



# St Mary's, Lanark

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Sunday the 14<sup>th</sup> June 2020 - Solemnity of the Corpus

## **Feast Days:**

Wednesday: Anniversary of the death of Thomas Joseph Cardinal Winning Archbishop of Glasgow

Friday: Solemnity of the Most Sacred Heart of Jesus

Saturday: Immaculate Heart of Mary

**Mass Times - There are currently no masses at St Mary's Church, due to the Coronavirus pandemic. Please continue to check our website, Facebook page and the Bishops Conference of Scotland for up to date information.**

## Prayer to the Sacred Heart

*O most holy Heart of Jesus,  
fountain of every blessing,  
I adore you, I love you and will a  
lively sorrow for my sins.  
I offer you this poor heart of  
mine.*

*Make me humble, patient, pure,  
and wholly obedient to your will.  
Grant, good Jesus, that I may live  
in you and for you.*

*Protect me in the midst of  
danger; comfort me in my  
afflictions;*

*give me health of body,  
assistance in my temporal needs,  
your blessings on all that I do,  
and the grace of a holy death.  
Within your heart I place my  
every care.*

*In every need let me come to you  
with humble trust saying,  
Heart of Jesus, help me.  
Amen.*

## **Immaculate Heart of Mary:**

In the 17th century, Saint John Eudes promoted devotion to the hearts of Jesus and Mary. He even composed an Office and Mass in honor of the Heart of Mary. It became a feast of the universal Church only in the 20th century and is celebrated on the day after the feast of the Sacred Heart of Jesus.

The New Testament mentions Mary's heart only twice. Luke 2:19 says, "Mary kept all these things, reflecting on them in her heart." Luke 2:51 has a similar text.

Both in Scripture and in later reflections on Mary's heart, it is obvious that the usage is symbolic. The physical heart stands for the inner reaches of the human personality. It includes or connotes the mind, the soul, the will, the spirit, the core of one's being. It is the place where a person thinks, remembers, feels, desires, makes decisions.

Medieval saints such as Mechtild, Gertrude (November 16) and Bridget (July 23) promoted devotion to the heart of Mary. Franciscan and Jesuit theologians made their contributions. Saint Francis de Sales (January 24) dedicated his *Treatise on the Love of God* to Mary's heart. But it was Saint John Eudes (August 19) who wrote extensively about this theme. He says that the divine Word printed on Mary's heart a perfect likeness of the divine attributes and a share in the properties of each person of the Trinity.

Perhaps this devotion came into its own in the 20th century. It is a special theme of Fatima. In 1942, Pius XII consecrated the world to the Immaculate Heart of Mary and established this feast for the universal Church.

## **Anniversaries & Recent Deaths**

We pray for those who have died recently: *John Dean, Alasdair McDonald, Patrick Reilly, Ronnie McKenna and John Christie*

And for the Anniversaries of: *Helen & Elizabeth McSloy; Josephine, William & Keith Mooney; Mina & Graham Wilson and Margaret McAllister.*

## Corpus Christi

“We prostrate ourselves before a God who first bent over man like the Good Samaritan to assist him and restore his life, and who knelt before us to wash our dirty feet. Adoring the Body of Christ, means believing that there, in that piece of Bread, Christ is really there, and gives true sense to life, to the immense universe as to the smallest creature, to the whole of human history as to the most brief existence. Adoration is prayer that prolongs the celebration and Eucharistic communion and in which the soul continues to be nourished: it is nourished with love, truth, peace; it is nourished with hope, because the One before whom we prostrate ourselves does not judge us, does not crush us but liberates and transforms us.” Pope Benedict XVI

Sacred Heart Just as we might view the birth of Jesus as the arrival of God’s love and light into a world grown cold and dark through sin, so we might view the growth of the devotion to the Sacred Heart as a response to the world grown cold through the religious confusion and a popular heresy of the time. The Reformation had split the Church in the 16th century, leaving many in confusion. Jansenism was growing rapidly, especially in France, during the 17th century. Jansenism, a theological approach based on the teachings of the Dutch theologian Cornelius Jansen, emphasized the sinfulness of the human condition resulting in a serious sense of guilt which, in turn, led to a diminishment in the frequency of the reception of Holy Communion among Catholics.

Confused and demoralized, Europe needed a renewal of the message of Christmas; a reminder of God’s love and mercy and a positive view of the sacredness of the human person.

Devotion to the love of God had been a part of popular devotion since the early days of the Church, and, with a few exceptions, the symbol of that love was the blood and water flowing from the wounded side of Christ as he hung on the cross. It was not until the 17th century, and the rise of a more affectionate approach to the humanity of Jesus, that devotion specifically to the heart of Jesus gained popularity.

Due to the work of Saint John Eudes, a feast in honor of Jesus’ heart was first celebrated on August 31, 1670. The devotion gained rapidly in popularity due to the visions of Saint Margaret Mary Alacoque. In an apparition on June 16, 1675, Jesus specifically asked for a feast of the Sacred Heart on the Friday after the octave of Corpus Christi—the celebration of the Body and Blood of Jesus. This requested feast was to be in reparation for the lack of gratitude people showed for the loving sacrifice that Jesus had made for them; the sacrifice made present in the Sacrament of the body and blood of Jesus, the Eucharist.

### Scripture Reflection for Corpus Christi:

The Eucharist is given to us as a challenge and a promise. That’s how Jesus presents it in today’s Gospel. He doesn’t make it easy for those who hear Him. They are repulsed and offended at His words. Even when they begin to quarrel, He insists on describing the eating and drinking of His flesh and blood in starkly literal terms. Four times in today’s reading, Jesus uses a Greek word—*trogein*—that refers to a crude kind of eating, almost a gnawing or chewing (see John 6:54, 56, 57, 58).

He is testing their faith in His Word, as today’s First Reading describes God testing Israel in the desert. The heavenly manna was not given to satisfy the Israelites’ hunger, as Moses explains. It was given to show them that man does not live by bread alone, but by every word that comes from the mouth of God. In today’s Psalm, too, we see a connection between God’s Word and the bread of life. We sing of God filling us with “finest wheat” and proclaiming his Word to the world.

In Jesus, “the living Father” has given us His Word come down from heaven, made flesh for the life of the world. Yet as the Israelites grumbled in the desert, many in today’s Gospel cannot accept that Word. Even many of Jesus’ own followers abandon Him after this discourse (see John 6:66). But His words are Spirit and life, the words of eternal life (see John 6:63, 67).

In the Eucharist we are made one flesh with Christ. We have His life in us and have our life because of Him. This is what Paul means in today’s Epistle when He calls the Eucharist a “participation” in Christ’s body and blood. We become in this sacrament partakers of the divine nature (see 1 Peter 2:4).

This is the mystery of the faith that Jesus asks us to believe. And He gives us His promise: that sharing in His flesh and blood that was raised from the dead, we too will be raised up on the last day.

**Preparing to reopen the Churches:** As we look forward to the re-opening of the Churches, our first concern must be the safety and wellbeing of everyone. This requires careful preparation and thoughtful reflection on your part. I urge everyone to give first thought to themselves, to their own health and wellbeing. It must be for you to judge whether it is safe for you to visit the Church and later come to Holy Mass. I remind everyone that the obligation, we as Catholics have, to attend Holy Mass on Sunday has been suspended in these exceptional times. As a priest my first concern is for your safety and wellbeing. And, of course, I also understand how anxious we may feel in our desire to return to Holy Mass. However, we must be guided by Government and medical advice in coming to our own informed decision.

**As we prepare for the reopening of our parishes churches for prayer here is a summary of what is mandatory:**

- The cleaning and disinfecting of church buildings will take place after each service.
- A 2-meter physical distancing must be observed.
- Hand washing must be observed and hand sanitizer will be available.
- Face coverings **must** be worn at all times within church buildings.

**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.

***There is a full detail of all these and other guidelines in the posts published from the Bishops' Conference of Scotland (please see the link for this in our Updates and News section on the website)***

## **Volunteers**

As we prepare to open the church safely we urgently need volunteers to clean the church and to act as pass keepers. In order to protect the volunteers themselves the following advice must be followed:

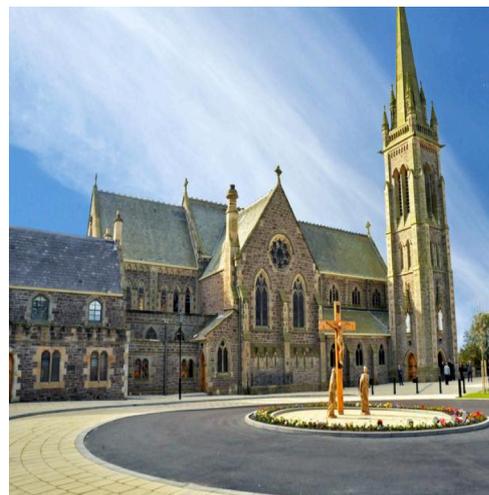
- volunteers should not be under 18 years old or older than 70 years old
- they should have no underlying health problems that makes them vulnerable to the Covid19 virus.

Volunteers will be trained and given gloves, aprons and facemasks.

If you can volunteer please do so: contact Fr. Doyle or the parish team at St Mary's 01555 662234.

For St. Mary Magdalene/St Isidore's please call 01899 220189.

Thank you.



## **Keeping In Touch**

As always, 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.org.uk](mailto:stmarylanark@rcdom.org.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)