



St Mary's, Lanark

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Parish Priest – *Fr. Thomas W. Doyle*



Sunday the 26th July 2020 – Seventeenth Sunday of Year A

Feast Days

Wednesday - St Martha

Friday - St Ignatius Loyola

Saturday - St Alphonsus
Liguori

Mass Times

Saturday Evening Vigil Mass : 5.00pm

Sunday Morning Mass : 10.30am

Wednesday Morning 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: Thursday: 9am-12pm

Friday: 9am -12pm

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

* There is no need to book for Wednesday morning Mass, however we will require you to give details on arrival and continue with our current guidelines. We are also still under the Governments current restriction of a maximum of 50 attendees.

* Morning prayer sessions have now 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.

Weekday masses: Many thanks to our volunteers without whom we could not open the Church in the present circumstances, I realise and understand the level of time and commitment this requires of you, and deeply appreciate all that you are doing for our parish community. There will be a Weekday Mass on Wednesday of this week at 9 30 am, and as we do not expect a figure in excess of the Government's stipulate figure of 50, there is no need to book in for Wednesday Weekday Mass, however, we still require to your details, for the purpose of tracing. (NB you must continue to book a place for Saturday Vigil & Sunday Mass)

Anniversaries & Recent Deaths

Please remember in your prayers the following whose anniversaries occur around now: Rosemary Sherry, James McCardle & Mary Elizabeth Fox

Sunday Reflection: What is your new life in Christ worth to you?

Do you love His words more than gold and silver, as we sing in today's Psalm? Would you, like the characters in the Gospel today, sell all that you have in order to possess the kingdom He promises to us? If God were to grant any wish, would you follow Solomon's example in today's First Reading—asking not for a long life or riches, but for wisdom to know God's ways and to desire His will?

The background for today's Gospel, as it has been for the past several weeks, is the rejection of Jesus' preaching by Israel. The kingdom of heaven has come into their midst, yet many cannot see that Jesus is the fulfillment of God's promises, a gift of divine compassion given that they—and we—might live.

We too must ever discover the kingdom anew, to find it as a treasure—a pearl of great price. By comparison with the kingdom, we must count all else as rubbish (see Philippians 3:8). And we must be willing to give up all that we have—all our priorities and plans—in order to gain it.

Jesus' Gospel discloses what Paul, in today's Epistle, calls the purpose of God's plan (see Ephesians 1:4). That purpose is that Jesus would be the firstborn of many brothers.

His words give understanding to the simple, the childlike. As Solomon does today, we must humble ourselves before God, giving ourselves to His service. Let our prayer be for an understanding heart, one that desires only to do His will.

We are called to love God, to delight in His law, and to forsake every false way. And we are to conform ourselves daily ever more closely to the image of His Son.

If we do this, we can approach His altar as a pleasing sacrifice, confident that all things work for the good—that we whom He has justified will also one day be glorified.

St Martha: Martha, Mary, and their brother Lazarus were evidently close friends of Jesus. He came to their home simply as a welcomed guest, rather than as one celebrating the conversion of a sinner like Zacchaeus or one unceremoniously received by a suspicious Pharisee. The sisters feel free to call on Jesus at their brother's death, even though a return to Judea at that time seems almost certain death.

No doubt Martha was an active sort of person. On one occasion, she prepares the meal for Jesus and possibly his fellow guests and forthrightly states the obvious: All hands should pitch in to help with the dinner.

Yet, as biblical scholar Father John McKenzie points out, she need not be rated as an "unrecollected activist." The evangelist is emphasizing what our Lord said on several occasions about the primacy of the spiritual: "...Do not worry about your life, what you will eat or drink, or about your body, what you will wear.... But seek first the kingdom of God and his righteousness" (Matthew 6:25b, 33a); "One does not live by bread alone" (Luke 4:4b); "Blessed are they who hunger and thirst for righteousness..." (Matthew 5:6a).

Martha's great glory is her simple and strong statement of faith in Jesus after her brother's death. "Jesus told her, 'I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world'" (John 11:25-27).

Saint Ignatius of Loyola The founder of the Jesuits was on his way to military fame and fortune when a cannon ball shattered his leg.

Because there were no books of romance on hand during his convalescence, Ignatius whiled away the time reading a life of Christ and lives of the saints. His conscience was deeply touched, and a long, painful turning to Christ began. Having seen the Mother of God in a vision, he made a pilgrimage to her shrine at Montserrat near Barcelona. He remained for almost a year at nearby Manresa, sometimes with the Dominicans, sometimes in a pauper's hospice, often in a cave in the hills praying. After a period of great peace of mind, he went through a harrowing trial of scruples. There was no comfort in anything—prayer, fasting, sacraments, penance. At length, his peace of mind returned.

It was during this year of conversion that Ignatius began to write down material that later became his greatest work, the *Spiritual Exercises*. He finally achieved his purpose of going to the Holy Land, but could not remain, as he planned, because of the hostility of the Turks. Ignatius spent the next 11 years in various European universities, studying with great difficulty, beginning almost as a child. Like many others, his orthodoxy was questioned; Ignatius was twice jailed for brief periods.

In 1534, at the age of 43, he and six others—one of whom was Saint Francis Xavier—vowed to live in poverty and chastity and to go to the Holy Land. If this became impossible, they vowed to offer themselves to the apostolic service of the pope. The latter became the only choice. Four years later Ignatius made the association permanent. The new Society of Jesus was approved by Pope Paul III, and Ignatius was elected to serve as the first general.

When companions were sent on various missions by the pope, Ignatius remained in Rome, consolidating the new venture, but still finding time to found homes for orphans, catechumens, and penitents. He founded the Roman College, intended to be the model of all other colleges of the Society.

Ignatius was a true mystic. He centered his spiritual life on the essential foundations of Christianity—the Trinity, Christ, the Eucharist. His spirituality is expressed in the Jesuit motto, *Ad maiorem Dei gloriam*—"for the greater glory of God." In his concept, obedience was to be the prominent virtue, to assure the effectiveness and mobility of his men. All activity was to be guided by a true love of the Church and unconditional obedience to the Holy Father, for which reason all professed members took a fourth vow to go wherever the pope should send them for the salvation of souls.

Saint Alphonsus Liguori: Moral theology, Vatican II said, should be more thoroughly nourished by Scripture, and show the nobility of the Christian vocation of the faithful and their obligation to bring forth fruit in charity for the life of the world. Alphonsus, declared patron of moral theologians by Pius XII in 1950, would rejoice in that statement.

In his day, Alphonsus fought for the liberation of moral theology from the rigidity of Jansenism. His moral theology, which went through 60 editions in the century following him, concentrated on the practical and concrete problems of pastors and confessors. If a certain legalism and minimalism crept into moral theology, it should not be attributed to this model of moderation and gentleness.

At the University of Naples, Alphonsus received a doctorate in both canon and civil law by acclamation, at the age of 16, but he soon gave up the practice of law for apostolic activity. He was ordained a priest, and concentrated his pastoral efforts on popular parish missions, hearing confessions, and forming Christian groups.

He founded the Redemptorist congregation in 1732. It was an association of priests and brothers living a common life, dedicated to the imitation of Christ, and working mainly in popular missions for peasants in rural areas. Almost as an omen of what was to come later, he found himself deserted after a while by all his original companions except one lay brother. But the congregation managed to survive and was formally approved 17 years later, though its troubles were not over.

Alphonsus' great pastoral reforms were in the pulpit and confessional—replacing the pompous oratory of the time with simplicity, and the rigorism of Jansenism with kindness. His great fame as a writer has somewhat eclipsed the fact that for 26 years he traveled up and down the Kingdom of Naples preaching popular missions.

He was made bishop at age 66 after trying to reject the honor, and at once instituted a thorough reform of his diocese. His greatest sorrow came toward the end of his life. The Redemptorists, precariously continuing after the suppression of the Jesuits in 1773, had difficulty in getting their Rule approved by the Kingdom of Naples. Alphonsus acceded to the condition that they possess no property in common, but with the connivance of a high Redemptorist official, a royal official changed the Rule substantially. Alphonsus, old, crippled and with very bad sight, signed the document, unaware that he had been betrayed. The Redemptorists in the Papal States then put themselves under the pope, who withdrew those in Naples from the jurisdiction of Alphonsus. It was only after his death that the branches were united.

At 71, Alphonsus was afflicted with rheumatic pains which left incurable bending of his neck. Until it was straightened a little, the pressure of his chin caused a raw wound on his chest. He suffered a final 18 months of “dark night” scruples, fears, temptations against every article of faith and every virtue, interspersed with intervals of light and relief, when ecstasies were frequent.

Alphonsus is best known for his moral theology, but he also wrote well in the field of spiritual and dogmatic theology. His *Glories of Mary* is one of the great works on that subject, and his book *Visits to the Blessed Sacrament* went through 40 editions in his lifetime, greatly influencing the practice of this devotion in the Church.

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 and wishing to protect our brothers and sisters we wish to remind you of the current guidelines:

- Wear a **face covering** in the Church.
- Observe **social distancing**.
- **Sanitise your hands** at sanitising 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.

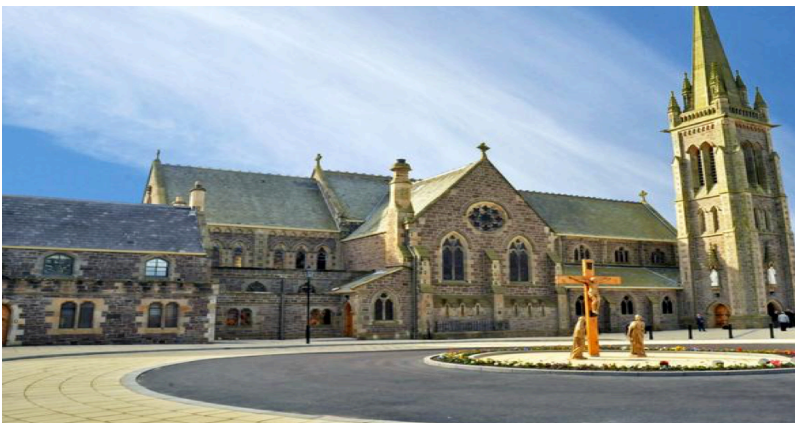
St Mary's Lanark Public Mass will currently include Vigil on Saturday at 5pm and Sunday at 10.30 am. This week we will resume a Wednesday morning mass also, at 9.30am. NB only 50 attendees at each mass, (this will be reviewed by the Scottish Government at the end of this month.)

300 Club –

I would like to take this opportunity to sincerely thank all who support the parish through their participation in 300 Club.

Just to assure that we have continued to hold a weekly draw and issue prizes during the lockdown period, however, we have not published names of winners on social media because data protection laws do not allow us to do this. But please be assured that the weekly draws do continue to be made, prizes awarded, and our winners are informed by telephone.

Once again our grateful thanks to all who are able to take part and participate in the 300 Club.



Volunteers

As we now prepare to open the church safely for Mass we require volunteers to clean the church and to act as pass keepers.

Volunteers should be over 18 and have no underlying health conditions making them vulnerable to covid-19.

Volunteers will be trained and given gloves, aprons and facemasks, and will be asked to complete a safeguarding form.

If you are able to volunteer please contact Fr. Doyle or the parish team at St Mary's 01555 662234/
stmarylanark@rcdom.org.uk

Thank you.

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.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