

30th ORDINARY SUNDAY (A), 25TH OCTOBER 2020

SAINT MARY, STAR OF THE SEA

28 Greenock Road, Largs, KA30 8NE

OUR LADY OF PERPETUAL SUCCOUR

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Parish Priest: Mgr. Peter Canon Magee

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Holy Mass

Largs: Saturday Vigil, 6pm; Sunday, 10am. Both Masses live-streamed. **No weekday Mass this week.**

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

WEEKLY LITURGICAL CALENDAR

| COMMEMORATION | READINGS |
|---|--|
| 26/10: Mass of the Day | Week 30, Ordinary Time Liturgical colour: green |
| 27/10: Mass of the Day | Week 30, Ordinary Time Liturgical colour: green |
| 28/10: Feast of SS. Simon and Jude, Apostles | Proper Liturgical colour: red |
| 29/10: Mass of the Day | Week 30, Ordinary Time Liturgical colour: green |
| 30/10: Mass of the Day | Week 30, Ordinary Time Liturgical colour: green |
| 31/10: Our Lady on Saturday | Week 30, Ordinary Time Liturgical colour: white |
| 1/11: Solemnity of All Saints | Proper Liturgical colour: white |

MASS INTENTIONS

| DATE & TIME | INTENTION |
|---------------------|------------------------------|
| Sat 24 Oct, 6pm | Con McGinley, S |
| Sun 25 Oct, 10am | All Parishioners |
| Sun 25 Oct, 12.15pm | Winifred Gilpin, D |
| Mon 26 Oct | Kathleen McCarthy, RD |
| Tues 27 Oct | Jessie McDonald, D |
| Wed 28 Oct | Margaret & Bob Sutherland, D |
| Thurs 29 Oct | Harry Askew, A |
| Fri 30 Oct | Sophie Marie Broomfield, SI |
| Sat 31 Oct, 6pm | November Lists |
| Sun 1 Nov, 10am | All Parishioners |
| Sun 1 Nov, 12.15pm | November Lists |

A = Anniversary of Death; 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, 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, Eileen Walker, John Hutchison, James McGinty, Eddie McCarthy, Joseph Donnelly, Alistair Murphy, Isabella McNally, Benet Brodie Snr, John Gunn, Eithne Brown, Mary Lyden, Murdoch MacDougall, Ylena Green, Peter Grant, Kenneth Reader, Toni Caughey, Richard Dawson, Susan Rose. **Recently Deceased:** Nellie Rennie, Ellen Grant, Margaret McPhee, Helen Henry. **Anniversary of Death:** Margaret Greer, Frank Balmer.

NOTICES

BAPTISM: I am delighted to announce that we will have the first baptism of the year (in either parish) on Saturday 7th November, at 12 Noon, at St. Mary's, Largs. The child is Beatrice Mary Boyce, daughter of Laura May & Alan Anthony Boyce. Heartfelt congratulations to little Beatrice and to her parents, her big sister Bridget Maeve, and to the wider family. The parish welcomes Beatrice with great joy!

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

LITURGY FOR THE COMING WEEK: There will be no live-streamed Masses from St. Mary's from 26-30 October inclusive. After the live-streaming of the 10am Mass this Sunday, 25th, the next will be the Sunday Vigil Mass at 6pm on Saturday 31st October. Please note, however, that the Mass intentions indicated in the table opposite will still be offered on the days specified.

SERVICE OF THE WORD: There will be no service this Sunday evening, 25th October.

OCTOBER DEVOTIONS: There will be no October devotions this coming Thursday, 29th October.

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

ROSARY ON THE COAST: Takes place each day of October at 8pm in the evening. To join in, you would need to go to: <https://www.rosaryonthecoast.co.uk/>

NOVEMBER LISTS: As normal, I will offer all Masses in November (with the exception of one Sunday Mass for All Parishioners) for the faithful departed of parishioners. In view of the current situation, it is not practical to provide you with lists or envelopes. Instead,

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I would ask parishioners to write down on a piece of paper the names you wish recalled and pop it into an envelope with any donation you wish to provide. You can then either mail it to me, drop it in through the letter-box of the parish house (both parishes) or put it into the collection basket as you enter the church if you are coming to Mass. This year, for hygiene's sake, I will not place the lists on the altar itself, but beside the Crucifix.

PRAYERLINE: For prayers, phone: 078037 48251.

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: Requests for notices to be included in the weekly bulletin by 12 Noon on **Wednesdays**.

SPECIAL COLLECTION, HOLY PLACES: There will be a retreat collection for the Holy Places this Sunday, 24th- 25th October.

SPECIAL COLLECTIONS, MISSIONS: On the three Sundays of 1st, 8th & 15th November, there will be a retreat collection for Missio Scotland. If you prefer, to donate £3 you can text MISSIOSCOT on 70085.

RIGHTS OF THE LAITY IN THE CHURCH (IV)

We now come to number five in the list of basic rights which lay people have in common with all the baptized, according to the Code of Canon Law, or “the Code.”

5] *The right to spiritual assistance.* It is canon 213 which states this fundamental right of the laity. “The Christian faithful have the right to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the sacraments.”

God has given the means of salvation to the *whole* Church. No-one can lay claim to any right from God, of course. But the laity most certainly can claim from priests and bishops the right that they dispense those means of salvation justly. Justly means “in accordance with what is just”, what is right, as established by God himself and understood more and more fully across the centuries by the Church in her discipline and law.

Remember that the Church is called together and built up through the Word of God and the Sacraments, especially the Eucharist. Thus, anyone who is a member of the Church has the right to access them so that they can exercise their even more fundamental right of belonging to the Church and playing their part in its

mission. If the Church has imposed the duty on baptised members of leading a holy life in whatever their given state of life may be (married, single, celibate, etc.), then She herself has the duty to provide the means to that end.

Canon 213 speaks of the “spiritual goods” of the Church and “especially” of the Word of God and the sacraments. That “especially” is there because all the other spiritual goods of the Church flow from the Word of God and the sacraments: e.g. the life of prayer, spiritual direction, spiritual pilgrimages, devotions of all kinds, classes and conferences on matters of faith, liturgy, holiness and morality, etc.. *All* of the Church’s rich spiritual patrimony is by right accessible to *all* members of the Church according to their status, vocation, spirituality, etc.. Naturally, a given priest or bishop may not himself be able personally to guide every single person in every single such pursuit, but he ought to have some idea of how to point someone in the right direction. The laity, of course, can pursue their life of holiness according to their own initiative within the life teaching and law of the Church.

What a parish priest and bishop must certainly be able to do is to administer the Word of God and the sacraments to those who have the right to receive them, namely those who are by law his parishioners and anyone outside his parish who makes a reasonable request of him.

When it comes to the Word of God, the primary right of the faithful is to have it proclaimed and preached to them in its integrity, that is, as the Church intends it. They also have the right to a Catholic education both at home (the first duty of parents) and in the parish. They then have the right to study the Word, both in its pure form as the Scriptures, and in the wider and more diverse forms of theology in all its various dimensions. The laity also have the right to receive catechesis (home, parish and school), which is the second level of understanding of the faith after the creed and the bible. While most people seem to remain at this level throughout their lives, they have the right to go further. Indeed, in the discernment of their own spiritual lives they may even feel the *duty* to pursue a deeper understanding of their faith through reading, organised courses, seminars, etc..

When it comes to the sacraments, canon 213 gives us a basic principle. The Code then fleshes that principle out in more detail in others of its sections which deal specifically with each sacrament. We will look at those more closely later on, but we can take a quick look at some basic points now.

The bishop has to make it his constant care that the faithful entrusted to him grow in grace by the celebration of the sacraments (canon 387). The parish

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priest, too, must work so that the faithful are nourished by the devout celebration of the sacraments and, especially, through frequent reception of the Most Holy Eucharist and of the sacrament of Penance (canon 528 §2). To these duties of bishop and priest, then, there corresponds the right of the faithful.

However, the faithful on their part must have certain things in place before the bishop and priest are obliged to fulfil their duty of administering the sacraments. The faithful have to ask for the sacraments in a suitable manner, be properly disposed and not be prohibited from receiving them by the law of the Church (canon 843 §1).

Let's look now briefly at the two sacraments which are most commonly received: Eucharist, Penance. Next week, we can turn to Confirmation and the Anointing of the Sick. First, a word about the other three sacraments.

Clearly, Baptism is not something to which the faithful have a right because you are not one of the faithful until you are baptized. There is certainly a human right to marry, but there is no right to the sacrament of Matrimony unless the conditions for it as established by the Church are in place and the two parties are able to agree, and freely do so, to assume the mutual rights and obligations it entails. There is also no right to Holy Orders but only a free decision to respond to the call of God if this is confirmed by the Church. Once ordained, someone in Holy Orders then has the rights and duties associated with that state.

The right to receive Holy Communion. Every baptised person can and must be admitted to Holy Communion if the law does not say that he or she is not allowed to do so. The law is there not to thwart us, but to protect both the dignity of the sacrament itself and our own spiritual welfare. For, if we receive Communion when we should not, we are only making our situation worse before God. By not receiving Communion when we should not do so, we are in fact showing our love and respect for the Lord, for the Church and for our own soul.

The right to Communion is not the same thing as the right to go to Mass for, in order to receive Communion, certain things are required which are not asked of those who are just coming to Mass. For example, a one hour fast must be observed (unless exempted by law); a person must be in a state of grace; he or she must believe the Eucharist to be what the Church teaches, and not something else in their own head. Children who are not able to perceive even with *minimal* faith the mystery of the Eucharist, are not to be given it. Anyone who openly denies the Church's faith in the Eucharist is prohibited from receiving it. Those who "obstinately persevere in manifest grave sin are not to be admitted to Holy Communion" (canon 915). This refers not only to those in irregular matrimonial situations but to anyone else

who "obstinately perseveres" in gravely, i.e. mortally, sinful situations. The prohibition has at least three facets:

1) The *public* sinful situation is considered by the Church as openly contradicting the very meaning of Christ's loving sacrifice to destroy sin and death and to restore us to holiness and life: receiving the Eucharist is a sign of being in full communion with God and the Church, which is not the case when someone's life manifestly contradicts that communion;

2) Although it is entirely possible that the actual subjective guilt of the person may in some way be diminished by other circumstances, its "manifest" nature remains objectively grave and therefore a source of counter-witness to the Cross and of scandal to the faithful and wider community;

3) The person is in need of conversion, or at least of being made aware of their situation, and so the prohibition is also a wake-up call to recognize the spiritual danger of one's situation and to amend one's life accordingly.

So, the prohibition must not be seen as an arbitrary limitation or an expression of prejudice or harshness. It exists to protect the "spiritual goods" of salvation, not least that of the individual's own salvation. As well as the case of someone in a public or manifest state of grave sin, there can be those who in a *hidden or private* way find themselves in such sin. A "person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a *grave* reason and there is *no* opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible" (canon 916).

The right to receive the sacrament of Penance. The Church is a community of saints and sinners, and most of us have something of both. Since we are called to a life of holiness and rejection of sin (remember your baptismal promises), then we have the right to seek reasonably from our pastors the opportunity for this sacrament of reconciliation and pardon. The Lord lavishly grants his pardon to those who ask it sincerely in this sacrament, and that pardon justifies them. The grace of absolution, however, requires first from the penitent the formal confession of all mortal sins committed (unless genuinely forgotten) since baptism or since the previous absolution. It is recommended that venial sins also be confessed. The penitent has also to repent of the sins confessed and resolve to amend his life. Only if these conditions are in place does the penitent have the right to absolution. Without them, the sacrament would have no meaning. It would not be a point of arrival in the process of conversion nor a point of departure on the road to greater holiness of life.

Fr. Peter

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CHILDREN'S CORNER



Well, Children, we are coming to the end of October. I wonder how many of you remember that October is the month of Our Lady of the Rosary?

I've picked today a picture (called an "icon") which shows Our Lady holding very close her Son Jesus. You can tell that she is very sad. If you look above her and Jesus, you can guess that Jesus has just been taken down from the Cross. He has just died out of love for all people, including you and me. That's the 5th Sorrowful Mystery of the Rosary!

Mary is sad because she LOVED her Son like nobody else on earth. We also know that Jesus loved her like nobody else. So, we can understand why she is so sad. The more you love someone who goes away or goes to God, the more you will feel sad. In a strange way, our sadness reflects our love.

BUT. We also know that, a few days later, Jesus comes back from the dead (the 1st

Glorious Mystery of the Rosary). I bet the first person he went to see was his Mother. Can you IMAGINE what JOY they must have felt? After Jesus went to heaven, he took Mary with him as a special favour. So, today, she is with him in the glory of heaven.

What Jesus has asked her to do, because he loves us SO much, is to be our Mother in Heaven. So, she prays for us and asks Jesus to do all SORTS of wonderful things for us.

Both Jesus and Mary loved God with ALL their heart, and ALL their soul and ALL their mind. But they also love us as much as they love each other! They want us to know that love and to share it with everyone.

Tell Jesus and Mary how much you love them! Ask them to show how much they love you! Why not write down very carefully: "Jesus and Mary, be always near to me with your love. May I always be near you, too, with my love. I long to see you both one day."