

SOLEMNITY OF CHRIST THE KING, 22nd NOVEMBER 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; Mon-Fri, 10am. 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
23/11: St. Columbanus, Abbot & Missionary (d.615)	Week 34, Ordinary Time Liturgical colour: white
24/11: St. Andrew Dung-Lac & Compan., Martyrs (17 th -19 th centuries)	Week 34, Ordinary Time Liturgical colour: red <i>Catholic Education Week: St. Mary's Primary in attendance by live-stream</i>
25/11: St. Catherine of Alexandria, Virgin & Martyr (d. 305)	Week 34, Ordinary Time Liturgical colour: red
26/11: Holy Mary, Fountain of Salvation	Week 34, Ordinary Time Liturgical colour: blue
27/11: For Deceased Parishioners	Proper Liturgical colour: purple
28/11: Presentation of the Blessed Virgin Mary	Week 33, Ordinary Time Liturgical colour: white
29/11: First Sunday of Advent. Year B for Sunday readings, and Year I for weekday readings.	Proper Liturgical colour: purple

MASS INTENTIONS

DATE & TIME	INTENTION
Sat 21 Nov, 6pm	November Lists
Sun 22 Nov, 10am	All Parishioners
Sun 22 Nov, 12.15pm	November Lists
Mon 23 Nov, 10am	November Lists
Tues 24 Nov, 10am	November Lists
Wed 25 Nov 10am	November Lists
Thurs 26 Nov, 10am	November Lists
Fri 27 Nov, 10am	November Lists
Sat 28 Nov, 6pm	November Lists
Sun 29 Nov, 10am	All Parishioners
Sun 29 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, 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, Graham Johnston, Mary Boyce. **Recently Deceased:** John Hutchison. **Anniversary of Death:** Cornelius O'Donnell.

NOTICES

ANNUAL MASS FOR DECEASED PARISHIONERS

OF BOTH PARISHES: On Friday 27th November at 10am. Participation at this Mass is by invitation only, due to the Covid restrictions (but it will be live-streamed).

CATHOLIC EDUCATION WEEK:

On Tuesday 24th November, Mass will have a special focus on St. Mary's Primary School. Please join in the live-stream to support our school with our "virtual presence" and our "real prayers"!

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:

Monday celebrates St. Columbanus, an Irish abbot of strict observance who also became a missionary in Europe. Tuesday brings us to the Vietnamese martyrs and is also a Mass for Catholic Education. Martyrdom teaches the best about Catholicism. On Wednesday, the outspoken martyr, Catherine of Alexandria in Egypt, receives our veneration, whilst on Thursday, we will invoke Mary as Fountain of Salvation to intercede for those on our November lists. On Friday, our parishes remember those of our communities who have gone to the Lord during this past year.

SERVICE OF THE WORD:

Sunday, 6.30pm (live-streamed) with a sermon. Ecumenical prayer at 7pm.

THURSDAY AGAPE, 26th November, 6.30-8pm:

Let your Thursday evening be consciously interrupted to spend a few moments or more in loving conversation with the Lord (via live-stream), telling him simply and openly that you do love Him with "agape love." Over the 90 minutes, let's create a *great wave of agape* across our

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parishes to reach up to the Lord and back down to console the lonely, the sick, the worried and maybe even the hearts of those thus far closed to the Lord. You can still participate spiritually, if you don't have live-stream, but doing so would be better: **1)** 6.30-6.45: Silent worship; **2)** 6.45-7.00: Evening Prayer (the appropriate leaflet is provided 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.

WORLD DAY OF THE POOR: This Sunday, 15th November, is the 4th World Day of the Poor, established by Pope Francis in 2017. I have provided a link to the Pope's Message for this Day on the parish website.

CATHOLIC EDUCATION SUNDAY & WEEK: From 22-29 November, we are celebrating Catholic Education Week. Archbishop Philip Tartaglia's Pastoral Letter for the occasion can be found on the parish website. During this Catholic Education Week we are asked to reflect on how we recognise Jesus Christ as the Way, the Truth and the Life in our homes, schools and parishes. If you would like further information on becoming a teacher in our Catholic schools, please contact the Scottish Catholic Education Service: mail@sces.uk.com

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.

DOMESTIC ABUSE: The Scottish Interfaith Group on Domestic Abuse will host a Webinar on the International Day for the Elimination of Violence against Women on Wednesday 25th November at 7.30pm. Among other things, it will be shown how Covid-19 has impacted on domestic abuse. To register and receive the Zoom code, go to: <http://ifgoda.org.uk>

CHANA & CHRISTMAS: At Christmas time, CHANA (Churches Homelessness Action North Ayrshire) usually coordinates donations of gifts to help the most vulnerable in communities across North Ayrshire. Covid restrictions mean a different tack is required this year and CHANA has teamed up with the Ayrshire based charity Night Before Christmas. CHANA is asking people to support Night Before Christmas by donating to the Just Giving page which is already up and running (<https://www.justgiving.com/nb4cc>) or people could put cash in an envelope marked CHANA and put it in the collection. Presents for those in need will be bought and distributed by Night Before Christmas. CHANA itself has donated £400.

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: This weekend the retiral collection at all Masses will be for Catholic Education in Scotland. *Next weekend*, 29th November, it will be for Peter's Pence.

RIGHTS OF THE LAITY IN THE CHURCH (VII)

The next right which all the faithful have, according to the Code of Canon Law, is:

9] The *right to undertake apostolic action*. Canon 216 reads: "Since they participate in the mission of the Church, all the Christian faithful have the right to promote or sustain apostolic action even by their own undertakings, according to their own state and condition. Nevertheless, no undertaking is to claim the name Catholic without the consent of competent ecclesiastical authority."

In some ways, this right just fleshes out the right of association (cf. last week), although there is no reason why an individual may not also exercise this right. It will depend on what the concrete action is and on what the "state and condition" of the person is. Some kinds of apostolic activity are better undertaken in association with others, e.g. a men's association, a school for catechesis. Other sorts are better pursued alone, e.g. an apostolate of prayer for peace in the world undertaken by a sick person, a personal blog to promote the faith.

The Sacraments of Initiation (Baptism, Confirmation & Eucharist) incorporate a person into the Church and therefore into the mission of the Church. Therefore, this right is *not something conceded by Church authority*, but is rather something which *comes directly* from these sacraments. As was emphasized last week, the principal vocation and mission of the lay members of the Church is to bring the light and leaven of the Gospel into the secular world, and to do this in communion with the pastors of the Church and in adherence to her teaching and discipline.

The right in question has two objects: to promote or to sustain apostolic action. To promote suggests a more pro-active and initiative-taking kind of role, one of leadership you might say. It may mean initiating

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something new or furthering something already in place. To sustain suggests a preference to be led but still means that one is active in the apostolic activity chosen.

The law also says that a person's state and condition will determine or condition how they exercise this right. By state is meant a person's basic canonical status in the Church. For example, there is the lay state, the married state, the clerical state. By condition is meant any other qualification of that basic condition. For example, a lay person may be a minor or adult. A priest may be religious or secular, etc.. All of these things will have a bearing on precisely how the right to undertake apostolic action is exercised.

The law also puts a further condition. No apostolic undertaking may use the name "Catholic" without the permission of the relevant Church authority. The reason is that the use of the word Catholic implies that the apostolic action being promoted or sustained is fully in keeping with the teaching and discipline of the Church. You could say that the word Catholic is a public and official label whose use and extension is carefully monitored by the Church to avoid confusion and abuses, i.e. to ensure that something claiming to be part of the mission of the Church is not in fact undermining it. For example, "Catholics for Euthanasia" or "the Catholic Fascist Party" – this would be patently to abuse the term.

The question of the use of the word Catholic does not then mean that, if I don't use that term in the title of my apostolic activity, I am free to ignore the teaching and discipline of the Church. The whole point of any apostolic activity is to promote and sustain the mission of the Catholic Church, so an activity which weakened that mission would be a contradiction in terms. So, while I have the faculty to exercise this right without needing hierarchical approval, I should nonetheless remain in communion with the hierarchy in what I undertake because they will help me make sure that what I want to do is beneficial to myself and to the Church.

10] The *right to a Christian education*. Canon 217 reads: "Since they are called by baptism to lead a life in keeping with the teaching of the gospel, the Christian faithful have the right to a Christian education by which they are to be instructed properly to strive for the maturity of the human person and at the same time to know and live the mystery of salvation."

By the grace of Baptism, the Blessed Trinity claims us for itself by "inserting us into" the death and resurrection of Jesus Christ and therefore into Jesus Christ himself. By extension, since the Risen Jesus is the Head of the Mystical Body, the Church, Baptism also inserts us into the Church. Baptism brings about a radical change in our entire human make-up, body and soul. To use New Testament language, it lifts us out of the kingdom of

darkness and places us into the kingdom of wonderful light, the kingdom of Christ.

However, this incredible gift has to be developed, "activated" by the person who is baptised. In the case of infants, it is the parents and godparents who have the heavy and tremendous responsibility (and privilege) to begin this work of "drawing out" (= "e" [out] – "ducate" [to lead forth]). The child is e-ducated in basic human activities but the treasure of baptismal grace within it is likewise gradually teased out in the measure and in the manner most appropriate.

At home and at school, there should not be "education" on the one hand and "Catholic education" on the other. The Catholic dimension should permeate every other dimension of education. In some ways, the whole point of any education at all is to help bring a person to the fulfilment of their humanity in Jesus Christ. What we normally call "a good education" today is actually very limited in its scope if it doesn't open someone out to the knowledge and love of Jesus Christ.

The law just quoted refers to a Christian education, but in the context of the Code of Canon Law, it is a Catholic education which is intended. It is useful to recall that the word Catholic is taken from the same root as holistic: it means, not just universal, but integral, in a harmonic whole. So, Catholic education cannot be reduced simply to the catechism or to preparation and reception of the Sacraments, vital though these most certainly are. A true Catholic education leads a person to see reality in all its aspects, whatever the choice of vocation or career will be, from the perspective of Jesus Christ in his Church.

As the law states, a baptised person is to "lead a life in keeping with the teaching of the gospel." This does not just mean Sunday Mass and being nice. It means that I live my whole life – my relationships, my work, my rest and my recreation – in keeping with the Gospel. The study of secular subjects fails to attain its full potential if it is not integrated into the *true* Catholic vision of life, of society and of history. Catholicism is not part of our lives: our lives are part of the great unfolding of Catholicism as led forth by the Spirit of Christ.

Catholic education, therefore, must properly instruct the baptised person to strive both for the maturity of the whole human person (and not just of their brain) as well as to learn the full message of the "mystery" of salvation and how to live it out. By "mystery" is meant, not an impossible puzzle, but the full splendour of the truth as to how God planned our salvation and carried it out. Catholic education understood in this way takes us far beyond the memorizing of snippets of the catechism. It brings us to the point at which we understand reality as God does and so come to love the God of all reality.

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CHILDREN'S CORNER



At Christmas, we remember that the Son of God came to the earth as the baby Jesus. We say that this was his first coming among us. He came to show us the way of love, love of God above all and love of one another.

But we also know from the story of Jesus' life that not everyone wanted to hear his message. King Herod tried to kill him even as a baby. Later on, when he was teaching people the Gospel, many others hated Jesus.

Eventually, the haters got their way and killed Jesus. That's what we remember on Good Friday. Jesus died on the Cross. The strange thing is that Jesus knew this would happen to him. He accepted it, and he turned what looked like defeat into a victory! He rose again from the dead!

The victory of Jesus is also the victory of his message of love. Of course, it is not just to stay as a message: it has to become what

we do and how we live. There's not much use talking about love, unless we actually do it.

To love is not mainly about feeling nice about someone or something. When someone has an accident on the road, to love means to go and help them. The greatest love was that of Jesus on the Cross, but nobody felt nice about that!

Today in the Gospel, Jesus tells us that to love means to forget your own comfort and do little or big acts of kindness for people, no matter who they are. It means visiting the sick, or giving the hungry food, or sharing what you have with someone who has nothing. It means any kind of generosity.

Sadly, many people still don't want to love like that. Jesus will come again someday, at the end of time. Those who have loved like him will be like obedient sheep whom he will reward in heaven for ever. The others will be like goats who will never get into heaven.