



# St Mary's, Lanark

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Parish Priest – Fr. Thomas W. Doyle



## ***Sunday the 13<sup>th</sup> of September 2020 – Twenty Fourth Sunday of Year A***

**Feast Days:** Monday - The Exultation of the Cross  
Wednesday - St Ninian  
Friday – St Januarius

Tuesday - Our Lady of Sorrows  
Thursday – St Robert Berllarmine

### **Mass Times**

<b>Saturday Evening Vigil Mass :</b>	<b>5.00pm</b>
<b>Sunday Morning Mass :</b>	<b>10.30am</b>
<b>Monday/Wednesday/Friday Weekday Masses:</b>	<b>9.30am</b>

**Mass will also be available live at 10.30am on Sunday morning, and available to watch anytime after that on our Facebook page.**

- To book for next weekends Masses please call **01555 662234** or **07936306344** between the following times:

**Booking Times: Thursdays : 9am–12pm                      Fridays: 9am –12pm**

(For more details on booking Mass, please see the Updates & News Section of the website.)

- There is no need to book for weekday mass, however we will require contact details on arrival and still require to maintain the current guidelines. We are still under the Government's protocol of only 50 Parishioners at each Mass.

- Morning prayer sessions have been suspended with the resumption of Mass.



**Our Lady of Sorrows** For a while there were two feasts in honor of the Sorrowful Mother: one going back to the 15th century, the other to the 17th century. For a while both were celebrated by the universal Church: one on the Friday before Palm Sunday, the other in September. The principal biblical references to Mary's sorrows are in Luke 2:35 and John 19:26-27. The Lucan passage is Simeon's prediction about a sword piercing Mary's soul; the Johannine passage relates Jesus' words from the cross to Mary and to the beloved disciple. Many early Church writers interpret the sword as Mary's sorrows, especially as she saw Jesus die on the cross. Thus, the two passages are brought together as prediction and fulfillment. Saint Ambrose in particular sees Mary as a sorrowful yet powerful figure at the cross. Mary stood fearlessly at the cross while others fled. Mary looked on her Son's wounds with pity, but saw in them the salvation of the world. As Jesus hung on the cross, Mary did not fear to be killed, but offered herself to her persecutors.

### **Anniversaries & Recent Deaths**

Please pray for the Recently Deceased: Vittorio Bonanno

And for the Anniversaries of: Jenny & Robert Clarkson, Mary Sweeney and Hugh Kennedy

**Sunday Reflection:** Today's Gospel reading directly follows last week's Gospel in which Jesus taught the disciples how to handle disputes and conflict within the Christian community. In today's reading Peter asks Jesus how many times one ought to extend forgiveness to another. Peter proposes a reasonable number of times, perhaps seven. Jesus replies by extending Peter's proposal by an enormous amount; not just seven times should one forgive, but 77 times. The parable of the unforgiving servant is Jesus' elaboration of his initial reply to Peter. Through the parable we come to understand the depths of God's mercy toward us and the results of our acceptance of God's forgiveness.

The king in the parable decides to settle accounts with his servants. We are told that one servant in particular owes the king an enormous sum of money. Despite the promise of the servant, it is unlikely that he would ever be able to repay the debt that he owes. The king is moved by the humility of the pleading servant and mercifully forgives the debt. Rather than displaying gratitude for this forgiveness, the servant confronts a fellow servant who owes him a small debt—a pittance when compared with the amount that was owed to the king. The unmerciful servant refuses the pleas of his fellow servant and sends the servant to prison. A few other servants tell the merciful king about the actions of the unforgiving servant. The king punishes the servant because he refused to show the kind of mercy he had himself received from the king. Jesus concludes by indicating that this is how it will be with God and those who refuse to forgive one another.

There is a temptation to quantify forgiveness as Peter tried to do, but Jesus' point is that forgiveness is not about quantity—the number of times we extend forgiveness to another. In the parable the king's forgiveness is like God's forgiveness, and it transforms us, helping us to be as forgiving as God. The lesson is clear: If we hoard God's mercy while showing no mercy to others, we risk forfeiting the effects of God's mercy in our lives.

### Vocations Awareness:

Each year, the Church in Scotland sets aside this week as a time for parishes and schools to reflect on the idea of vocation - whether the vocation each of us has as baptised Christians to live our faith or the specific vocation some have in the Church to live and work as priests, deacons or in some form of religious life.

*I have a vocation from God. If I already know what it is, I pray to be faithful.*

*If I am still searching, I pray to hear God's voice and to respond generously.*

***Amen***

### Prayer for Priests

*Lord Jesus, the ministry of priests is a sign of your unfailing care.*

*Call from among us the priests needed for the Church of today and tomorrow.*

*Bless all students for the priesthood.*

*Grant them joy, wisdom, courage and a generous spirit.*

*Sustain priests with a real sense of your love and the support of those they are called to serve.*

*Keep them faithful to their calling.*

**St. Ninian**, 360- 432 AD bishop generally credited as the first Christian missionary to Scotland, responsible for widespread conversions among the Celts and the Southern Picts.

. An earlier source, St. Bede the Venerable's 8th-century *Ecclesiastical History of the English People*, implies that Ninian began the conversion of the Picts. Ninian was the first bishop of Galloway. That he established his see at Whithorn, , about 397, he built a whitewashed stone church (hence Whithorn, or White House, from the Anglo-Saxon *Huitaern*; Latin *Candida Casa*)—a notable departure from the customary wooden churches of the Britons. The monastery that he established at Whithorn was, by the 6th century, a leading Anglo-Saxon monastic centre.

Historically, there is little doubt that Ninian carried out his mission in Scotland, although there is some confusion about the areas that he visited. Modern scholars believe that, though his influence among the Picts may have been overestimated, his success with the Celts was evidently much greater. Indisputable evidence of his influence survived in the large number of churches dedicated to him throughout Scotland and in several locations in northern England, and it is generally agreed that his missionary work prepared the foundation for the later efforts of St. Columba and St. Kentigern.

**The Exaltation of the Holy Cross**: Early in the fourth century, Saint Helena, mother of the Roman Emperor Constantine, went to Jerusalem in search of the holy places of Christ's life. She razed the second-century Temple of Aphrodite, which tradition held was built over the Savior's tomb, and her son built the Basilica of the Holy Sepulcher on that spot. During the excavation, workers found three crosses. Legend has it that the one on which Jesus died was identified when its touch healed a dying woman.

The cross immediately became an object of veneration. At a Good Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered placed above Jesus' head: Then "all the people pass through one by one; all of them bow down, touching the cross and the inscription, first with their foreheads, then with their eyes; and, after kissing the cross, they move on." To this day, the Eastern Churches, Catholic and Orthodox alike, celebrate the Exaltation of the Holy Cross on the September anniversary of the basilica's dedication. The feast entered the Western calendar in the seventh century after Emperor Heraclius recovered the cross from the Persians, who had carried it off in 614, 15 years earlier. According to the story, the emperor intended to carry the cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

### **Liturgical Guidelines for Holy Mass**

Recognising that the virus is predominantly contagious through the breathing in of air droplets, these guidelines are based on the need to reduce the length of time when parishioners are together. These are tentative steps for returning to Mass and may be reviewed at any time:

- Singing of Mass parts and hymns may be omitted.

- Both the Gloria and the Creed may be omitted.

- At Sunday Mass the second reading may be omitted.

- The sermon should be brief.

- In place of the words "Body of Christ" for each communicant, before the Celebrant receives Holy Communion, he may say the words ***May the Body and Blood of Christ keep us all safe to eternal life***, to which the congregation responds ***Amen***.

- In accordance with the national protocol on Infection Control, it is recommended that Holy Communion be received in the hand for the duration of the pandemic.

- The communicant should extend his/her hands to receive the host and then step two paces to the side in order to place the host on the tongue.

- Holy Communion may be distributed after the Final Prayer. Parishioners may be directed to leave the Church immediately after receiving Holy Communion.

In keeping with the current government advice we remind you of the current guidelines:

- Wear a **face covering** in the Church.
- Observe **social distancing**.
- **Sanitise your hands** at sanitizing units in Church
- **Enter and exit the Church using the door you have been given** on the telephone when booking for Mass.

*Please be assured we have done everything we can to create a safe environment for you, when you arrive a pass-keeper will meet you and guide you to a your seat and will be on hand to look after you during your visit. These guidelines have been set by the Scottish Government and are for your wellbeing as well as that of your brothers and sisters in the parish.*

### Please Remember:

**The obligation to attend Sunday Mass has been suspended.**

**Those who are shielding should not come to mass until advised it is safe to do so by the Scottish Government. Those in other health categories should follow the Government's advice in coming to their decision to attend mass or not.**

**If you have symptoms of coronavirus or have been in contact with someone who has please stay at home.**

***For those in the above categories and anyone who cannot currently make it to Mass, please be assured we always remember you in our prayers.***

Thank you to all of our volunteers!

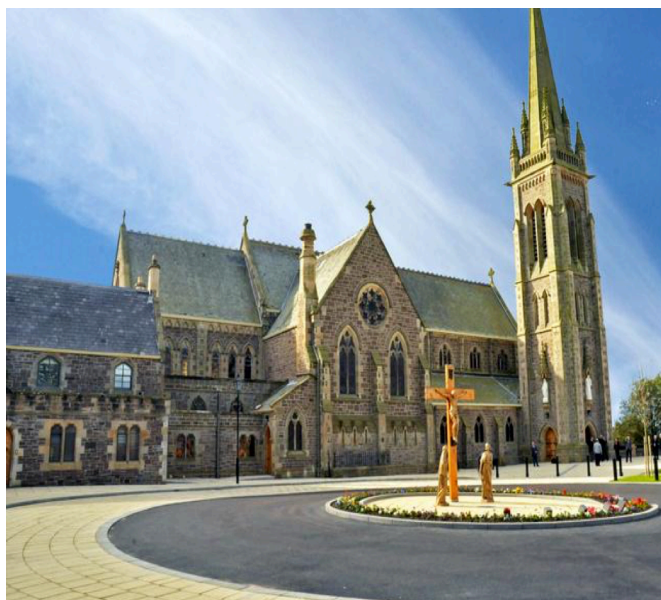
If you wish to volunteer to help with stewarding and/or cleaning please contact the Church Office on 01555 662243.



Many thanks to all who have contributed to our local Foodbank.

Any donations can be given to passkeepers at our Masses.

**PLEASE NOTE:** *Could any items for the Bulletin please be sent to us no later than Thursday 5pm, anything received after this will go in the following weeks Bulletin. You can email, phone or put a note through the Parish House door. Many thanks*



### Keeping In Touch

If you or anyone you know, requires help or information, or you would like to offer help within our Parish, please get in touch on 01555 662234 or email us at [stmarylanark@rcdom.or.uk](mailto:stmarylanark@rcdom.or.uk)  
To keep up to date with any Parish news or updates please visit:

**Facebook page - St Mary's RC Church**

**Website – [www.stmaryslanark.org.uk](http://www.stmaryslanark.org.uk)**