



Drawing by John R Hume,
courtesy of Scotland's Churches Trust

St Mary Magdalene's Church

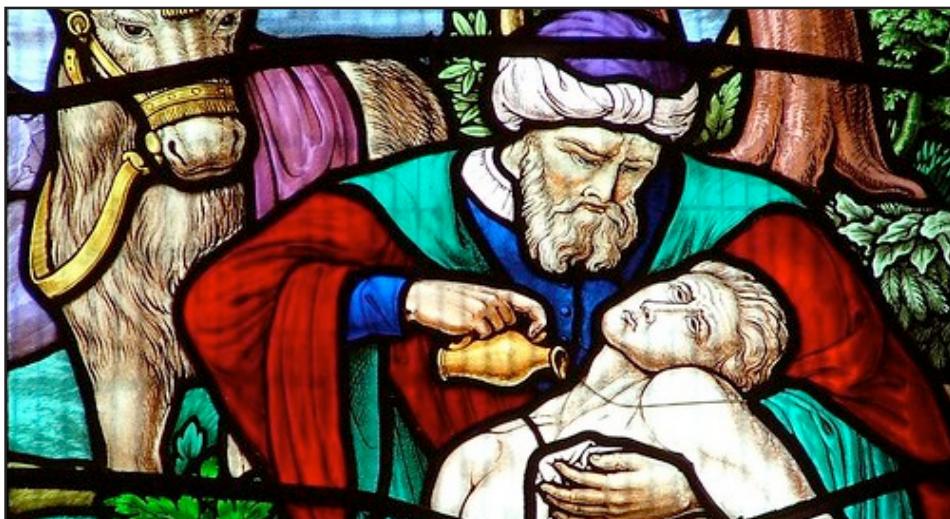
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Monsignor Charles Hendry - Parish Priest
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15th Sunday of Ordinary Time (C)

14th July 2019



As Jesus continues his journey to Jerusalem, he is confronted by a scholar of the law who wants to test him. In the Gospels of Mark and Matthew, Jesus is asked about the greatest commandment. Here, in Luke's Gospel, the lawyer asks what we must do to inherit eternal life. In the other two Gospels, Jesus answers the question by quoting Deuteronomy 6:5, on loving God with all your heart, and Leviticus 19:18, on loving your neighbour. Here Jesus asks the expert to answer this ques-

tion, "What is written in the law?" The man is caught and responds with Deuteronomy 6:5. This verse is one of the most important prayers in Judaism, and it was said twice a day in Jesus' time. Love of God and love of neighbour are what is required for eternal life. Jesus' response is simple, "Do this and you will live."

Having been shown up by Jesus, the lawyer tries another question: Who is my neighbor whom I must love like myself? In the society of Jesus' time, with its distinctions between Jews and Gentiles, men and women, clean and unclean, this was a trick question. Jesus responds with one of the most beautiful of all the parables, the Good Samaritan. It is found only in Luke's Gospel.

The road from Jerusalem to Jericho descends 3,300 feet in just 17 miles. Its narrow passes and rocky terrain made it an easy place for bandits to wait for travelers. The traveler in this parable is identified only as "a certain man." Luke uses this phrase in many of his parables so that the audience, Jew or Gentile, could identify with the man. After the attack, the man is left for dead, naked

and bleeding on the side of the road. A priest comes along, but rather than helping, as one might expect, he moves to the other side of the road. Another religious person comes along, a Levite who assists in the Temple. His reaction is the same as the priest's. Both of them choose to not even find out if the man is alive. A third person comes along. The listeners would probably expect him to be an Israelite. This would make the parable a criticism of the religious leadership. Instead he is a Samaritan, an Israelite's most hated neighbour. Samaritans were descendants of Jews from the northern part of the country, who had intermarried with Gentiles and did not worship in Jerusalem. The Samaritan not only goes over to the injured man but cleans his wounds, puts him on his own animal, takes him to an inn to recover, and promises to pay all his expenses. The hated enemy is the compassionate neighbour in this parable.

Jesus has demolished all boundary expectations. It is not social definitions such as class, religion, gender, or ethnicity that determines who is our neighbour. A neighbour is a person who acts with compassion toward another. The point becomes not who deserves to be loved as I love myself, but that I become a person who treats everyone with compassion.

When Jesus asks the lawyer who was the neighbor in the story, the lawyer can't bring himself to say it was the Samaritan. All he says is that it was "the one who treated him with mercy." Jesus' response was similar to that of the first discussion: "Go and do likewise." The lawyer, and we, know what is right. The key is to do it.

For today's Mass

Responsorial Psalm

Seek the Lord,
you who are poor,
and your hearts will revive.

Gospel Acclamation

The sheep
that belong to me
listen to my voice,
says the Lord,
I know them
and they follow me.

AROUND PERTH

Mass in
St Mary Magdalene's, Craigie
10am - Sunday
8am - Weekdays
(except Wednesday and Saturday)
7am - Wednesday; 10am - Saturday

Sunday Mass in
Our Lady of Lourdes, Letham

5.30pm (vigil); 11am

Sunday Mass in
St Mary's, Kinnoull
10am

Sunday Mass in St John's
4pm (anticipated Mass); 9am; 11am,
5pm (Polish) & 6.30pm

PRAYERS

Please pray for the repose of the soul of Antony Pollock and the souls of all the faithful departed.

**Eternal rest grant unto their souls, O Lord.
May they rest in peace.
Amen**

Justice and Peace

Never hesitate to hold out your hand; never hesitate to accept the outstretched hand of another.

Pope Saint John XXIII

FEASTDAYS THIS WEEK

Monday 15th July

St Bonaventure
8am Mass

Tuesday 16th July

Our Lady of Mount Carmel
8am Mass

Saturday 20th July

St Apollinaris
10am Mass

Collection

Last Sunday's collection amounted to £516.25 - thank you for your generosity.

Special collection

Last Sunday's Special Collection for Peter's Pence amounted to £140.40 - once again thank you for your generosity.

Our Lady of Mount Carmel

The Feast of Our Lady of Mount Carmel, celebrated on July 16, was first instituted in the late 14th century in commemoration of the approval of the rule of the Carmelite Order a hundred years earlier. According to legend, a religious community was established even before the time of Christ on Mount Carmel. This is the mountain overlooking the Mediterranean Sea on which the prophet Elijah successfully challenged the priests of Baal and won the people to the true God. The feast of Our Lady of Mount Carmel entered the Calendar of the universal Church in the early 18th century.

Although there is no historical evidence for the pre-Christian Carmelite community, references in the 12th century record a community of monks on the holy mountain. Despite continual difficulties, the community built a monastery and church dedicated to the Virgin Mary on Mount Carmel in 1263. Saint Louis, King of France, had visited Mount Carmel in 1254, and brought back six French hermits for whom he built a convent near Paris.

Mount Carmel was taken by the Muslims in 1291, and the brothers were killed and the convent burned. The spread of the Carmelites in Europe is largely attributable to the work of Saint Simon Stock (1247-1265). The Carmelite Order was formally approved in 1274 at the Council of Lyon.

The brown Scapular of Our Lady of Mount Carmel, according to the Carmelite tradition, was presented by Our Lady to St. Simon Stock, the then Father General on July 16, 1251. Our Lady gave St. Simon a scapular for the Carmelites with the following promise, saying : "Receive, My beloved son, this habit of thy order: this shall be to thee and to all Carmelites a privilege, that whosoever dies clothed in this shall never suffer eternal fire It shall be a sign of salvation, a protection in danger, and a pledge of peace."

Another important aspect of wearing the Scapular is the Sabbatine Privilege. This concerns a promise made by Our Lady to Pope John XXII. In a papal letter he issued, he recounted a vision that he had had. He stated that the Blessed Virgin had said to him in this vision, concerning those who

wear the Brown Scapular: "I, the Mother of Grace, shall descend on the Saturday after their death and whomsoever I shall find in Purgatory, I shall free, so that I may lead them to the holy mountain of life everlasting."

Many popes and saints have strongly recommended wearing the Brown Scapular to the Catholic Faithful. Pope Pius XII said: "The Scapular is a practice of piety which by its very simplicity is suited to everyone, and has spread widely among the faithful of Christ to their spiritual profit." In our own times, Pope Paul VI said: "Let the faithful hold in high esteem the practices and devotions to the Blessed Virgin ... the Rosary and the Scapular of Carmel" and in another place referred to the Scapular as: "so highly recommended by our illustrious predecessors."

According to Church tradition, there are three conditions necessary to participate in this Privilege and share in the other spiritual benefits of the Scapular: wear the Brown Scapular, observe chastity according to your state in life, and pray the Rosary. In addition to the Sabbatine Privilege, enrollment in the Brown Scapular also makes a person part of the Carmelite family throughout the world. They therefore share in all of the prayers and good works of the Carmelite Orders.

In order to receive the spiritual blessings associated with the Scapular, it is necessary to be formally enrolled in the Brown Scapular. The enrollment is made only once by a priest or authorized person. The Scapular can be replaced afterwards by a medal, which has on one side the image of the Sacred Heart of Jesus and on the other, the image of Mary.

There a short form for giving the scapular: "Receive this Scapular, a sign of your special relationship with Mary, the Mother of Jesus, whom you pledge to imitate. May it be a reminder to you of your dignity as a Christian in serving others and imitating Mary. Wear it as a sign of her protection and of belonging to the family of Carmel, voluntarily doing the will of God and devoting yourself to building a world true to his plan of community, justice and peace."

ARE YOU GOING TO BE IN HOSPITAL? DO YOU KNOW OF SOMEONE WHO IS IN HOSPITAL?

Name _____ Hospital _____ Ward _____

Please complete/ tear off and hand it to Mgr Hendry after Mass