Guite)

Eucharistic Prayer III

Salvation of humanity by a man

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 we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord.

Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim: **Holy, holy.**

Communion Antiphon

I am the bread of life, says the Lord; whoever comes to me will not hunger and whoever believes in me will not thirst.

"Only by the power of grace can nature be liberated from its dross, restored to its purity, and made free to receive divine life. And this divine life itself is the inner driving power from which acts of love come forth. Whoever wants to preserve this life continually within herself must nourish it constantly from the source whence it flows without end — from the holy sacraments, above all from the sacrament of love. To have divine love as its inner form, a woman's life must be a Eucharistic life. Only in daily, confidential relationship with the Lord in the tabernacle can one forget self, become free of all one's own wishes and pretensions, and have a heart open to all the needs and wants of others.

"Whoever seeks to consult with the Eucharistic God in all her concerns, whoever lets herself be purified by the sanctifying power coming from the sacrifice at the altar, offering herself to the Lord in this sacrifice, whoever receives the Lord in her soul's innermost depth in Holy Communion cannot but be drawn ever more deeply and powerfully into the flow of divine life, incorporated into the Mystical Body of Christ, her heart converted to the likeness of the divine heart."

St. Theresa Benedicta of the Cross (9th August)

Hymn for Communion (Largs): 872

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): 945

Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Don't forget your husbands.