

SEVENTEENTH ORDINARY SUNDAY, 26th JULY 2020

SAINT MARY, STAR OF THE SEA

28 Greenock Road, Largs, KA30 8NE

OUR LADY OF PERPETUAL SUCCOUR

College Street, Millport, KA28 0BG

Tel: 01475 740019.

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

YouTube:

<https://www.rclargsandmillport.com/livestream>

Parish Email: largs@gallowaydiocese.org.uk
SC010576

Parish Priest: Mgr. Peter Canon Magee

PP's email: peter.magee@gallowaydiocese.org.uk

Holy Mass

Largs: Saturday Vigil, 6pm; Sunday, 10am; Mon-Sat, 10am, **except Wed - 7pm**. All Masses live-streamed.

Millport: Sunday, 12.15pm (not live-streamed)

Weekday Masses are all without a congregation and live-streamed.

WEEKLY LITURGICAL CALENDAR

COMMEMORATION	READINGS
27/7: Our Lady, Mother of the Church	Week 17, Ordinary Time Liturgical colour: blue
28/7: St. Sampson (d. 564)	Week 17, Ordinary Time Liturgical colour: white
29/7: St. Martha	Jeremiah 15:10,16-21 Luke 10:38-42 Liturgical colour: white
30/7: St. Peter Chrysologus, Bishop & Doctor (d. 450)	Week 17, Ordinary Time Liturgical colour: white
31/7: St. Ignatius of Loyola (d. 1556)	Week 17, Ordinary Time Liturgical colour: white
1/8: St. Alphonsus Mary de' Liguori, Bishop & Doctor (d. 1787)	Week 17, Ordinary Time Liturgical colour: white
2/8: 18th Sunday in Ordinary Time	Proper Liturgical colour: green

MASS INTENTIONS

DATE & TIME	INTENTION
Sat 25 July, 6pm	All Parishioners
Sun 26 July, 10am	Jim McMahan, D
Sun 26 July, 12.15pm	Mgr. Brian Halloran, D
Mon 27 July, 10am	John Archibald Murdoch, RD
Tues 28 July, 10am	Carla Orsucci, D
Wed 29 July, 7pm	David Morrison, D
Thurs 30 July, 10am	Grace Smillie (née Henry), A
Fri 31 July, 10am	Bernadette Magee, SI
Sat 1 August, 10am	Patrick McGinty, D
Sat 1 August, 6pm	All Parishioners
Sun 2 August, 10am	Margaret Yates, S
Sun 2 August, 12.15pm	Canon Bernard Devine, D

RD = Recently Deceased; D = Deceased; S = Sick; SI = Special Intention

Sick: Margaret Gallagher, Maria Kelly (Millport), Lidia Tracey, Helen McShane, Peter Leitch, Colette

McCafferty, Alex Greig, Sarah McDougall, Bruce McDougall, Jessie Clements, Baby Ava May Cleary, Teresa Black, Peter McConville, Claire McConville, Teresa Barrett, Lizzie Park, Ness Cranston, Francis Livingstone, Lorraine McBride, Tommy Monaghan, Marie Gómez Fernández, Margaret Rutherford, Martin Doherty, Ben Brownlie, Sheena Lane, William Percy, Roddy Galbraith, Donal Hughes, Jonny Bilchak, James Reddoch, May Holland, Richard Dorman, Jessie Barr, Eileen Walker, John Hutchison, James McGinty, Eddie McCarthy, Joseph Donnelly, Alistair Murphy, Isabella McNally, Benet Brodie, Sr. **Recently Deceased:** John Archibald Murdoch, Brian Watkins. **Anniversary of Death:** Grace Smillie (née Henry), Winifred Boyce, James Fitzpatrick.

Special Anniversaries & Birthdays: ...

NOTICES

UNDER CONSTANT REVIEW: The situation in which we find ourselves is a fluid one. So, the measures currently in place may need to be changed if things deteriorate, improve or if new advice is given by the authorities. It will need a lot of patience! Likewise, since all of this is new, the arrangements which we have put in place in both parishes might require to be tweaked in the light of snagging or if things can be done better. I advise everyone who can to keep an eye on our social media (website, Twitter, Facebook) for any changes announced. Of your charity, please also pass on updates to those around you who may not be literate in the social media.

WEEKDAY MASS: For now, weekday Mass will remain without a congregation and be live-streamed. In coming weeks, this will also be reviewed.

CHANGE OF MASS TIME: Please note that Mass on **Wednesday 29th March will be live-streamed at 7pm**, not 10am.

SERVICE OF THE WORD: Sunday, 6.30pm (live-streamed) with the full homily for the day. Ecumenical prayer recitation at 7pm.

SACRAMENT OF RECONCILIATION: If anyone wishes to receive this sacrament, please phone or email me and we can set up a time and place to celebrate the sacrament in a "safe" manner.

PARISHES' ROSARY INTENTION: For a swift end to the covid-19 pandemic.

PRAYERLINE: To ask for prayers, phone: 078037 48251.

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SAFEGUARDING MOBILE PHONE NUMBERS:

For direct access to our Parish Safeguarding Coordinators: 1) Largs (Gordon Sutherland) – 07707 598929; 2) Millport (.....) – 07852 753874.

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

BULLETIN: The next larger-sized bulletin will be for **2nd August**. Requests for notices to be included in the weekly bulletin must be submitted by 12 Noon on **Wednesdays**.

ECUMENICAL PRAYER 7pm, Sunday, 26th July

Most High God, you are far above us and beyond our knowing. And yet in Jesus you came among us and you are here.

With glad and grateful hearts, we praise you.

Ever faithful God, when waves threaten to overwhelm us and when fire is burning all around us, still you are with us. There is no point at which you run for cover or leave us to manage on our own.

With glad and grateful hearts, we praise you.

Guiding God, you are a lamp for our feet, a light for our path. In uncertain times, with so much that is unknown and unknowable, go before us, we pray, that being attentive to your voice we might sense your leading.

With glad and grateful hearts, we praise you.

Eternal God, there is much that is transient in our experience; we ourselves flourish as flowers and then are gone. But You, Lord, are without beginning or end; the same yesterday, today and forever. Help us to keep our eyes fixed on you and to lay up for ourselves treasure in heaven which shall not be subject to decay or destruction.

With glad and grateful hearts, we praise you.

Loving God, in all things we marvel at your goodness and long only to see you more clearly and to know you more nearly. Put salt on our lips, then, that we might thirst for you more.

With glad and grateful hearts, we praise you.

In Christ's name, AMEN.

NOVENA PRAYER FOR PROTECTION IN TIME OF PANDEMIC

All Parishioners are invited to say this prayer for nine consecutive days beginning on whatever day you choose. The Novena can then be repeated as long as necessary.

O Mary,
you always brighten our path
as a sign of salvation and of hope.

We entrust ourselves to you, Health of the Sick,
who, at the Cross, took part in Jesus' pain
while remaining steadfast in faith.

O loving Mother,
you know what we need,
and we are confident you will provide for us
as at Cana in Galilee.

Intercede for us with your Son Jesus,
the divine Physician,
for those who have fallen ill,
for those who are vulnerable
and for those who have died.

Intercede also for those charged with
protecting the health and safety of others
and for those who are tending to the sick
and seeking a cure.

Help us, O Mother of Divine Love,
to conform to the will of the Father
and to do as we are told by Jesus,
who took upon himself our
suffering and carried our sorrows,
so as to lead us, through the Cross,
to the glory of the Resurrection. Amen.

***We fly to thy patronage,
O most Holy Mother of God.
Despise not our prayers in our necessities
But ever deliver us from all dangers,
O most Glorious and Blessed Virgin!***

THE BIBLE LIBRARY: TYPES OF BOOK

So, the Bible is a library and we have seen what qualifies a book to be in that library (inspiration by the Holy Spirit) and who it is that decides when a book is inspired (the Apostolic ministry of the Church, or put differently, the Bishops in union with the Pope).

It's easy to see, though, from a quick flick through the Bible, that there are different types of inspired book. You can also see that some are more proper to the Old Testament section of the library, whilst others are proper to the New Testament. Don't forget that we explained earlier what the terms Old and New Testament mean!

This week, let's take a look at the types of book or, to use fancier language, the "literary genres" of the Old Testament.

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By and large, there are three main types of book in the Old Testament: the historical, the wisdom and the prophetic. Examples would be: for the historical, the books of Kings; for wisdom, Ecclesiastes and the Psalms; for prophetic, Isaiah and Amos.

Sometimes, strands of all three types of literature appear in one book. For example, the book of Genesis relates some history (the story of Abraham), some wisdom (the Fall of Adam and Eve) and some prophetic (Jacob's prophecy of the Messiah).

We must not think that history as we understand it today is the kind of history contained in the Bible. The *historical books* of Scripture are still books which were written mainly to express the faith experience of the community (I explained this last week). Their interest is not primarily to give the curious reader a blow by blow account of events as they happened. Rather, they tell us about events and persons who actually existed but from the angle of the role they played in the unfolding of God's relationship with his people.

For example, take the story of the prophet Elijah. His life is not told from start to finish, but only to the extent he stood up for God against the idolatry of his people. Selected incidents from his life which show him fighting for the survival of the true faith in Israel are what we hear about, but not much else.

The main importance of the historical books is that they testify to the fact that God does act in human history. His interventions are real, dramatic and decisive in the way the lives of individuals and of the community develop. That development is shown to be at the service of God's plan for his people and, at least in promise, for humanity and the world. They prepare the way for God himself to become a historical figure in the incarnate Son, Jesus Christ.

Wisdom literature was not unique to Israel and was to be found throughout the known world during the period of the Old Testament (about 1500 BC to Christ). The wise men, or sages, of Israel were well acquainted with this wisdom. Apart from a few passages, the wisdom books in the Bible are not so much concerned with the community. Their focus is more on how the individual learns, or does not learn, from the experience of life. Wisdom was associated with health, wealth and favour in God's sight; folly, with the opposite.

That said, King Solomon figured strongly in Israel's wisdom tradition and he is the one to formulate the relationship between wisdom and God. He not only

says repeatedly that the fear of God is true wisdom, but speaks at one point of Wisdom as if it were a divine Person. As we know, Jesus himself is the incarnate Word or Wisdom of God and describes himself as "greater than Solomon."

Some literature in the Old Testament is akin to wisdom literature but also differs from it. For example, the account of creation and of the fall of Adam and Eve tells us fundamental truths that took place in history but not in the precise way that is recounted in Genesis. Did God create the world in seven days? No, but he did create it! He created all of the things mentioned in the Genesis account of creation (and much more); he created it all in order and harmony; he made a special intervention to create the human race. But he did not do all this in the neat and summary way the book of Genesis tells us. So, while Genesis does tell us the inspired truth, its author uses an ingenious parable to illustrate it.

You can see that this is different from proper wisdom literature because it is not about how the individual learns the skills of life from experience.

Likewise, for example, the book of Job. The wisdom contained in this book is inspired by the Holy Spirit, but there probably was no person called Job historically who actually existed. The author of the book uses the figure of Job and his friends to teach wisdom to his readers.

The third main type of literature in the Old Testament is *prophecy*. Prophets were raised up by God not so much to foretell the future as to tell the people of Israel, or its leaders, whenever they were erring from the will of God. Their role was to pronounce God's judgment on that erring behaviour and, by way of warning, to predict disaster if they did not return to the right path or peace if they did.

The prophets also gradually brought to the awareness of Israel that the Messiah would come and establish justice and that there would be a new and everlasting covenant between God and his people. Jesus would be that Messiah and the Prophet of all prophets.

Although certain books of the Old Testament are attributed to this or that prophet, e.g. Jeremiah or Ezekiel, other prophets appear in other books, e.g. Elisha, Nathan, Gad, etc.. The books explicitly named after a prophet are divided into major prophets and minor prophets. We will look at this more closely on a future occasion.

Fr. Peter

CHILDREN'S CORNER



Jesus tells the story today of the man who finds a treasure hidden in a field. That's the man in the first picture, on the left.

But the field doesn't belong to him, so he's not allowed to have the treasure! He's an honest man so he won't steal it. Instead, he hides it again and goes home. Then he sells everything he owns and buys the field.

There he is in the second picture, running with something in his right hand. That's the bit of paper that proves he now owns the field. He is running back to dig up the treasure again - let's hope it's still there!

In the country Jesus lived in, called Palestine, lots of people buried their treasure in fields. The reason was that their country was often invaded by enemies who would steal their treasure. So, they buried it in the hope that, once the war was over, they could dig it up again, safe and sound.

Jesus is not really talking about treasure like gold and jewels and money, though. He is talking about another treasure that's

worth far more than that! It's called the Kingdom of Heaven.

The Kingdom of Heaven is first of all where God lives. But it also means where God rules. I wonder if you know any of God's rules for us? Here is a clue: there are ten of them!

If I obey God's rules then it means that God's Kingdom is growing in me. I am getting ready for heaven.

Some people don't like to obey God's rules. But that is silly because then they are not getting ready for heaven.

Other people love God's rules. They see how obeying those rules makes them happy.

If the treasure in the field means God's Kingdom, does the man in our story today love or not love God's rule?

If the treasure means God's Kingdom, what do all the possessions that he sells mean?

What should we give up so as to have the treasure of God's Kingdom?