

THIRTY-SECOND ORDINARY SUNDAY (A), 8th NOVEMBER 2020

SAINT MARY, STAR OF THE SEA

28 Greenock Road, Largs, KA30 8NE

OUR LADY OF PERPETUAL SUCCOUR

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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, Slawek Gawlik, Margery Lewis. **Recently Deceased:** Roseann Elliott, Kathleen McCarthy, Gerry Glancey, Cynthia Hatton. **Anniversary of Death:** Eddie Docherty.

NOTICES

Holy Mass

Largs: Saturday Vigil, 6pm; Sunday, 10am; Mon-Fri, 10am. All Masses live-streamed.

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

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

WEEKLY LITURGICAL CALENDAR

COMMEMORATION	READINGS
9/11: Feast of Dedication of Lateran Basilica (c. 324)	Proper Liturgical colour: white
10/11: Requiem Mass for Ms. Roseann Elliott, RIP	Proper Liturgical colour: purple
11/11: St. Martin of Tours, Bishop (d. 397)	Week 32, Ordinary Time Liturgical colour: white
12/11: St. Josaphat, Bishop & Martyr (d. 1623)	Week 32, Ordinary Time Liturgical colour: red
13/11: Mass of Our Lady, Mother of Consolation	Week 32, Ordinary Time Liturgical colour: blue
14/11: <i>Our Lady on Saturday</i>	<i>Week 32, Ordinary Time</i> <i>Liturgical colour: white</i>
15/11: 33rd Ordinary Sunday (A)	Proper Liturgical colour: green

MASS INTENTIONS

DATE & TIME	INTENTION
Sat 7 Nov, 6pm	November Lists
Sun 8 Nov, 10am	All Parishioners
Sun 8 Nov, 12.15pm	November Lists
Mon 9 Nov, 10am	November Lists
Tues 10 Nov, 10am	Roseann Elliott, RD
Wed 11 Nov 10am	November Lists
Thurs 12 Nov, 10am	November Lists
Fri 13 Nov, 10am	November Lists
Sat 14 Nov, 6pm	November Lists
Sun 15 Nov, 10am	All Parishioners
Sun 15 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

MS. ROSEANN ELLIOTT, RIP (Largs): The Requiem Mass for Roseann will take place at St. Mary's, Largs, on Tuesday, 10th November, at 10am, and thereafter to the Clyde Coast and Garnock Valley Crematorium. *N.B. The funeral will be conducted under the state and diocesan regulations currently in force because of the Covid-19 pandemic.*

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: On Monday, the Church recalls the Dedication of the St. John in the Lateran Basilica, Rome, built at the direction of the Emperor Constantine after decriminalising Christianity throughout the Roman Empire.

On Tuesday, we will bid farewell with a solemn Requiem Mass to a much loved and respected parishioner, Ms. Roseann Elliott, RIP.

Wednesday and Thursday see the feasts of two sainted bishops, Martin of Tours, a zealous pastor with links to our own St. Ninian, and St. Josaphat, a Ukrainian Catholic, who was martyred in Belarus.

On Friday, we will ask Our Lady of Consolation to comfort those who are mourning during this November for their loved ones and also to comfort us all at this difficult times.

SERVICE OF THE WORD: Sunday, 6.30pm (live-streamed) with a sermon. Ecumenical prayer at 7pm.

THURSDAY AGAPE, 12th November, 6.30-8pm: Think how often you let your activities be interrupted by the phone (be it a ring or a ping) and the front door bell. Why not let your Thursday evening be interrupted by the thought of spending a few moments or longer in loving conversation with the Lord, telling him simply and openly that you do love Him with "agape love", self-sacrificing love, and asking Him to let you experience more deeply his agape love for you?

If we all do this at some point over the period between 6.30 and 8pm on Thursday evening, we will create a great wave of agape across our parishes to reach

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and console the lonely, the sick, the worried and maybe even the hearts of those thus far closed to the Lord. Our Thursday Agape will be live-streamed. You can still participate without tuning in, but doing so would be better, if you are able: **1)** 6.30-6.45: Silent worship; **2)** 6.45-7.00: Evening Prayer (I will provide the appropriate leaflet on the parish website); **3)** 7.00-7.30: Silent worship or personal reflection on brief sections of Scripture (I will provide a few texts); **4)** 7.30: the Rosary; **5)** 8pm, simple blessing with the Blessed Sacrament.

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

NOVEMBER LISTS: Lists may be submitted until the end of the month.

PRAYERLINE: For prayers, phone: 078037 48251.

HELP PROTECT BABIES with cleft lip, cleft palate and club foot. Sadly abortion is currently available in the UK, right up to birth, for babies with cleft lip, cleft palate and club foot. All of these conditions can be corrected. A cross-party group of MPs from the three largest parties in the UK Parliament have come together to bring forward the Abortion (Cleft lip, cleft palate and club foot) Bill. The Bill will change the law to clarify that cleft palate, cleft lip, and club foot are not grounds for abortion in the UK. Can you help with getting your MP to support the Bill? Please visit www.standupandsmile.org.uk to email your MP asking them to support the Bill. It only takes 30 seconds.

SAFEGARUDING CONFERENCE: This year's annual safeguarding conference is taking place virtually on Saturday, 14th November from 11:00 until 13:00. Two experienced speakers will address the issue of safeguarding and online risks during the pandemic - a topic that is likely to affect us all for several months to come. This is an excellent and rare opportunity here in Scotland to learn from Professor Hans Zollner, SJ (President of the Centre for Child Protection, Rome). Stuart Allardyce (Director, Stop it Now Scotland) will speak about issues affecting Scottish communities and provide practical advice. To book your place at this event, please register using the link below: <https://us02web.zoom.us/j/8446121212> Please note that this online conference is open to, and suitable for, both clergy and laity who are involved with safeguarding.

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, MISSIO SCOTLAND: On Sundays 8th & 15th November, there will be a retiral collection for Missio Scotland. If you prefer, you can donate £3 by texting MISSIOSCOT on 70085.

RIGHTS OF THE LAITY IN THE CHURCH (V)

Picking up again on the rights which the lay faithful have in common with those in other states of life in the Church, we come now to:

6] *The right to worship in accordance with your own rite.* Canon 214 of the Code of Canon Law reads in its first part: “The Christian faithful have the right to worship God according to the prescripts of their own rite approved by the legitimate pastors of the Church.”

Notice the difference straight away between a “right” and a “rite.” A “right” is a faculty to pursue in justice what is owed to you. Thus, there is the right to life, to education, to freedom of movement, etc.. You are owed these things by virtue of your human dignity. To say that you are owed them means that it is incumbent on others, it is their obligation in justice, to give you what you are owed. If your right is not honoured or is violated then you are entitled to go to court to secure your right. Of course, the respect of rights has to be organized and governed in a society. There can be legitimate limits on rights which arise, for example, from the rights of someone else. There can be “conflicts” of rights. Thus laws must be passed to regulate the reach and the limits of rights and there has to be a system of courts with judges to decide how a conflict is resolved.

This is also true in the Church. We not only have rights, but they are regulated by other laws in the Code of Canon Law and outside of it. There is also a system of courts which decides cases in which people pursue their rights or seek damages or even penalties when the violation of a right has been criminal.

As opposed to a “right”, there also exist in the Church various “rites.” We need to distinguish though between two meanings of the word “rite.” First, a rite means how a particular religious ceremony is carried out. We speak, for example, of the “rite of Mass”, which refers to the practical steps, parts and roles which go into the celebration of Mass (e.g. the entrance procession, the kissing of the altar, the sign of the Cross, the penitential rite, the readings, etc..). The rite of Baptism spells out the A-Z of what is done during someone’s baptism. Every Sacrament has its own rite. There are also other rites such as the rite of burial or the rite of blessing a home, etc.. All these rites are necessary so that, in the case of the Sacraments, they can be administered validly and, in the case of all rites, they can be carried out in an

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orderly fashion. In this way, the rites bear fruit in the graces which God confers by means of them, both on individuals and on the whole community.

As well as “rites” understood in this way, the term can also refer to different traditions of worship which have arisen in history in different parts of the Catholic world. The essentials in these different traditions remain the same (e.g. bread and wine are always used for the Mass; there are always seven sacraments; they are all in communion with the Pope; etc.). Different traditions of worship have arisen due to language and culture (e.g. the Roman Rite; the Byzantine Rite; the various Eastern Rites; etc.). Over time, in different places, unique forms of prayer and song, and even of things like vestments and church art, grew and formed into particular ways of celebrating the Mass and the sacraments. Local church law also developed while remaining within the broad principles and dictates of the Church’s universal legislation. For example, I have been referring a lot here to the Code of Canon Law. But the Code I mean is the Code for the Latin Church. There is, in fact, another Code of Canon Law for the Eastern Churches. If you compare them, the fundamentals are the same, but many other things are done differently.

Most, if not all parishioners, in Millport, Largs, Skelmorlie and Fairlie belong to the Roman Rite. It is the most ancient, the most venerable and arguably the most important Rite. We use the “Roman Missal” and Lectionary (the book containing the readings for Mass). But the Eastern Rites are also to be greatly revered for their richness of prayers and ceremonial, their emphasis on the Mystery of the Faith. They contribute in no small measure to the richness of the Catholic tradition.

So, the right to worship in accordance with your own rite, wherever you may be, is of fundamental importance to a person’s life of faith, worship and prayer. In some ways it “roots” their Catholic identity in a given cultural expression of the Church and her mysteries and so manifests the fruitfulness of the work of the Holy Spirit in the Church.

Although the “right to rite” is recognised in the law, clearly, if someone of a particular Eastern rite lives in a part of Scotland where there is neither a church nor a priest of that rite, then the right in question cannot be honoured. In that case, though, the person can always freely participate in the local Roman Rite.

7] *The right to follow your own form of spiritual life.* The second part of canon 214 reads: “The Christian faithful have the right ... to follow their own form of spiritual life so long as it is consonant with the doctrine of the Church.”

The spiritual life intended here is the continuation in your personal life of how you worship God in church. Going to Mass, in whatever rite, is also, of course, your

spiritual life. In fact, it is the foundation from which flows any and every other kind or type of spiritual life. Your life of worship, which can also be called your “liturgical life”, contains within it the drive, the dynamism, to carry its graces into your personal spiritual life. Likewise, your personal spiritual life should really lead you back to your liturgical life. There is a circular ebb and flow of the liturgical and the spiritual.

The law here uses a phrase which is very broad: “their own form of spiritual life.” Normally speaking, over and above a fervent sacramental life, the spiritual life will involve prayer in all or any form, Scripture meditation, spiritual reading (other than Scripture) *and* the application of the grace and insight received *to life* in its moral and vocational dimensions. The possible forms of spiritual life are limitless, but they will generally involve the elements just listed.

There is, however, an important corollary to this broad term used by canon 214. Whatever form of spiritual life we choose, it says, must be consonant, i.e. must fit, with the doctrine of the Church. It is important to understand that this corollary is not arbitrary. It is not intended to be a “spoiler” or some kind of “brake” on a zealous and Spirit-filled spiritual life.

On the contrary, its purpose is to ensure that we remain grounded in Christ. The term “the doctrine of the Church” refers, first, to the explicit teaching of Christ himself but also to the unfolding of the *implicit dimensions* of that teaching by the apostolic ministry of the Church. Christ never said anything, for example, about “New Age” spirituality or about Buddhism, but that does not mean that he has nothing to say about their spiritual message or methods. The history of the Church is replete with erroneous spiritual movements which, claiming to come from Christ or, at times, to know better than Christ, have led many good people astray.

It has to be said very clearly, too, that the spiritual life can easily be open to deception from the Evil One. The notion of “the spiritual life” as somehow being free from the perceived shackles of doctrine and institution, can appeal to the rebellious or idealistic side of us. If that is so, evil will play havoc in our souls as a result.

So, canon 214 “ties us” as it were to the doctrine of the Church so that we have a sure and objective measure that what we are pursuing truly comes from Christ and his Spirit. It grounds us in Christ (“I am the Vine; you are the branches; apart from me you can do nothing”) and serves as a check and balance to keep us safe. The spiritual life certainly seeks to set us free in God, but it is only the Truth of Christ which guarantees authentic freedom. It is always tempting to go with what is novel, but the novel has first to be tested to ensure that it is not really just the oldest trick in the book. Stay within the doctrine of the Church: *that* is freedom. *Fr. Peter*

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CHILDREN'S CORNER



Hello, children! I had a week off last week to take a wee rest. It's lovely to be back and to think about you all again!

I was actually thinking about you when I was away. I knew that Halloween was coming and you would be getting excited. I'm sure you enjoyed it even though that nasty covid-19 meant you couldn't really go out!

I was also thinking about you because I'm sure your teachers and families talked to you about All Saints. Halloween means "the eve before the Holy Ones" or Saints! I bet you can name a lot of them. A saint is someone who became so close to Jesus that they went straight to heaven after they died. That doesn't mean they never did anything wrong. It means that their love for Jesus grew to take over their whole heart.

Sometimes we feel scared or worried when we hear that someone has died. Especially if it's someone we know and love. It's OK to feel that way. It's natural. But we know from Jesus that he looks after those who have

died. That's why Jesus himself died and then rose again - so that we could do the same.

You see, when someone dies to us, they go and live with Jesus, sometimes straight away like the Saints, and sometimes after a wee while. Lots of people when they die are not yet ready to be with Jesus, you see.

The reason is that sometimes our souls still need a bit of cleaning up because we have done things that are bad. Jesus still loves us, of course! He loves us SO much that he wants our souls to be sparkling clean before they join all the Saints. That's why, on 2nd November, we pray for All Souls. Our prayers give Jesus a hand to clean those waiting to get right into heaven. That's why we should pray for them. It is a beautiful way of remembering and loving them.

So, don't worry about anyone who has died. We are all in the hands of Jesus before and after we die. One day, we will all be together again with all our family and friends in the company of Jesus. We will be All Saints!