



# St Mary's, Lanark

70 Bannatyne Street, Lanark, ML11 7JS

Tel. 01555 662234

Email – [stmarylanark@rcdom.org.uk](mailto:stmarylanark@rcdom.org.uk)

Parish Priest – Fr. Thomas W. Doyle



***Sunday the 23rd of August 2020 – Twenty First Sunday of Year A***

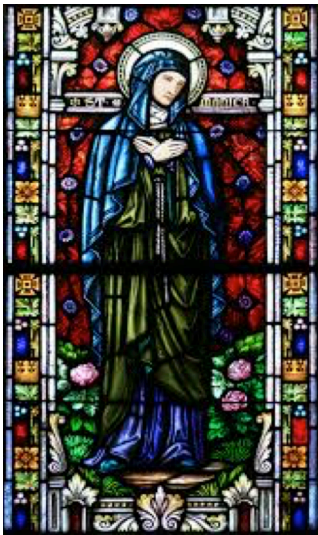
## ***Feast Days:***

*Monday – St Bartholomew*

*Thursday – St Monica*

*Friday – St Augustine*

*Saturday – Passion of John the Baptist*



## **Mass Times**

**Saturday Evening Vigil Mass : 5.00pm**

**Sunday Morning Mass : 10.30am**

**Monday/Wednesday/Friday Weekday Mass: 9.30am**

**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.

**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.**

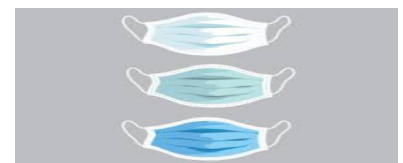
***For those in the above categories and anyone who cannot currently make it to Mass, please be assured we always remember you, our Brothers and Sisters, in our prayers.***

## **Face Coverings**

I wish to thank those who have generously given their time, materials and expertise to make face coverings for our Parish.

Also, to those who have kindly donated money for the masks. We have so far raised £115, which will be donated to the Charity SPUC.

Many thanks  
and God Bless.



## **Anniversaries & Recent Deaths**

Please pray for the Recently Deceased: Eileen Millar, Margaret Crichton & Andrew Dailey  
And for the Anniversaries of: Betty Thomson, Lawrence Hynds, Margaret Boyle, Roma Palmers, Bridget & Seamus Flafferty and Ellen & James Lambert

**Sunday Reflection** “Oh, the depth of the riches and wisdom and knowledge of God!” Paul exclaims in today’s Epistle. Today’s Psalm, too, takes up the triumphant note of joy and thanksgiving. Why? Because in the Gospel, the heavenly Father reveals the mystery of His kingdom to Peter.

With Peter, we rejoice that Jesus is the anointed Son promised to David, the one prophesied to build God’s temple and reign over an everlasting kingdom (see 2 Samuel 7).

What Jesus calls “my Church” is the kingdom promised to David’s son (see [Isaiah 9:1–7](#)). As we hear in today’s First Reading, Isaiah foretold that the keys to David’s kingdom would be given to a new master, who would rule as father to God’s people.

Jesus, the root and offspring of David, alone holds the kingdom’s keys (see [Revelation 1:18](#); [3:7](#); [22:16](#)). In giving those keys to Peter, Jesus fulfills that prophecy, establishing Peter—and all who succeed him—as holy father of His Church.

His Church, too, is the new house of God—the spiritual temple founded on the “rock” of Peter, and built up out of the living stones of individual believers (see [1 Peter 2:5](#)).

Abraham was called “the rock” from which the children of Israel were hewn (see [Isaiah 51:1–2](#)). And Peter becomes the rock from which God raises up new children of God (see [Matthew 3:9](#)).

The word Jesus uses—“church” (*ekklesia* in Greek)—was used in the Greek translation of the Old Testament for the “assembly” of God’s children after the Exodus (see [Deuteronomy 18:16](#); [31:30](#)).

His Church is the “assembly of the firstborn” (see [Hebrews 12:23](#); [Exodus 4:23–24](#)), established by Jesus’ exodus (see [Luke 9:31](#)). Like the Israelites, we are baptized in water, led by the Rock, and fed with spiritual food (see [1 Corinthians 10:1–5](#)).

Gathered at His altar, in the presence of angels, we sing His praise and give thanks to His holy name.

### **Saint Monica**

The circumstances of Saint Monica’s life could have made her a nagging wife, a bitter daughter-in-law, and a despairing parent, yet she did not give way to any of these temptations. Although she was a Christian, her parents gave her in marriage to a pagan, Patricius, who lived in her hometown of Tagaste in North Africa. Patricius had some redeeming features, but he had a violent temper and was licentious.

Monica also had to bear with a cantankerous mother-in-law who lived in her home. Patricius criticized his wife because of her charity and piety, but always respected her. Monica’s prayers and example finally won her husband and mother-in-law to Christianity. Her husband died in 371, one year after his baptism. Monica had at least three children who survived infancy. The oldest, Augustine, is the most famous. At the time of his father’s death, Augustine was 17 and a rhetoric student in Carthage. Monica was distressed to learn that her son had accepted the Manichean heresy—“all flesh is evil”—and was living an immoral life. For a while, she refused to let him eat or sleep in her house. Then one night she had a vision that assured her Augustine would return to the faith. From that time on, she stayed close to her son, praying and fasting for him. In fact she often stayed much closer than Augustine wanted. When he was 29, Augustine decided to go to Rome to teach rhetoric.

Monica was determined to go along. One night he told his mother that he was going to the dock to say goodbye to a friend. Instead he set sail for Rome. Monica was heartbroken when she learned of Augustine’s trick, but she still followed him. She arrived in Rome only to find that he had left for Milan. Although travel was difficult, Monica pursued him to Milan. In Milan, Augustine came under the influence of the bishop, Saint Ambrose, who also became Monica’s spiritual director. She accepted his advice in everything and had the humility to give up some practices that had become second nature to her. Monica became a leader of the devout women in Milan as she had been in Tagaste. She continued her prayers for Augustine during his years of instruction. At Easter 387, Saint Ambrose baptized Augustine and several of his friends. Soon after, his party left for Africa. Although no one else was aware of it, Monica knew her life was near the end. She told Augustine, “Son, nothing in this world now affords me delight. I do not know what there is now left for me to do or why I am still here, all my hopes in this world being now fulfilled.” She became ill shortly after and suffered severely for nine days before her death.

Almost all we know about St. Monica is in the writings of Saint Augustine, especially his *Confessions*.

**Saint Augustine** A Christian at 33, a priest at 36, a bishop at 41: Many people are familiar with the biographical sketch of Augustine of Hippo, sinner turned saint. But really to get to know the man is a rewarding experience.

There quickly surfaces the intensity with which he lived his life, whether his path led away from or toward God. The tears of his mother, the instructions of Ambrose and, most of all, God himself speaking to him in the Scriptures, redirected Augustine's love of life to a life of love.

Having been so deeply immersed in creature-pride of life in his early days and having drunk deeply of its bitter dregs, it is not surprising that Augustine should have turned, with a holy fierceness, against the many demon-thrusts rampant in his day. His times were truly decadent: politically, socially, morally. He was both feared and loved, like the Master. The perennial criticism leveled against him: a fundamental rigorism.

In his day, Augustine providentially fulfilled the office of prophet. Like Jeremiah and other greats, he was hard-pressed but could not keep quiet. "I say to myself, I will not mention him/I will speak in his name no more/But then it becomes like fire burning in my heart/imprisoned in my bones/I grow weary holding it in/I cannot endure it" (Jeremiah 20:9).

**Martyrdom of John the Baptist** The drunken oath of a king with a shallow sense of honor, a seductive dance and the hateful heart of a queen combined to bring about the martyrdom of John the Baptist. The greatest of prophets suffered the fate of so many Old Testament prophets before him: rejection and martyrdom. The "voice crying in the desert" did not hesitate to accuse the guilty, did not hesitate to speak the truth. But why? What possesses a man that he would give up his very life?

This great religious reformer was sent by God to prepare the people for the Messiah. His vocation was one of selfless giving. The only power that he claimed was the Spirit of Yahweh. "I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire" (Matthew 3:11).

Scripture tells us that many people followed John looking to him for hope, perhaps in anticipation of some great messianic power. John never allowed himself the false honor of receiving these people for his own glory. He knew his calling was one of preparation. When the time came, he led his disciples to Jesus: "The next day John was there again with two of his disciples, and as he watched Jesus walk by, he said, 'Behold, the Lamb of God.' The two disciples heard what he said and followed Jesus" (John 1:35-37).

It is John the Baptist who has pointed the way to Christ. John's life and death were a giving over of self for God and other people. His simple style of life was one of complete detachment from earthly possessions. His heart was centered on God and the call that he heard from the Spirit of God speaking to his heart. Confident of God's grace, he had the courage to speak words of condemnation, repentance, and salvation.

### **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.*



### St Catherine's

#### **Kitchen/House Assistant (2 posts available)**

The above post has become available within  
St Catherine's Care Home.

Main duties to prep light meals and  
answering phone/front door

7 shifts over 14 days

Week One – Monday, Tuesday, Saturday and Sunday 4pm  
to 7pm

Week Two – Wednesday, Thursday and Friday 4pm to  
7pm

£8.72 per hour

Contact Manager for further information  
**01555 661671**

### St Catherine's

#### **Housekeeper (2 posts available)**

The above post has become available within  
St Catherine's Care Home.

4 shifts over 14 days

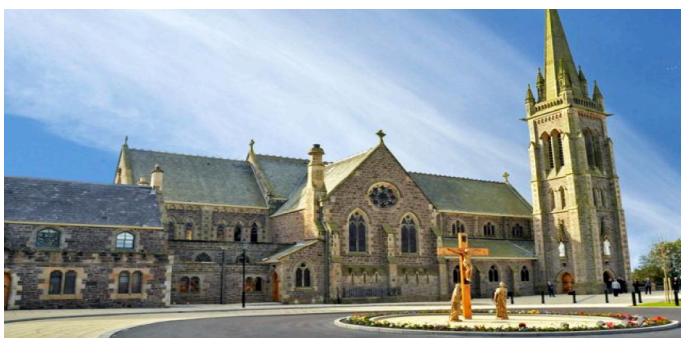
Week One – Saturday and Sunday 10am to 2pm

Week Two – 2 days during the week

Opportunity for Additional Hours  
To cover sick/annual leave

£8.72 per hour

Contact Manager for further information  
**01555 661671**



### Foodbank

Many thanks to all our generous  
parishioners who support their  
brothers and sisters in need, through  
donations to the foodbank.

St Mary's Parish is one of the major  
donors to the foodbank, given the  
present circumstances most of our  
usual donations have stopped and the  
need has never been greater.

Please, if you are able to restart your  
contribution to the foodbank could  
you give donations to a passkeeper  
before Mass or hand in to the Church  
House.

Once again, may God Bless you for  
your generosity & kindness.



**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)