



**ST ATHANASIUS' CARLUKE**  
**33rd SUNDAY IN ORDINARY**  
**TIME**

**13th-14th November 2021**

*A Parish of the Diocese  
of Motherwell.  
The Bishop;  
Rt. Rev. Joseph A. Toal  
[www.rcdom.org.uk](http://www.rcdom.org.uk)  
Scottish Charity No  
SC011041*

**FIRST READING**

**Daniel 12:1-3**

*At that time your people shall escape.*

**A reading from the Book of the Prophet Daniel**

In those days, I Daniel,  
heard this word of the Lord:  
“At that time there shall arise  
Michael, the great prince,  
guardian of your people;  
it shall be a time unsurpassed in distress  
since nations began until that time.  
At that time your people shall escape,  
everyone who is found written in the book.

Many of those who sleep in the dust of the earth shall awake;  
some shall live forever,  
others shall be an everlasting horror and disgrace.

But the wise shall shine brightly  
like the splendour of the firmament,  
and those who lead the many to justice  
shall be like the stars forever.”

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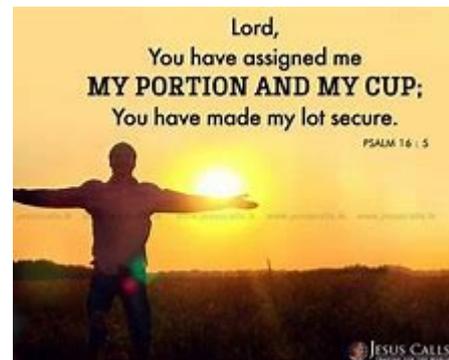
**RESPONSORIAL PSALM**

**Psalm 16:5, 8, 9-10, 11**

**R. You are my inheritance, O Lord!**

O LORD, my allotted portion and my cup,  
you it is who hold fast my lot.  
I set the LORD ever before me;  
with him at my right hand I shall not be disturbed.

**R. You are my inheritance, O Lord!**



Therefore my heart is glad and my soul rejoices,  
my body, too, abides in confidence;  
because you will not abandon my soul to the netherworld,  
nor will you suffer your faithful one to undergo corruption.

**R. You are my inheritance, O Lord!**

You will show me the path to life,  
fullness of joys in your presence,  
the delights at your right hand forever.

**R. You are my inheritance, O Lord!**

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## SECOND READING

Hebrews 10:11-14, 18

*By one offering he has made perfect forever those who are being consecrated.*

### A reading from the Letter to the Hebrews

**B**rothers and sisters:

Every priest stands daily at his ministry,  
offering frequently those same sacrifices  
that can never take away sins.

But this one offered one sacrifice for sins,  
and took his seat forever at the right hand of God;  
now he waits until his enemies are made his footstool.

For by one offering  
he has made perfect forever those who are being consecrated.

Where there is forgiveness of these,  
there is no longer offering for sin.



## ACCLAMATION BEFORE THE GOSPEL

Luke 21:36

**R. Alleluia, alleluia.**

Be vigilant at all times  
and pray that you have the strength to stand before the Son of Man.

**R. Alleluia, alleluia.**

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## GOSPEL

Mark 13:24-32

*He will gather his elect from the four winds.*

### **A reading from the holy Gospel according to Mark**

**J**esus said to his disciples:

“In those days after that tribulation  
the sun will be darkened,  
and the moon will not give its light,  
and the stars will be falling from the sky,  
and the powers in the heavens will be shaken.

“And then they will see ‘the Son of Man coming in the clouds’  
with great power and glory,  
and then he will send out the angels  
and gather his elect from the four winds,  
from the end of the earth to the end of the sky.

“Learn a lesson from the fig tree.  
When its branch becomes tender and sprouts leaves,  
you know that summer is near.  
In the same way, when you see these things happening,  
know that he is near, at the gates.  
Amen, I say to you,  
this generation will not pass away  
until all these things have taken place.  
Heaven and earth will pass away,  
but my words will not pass away.

“But of that day or hour, no one knows,  
neither the angels in heaven, nor the Son, but only the Father.”



## THIS WEEK'S GOSPEL

Each one of us, at some time, comes to this experience of darkness, an annihilation, the end of our lives, as we had experienced them up to a particular crisis. Our world falls apart in those days and there is no safe place to stand; a time of distress when the sun is darkened, the moon loses its brightness, the stars come falling from heaven, and the great powers of heaven are shaken.

Some crisis in our lives comes along, we lose someone we love, someone we depend on, someone dear to us. Perhaps a spouse proves unfaithful, rejects our love or we lose our income, our reputation, our business, and perhaps even all that we hold dear.

Somehow, it is in these darkest moments of staring into the abyss that we discover inner resources we didn't know we had, when friends and family, and sometimes even strangers rally around us. A time when we perceived only the deepest grey winter, but through the eyes of others we came to see that the twigs of the fig tree have become supple, that there was a possibility of a new summer, a new era and hope coming into being, empathy and compassion are born within us.

It is out of these darkest and loneliest moments, in the midst of all the turmoil, that we receive a great grace, that we understand perhaps for the first time the great gift of faith. Out of the annihilation of what we held to be our very life's purpose, letting go of our every aspiration, out of that experience of being solitary, that we begin to truly know what it is to Love and to Be Loved.

Sharing in the anguish of the cross, a time when we also cry out in the great silence, my God, my God, why have you forsaken me, to experience the awe and redeeming power of the Holy One standing with us, speaking to us by name, knowing us as beloved.

It is out of this experience of Love, that all fear is conquered and all illusions of control and the need to dominate disappear. It is out of this experience of Love, that hope is born out of knowing with unshakeable confidence that heaven and earth will certainly pass away, but the Love of God for us will not pass away.

Without this experience of Love, this experience of God, we may have all types of longings and hopes, but ultimately we are without hope. Without this experience of Love, this experience of God, I may climb all the many ladders of desire and success only to find that ultimately I have been climbing up the wrong wall. This is the real place of paradise lost when all our fabrications dissolve and the final flicker of hope dies.

The proclamation of the Kingdom of God when all sins are forgiven ([Hebrews 10:18](#)) and the final apocalyptic vision which is rightly called the mother of all Christian theology, restores our hope, calling us back from panic, denial, or lethargy.

# A POEM FOR NOVEMBER by Malcolm Guite

## November's Song

November sings its song with tongues of fire,  
From the first flame of candles for the dead,  
To the last embers of an old desire,  
Shifting to ashen grey from glowing red.

From the first flame of candles for the dead,  
A mass for All Souls held against the dark,  
Shifting to ashen grey from glowing red,  
Till dust and ashes smother every spark.

A mass for All Souls held against the dark,  
Kindles an old flame till it's bonfire night,  
Till dust and ashes smother every spark,  
And faces, strangely changed in firelight,

Kindle old flames, until it's bonfire night.  
Then comes the shadow of Remembrance Day,  
For faces strangely changed in firelight  
Are ashes now, or lowered in the clay.

Out of the shadow of Remembrance Day,  
Out of the embers of an old desire,  
Out of these ashes and this silent clay,  
November sings its song with tongues of fire.



## Prayer for the Dead By Saint Ignatius of Antioch

Receive in tranquillity and peace, O Lord, the souls of your servants who have departed this present life to come to you. Grant them rest and place them in the habitations of light, the abodes of blessed spirits. Give them the life that will not age, good things that will not pass away, delights that have no end, through Jesus Christ our Lord. Amen.



## **Purgatory: Therapy of Divine Love**

November is the month when we remember those who have died and we pray for the souls in purgatory. Purgatory is not specifically mentioned in the bible but the doctrine of purgatory is a beautiful development which holds in unity two ideas that might appear to be contradictory.

The doctrine of God's holiness reminds us of God's majesty, unique otherness, glory and light, far beyond anything we might imagine, much less deserve. The other doctrine is of God's loving mercy. The all-holy God whom we could never deserve is also the God of mercy who gives us a process of purification, namely purgatory. Saint Paul tells us that eye has not seen, ear has not heard, it is even beyond our imagination all that God has prepared for those who love Him. Purgatory is the bridge across the deep chasm between our unworthiness and the dazzling light of the beatific vision.

### **Punishment or Purification?**

Many of us grew up with a Catechism which told us that purgatory was a state or place of punishment where some souls suffer for a time before they go to heaven. The current Catechism of the Catholic Church, published in 1994, under the watchful eye of Cardinal Joseph Ratzinger, the future Pope Benedict XVI, paints a very different picture. "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven" (Catechism 1030). The old Catechism spoke of punishment and suffering. The new Catechism speaks of assured salvation and a process of purification.

### **A gradual therapy of purification**

Sometimes an unexpected happening, a moment of grace, can be a sudden eye-opener resulting in a conversion of life. But this sudden experience will need further development. Purgatory, meaning purification in God's merciful love, is a gradual process. Step by step, as one is increasingly overwhelmed by the experience of God's love, the cataracts of selfishness, lust, anger, injustice etc. are cleansed from one's vision. The journey to God is completed when the eyes of the soul are completely cleansed. This is the beatific vision. "Blessed are the pure in heart for they shall see God." A person is then like a mirror, returning a perfect reflection of God. As we have heard from Saint John, "we shall be like him because we shall see him as he really is".



## Is there suffering?

Is there suffering in purgatory? Yes, but not physical pain or burning in fire. Purgatory is God's therapy of mercy. Psychotherapy or physiotherapy can cause a stab of pain when an injured part is touched, but this is a step towards healing. "The truth shall set you free." The therapy of God's love which we call purgatory confronts one with the painful truth of how one falls short of perfection. It is the pain you feel when you recognise how much you have hurt others, or when you have allowed selfishness govern your life, or when you realise how much God loves you and how poorly you have loved in return. That's the pain of love which is beautiful because it only comes in experiencing an overwhelming divine love.

## Are the souls happy?

Next question, are the souls in purgatory happy? Yes, intensely happy. As the Catechism says, they are assured of their salvation. They are coming ever closer to the vision of God's glory. Not for one moment would they come back to this lesser level of life and love. Would the butterfly return to its former existence as a slimy grub?

The oldest document in the New Testament is Saint Paul's First Letter to the Thessalonians. There we read the belief of Christians from the earliest times. "We want you to be quite certain about those who have died, to make sure that you do not grieve about them, like the people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Christ: God will bring them with him" (1 Thessalonians 4:13).





The grace of God means something like:  
Here is your life. You might never have been,  
but you are because the party wouldn't have been  
complete without you.

~ Frederick Buechner

**“FOR A SYNODAL CHURCH:  
COMMUNION, PARTICIPATION AND MISSION”**

**XVI ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS**

“Synodality refers to the very essence of the Church, her constitutive reality, and is thus oriented towards evangelization. It is an ecclesial way of being and a prophetic example for today's world. “For just as the body is one and has many members, and all the members of the body, though many are one body, so it is with Christ.” (1 Cor 12:12) ... Since this is a unity in plurality in the power of the Spirit, the Church is called to open new paths whilst embarking on that same journey.”

The Holy See has issued the time-line for the Synod. The diocesan part is as follows:

**1. OPENING OF THE SYNOD: October 2021**

This synodal journey will commence both in the Vatican and in the local churches.

1.1. Official Opening with the Holy Father in the Vatican: 9-10 October 2021.

- a. Opening session and time for reflection
- b. Liturgical prayers and celebration of the Eucharist

1.2. Official Opening in each local church: Sunday 17 October 2021.

The local diocesan bishop will celebrate the same programme:

- a. Opening session and time for reflection
- b. Liturgical prayers and celebration of the Eucharist



## 2. PHASE IN THE LOCAL CHURCHES AND OTHER ECCLESIAL REALITIES: October 2021-April 2022

The objective of this phase is to consult the People of God (cf. *Episcopalis Communio*, 5,2) so that the synodal process is carried out through listening to all of the baptised, who are the subject of the *sensus fidei* – infallible – in *credendo*.

The following program will facilitate the consultation and participation of all.

### GENERAL SECRETARIAT FOR THE SYNOD OF BISHOPS:

2.1. The General Secretariat for the Synod of Bishops will send a Preparatory Document, accompanied by a Questionnaire and a Vademecum with proposals for consultation in each local church.

2.2. The Dicasteries of the Roman Curia, the Union of Superiors General - International Union Superiors General (USG - UISG) and other Unions and Federations of Consecrated life, international lay movements, and University - Faculties of Theology will also receive this Questionnaire and Vademecum.

### LOCAL CHURCHES AND EPISCOPAL CONFERENCES OR CORRESPONDING BODIES:

2.3. Each bishop will appoint a diocesan contact person (team) for the synodal consultation; they shall be a point of reference and link with the Episcopal Conference. They will accompany all the stages of the consultation process in the local church. (Before October 2021)

2.4. Each Episcopal Conference (or corresponding body) will also appoint a contact person responsible for liaising with both diocesan officials and with the General Secretariat for the Synod of Bishops. (Before October 2021)

### LOCAL CHURCHES:

2.5. Consultation in the local churches will include those groups of participation as envisioned in *Episcopalis Communio*, without excluding other modalities deemed appropriate for the consultation to be real and effective (cf. *Episcopalis Communio*, 6).

2.6. Consultation with the People of God in each local church will conclude with a **pre-synodal meeting**, which will be the culmination of diocesan discernment.

2.7. At the conclusion of the diocesan phase, each local church will submit their contributions to their Episcopal Conference on a date determined by the Episcopal Conference Itself. The Eastern Churches will submit their contributions to their corresponding bodies.

FOR THE DOCUMENTS PUBLISHED BY THE Holy See, go to [Synod 2021-2023](#)

## THE SYNODAL PROCESS IN OUR PARISH

Pope Francis will open the Synod with the celebration of Mass on Sunday 10<sup>th</sup> October in Rome.

Bishop Toal will then do the same in our own diocese the following week, Sunday 17<sup>th</sup> October at 3pm in Motherwell Cathedral. He asks that every parish be represented at the Mass. Please let Fr Magill know if you will attend.

The Consultation Period takes place between October this year and April next. We will begin our parish meetings in November and they will be very similar to the Parish Retreat we had two years ago.

The Holy Father asks that we make our consultation as broad as possible, reaching out to the unchurched, the disaffected, and those at the margins of society and Church. Together we will find ways of doing this.

The synodal process is one of prayer, listening, and discernment of what the Holy Spirit is saying to us. Our meetings will foster our personal spiritual growth and nourish our shared parish life.

The fundamental question placed before us is:

**How does this “journeying together,” which takes place today on different levels (from the local level to the universal one), allow the Church to proclaim the Gospel in accordance with the mission entrusted to Her; and what steps does the Spirit invite us to take in order to grow as a synodal Church?**

May God’s Holy Spirit enlighten our hearts and minds as we come together to respond to this challenge.





Every session of the Second Vatican Council began with the prayer *Adsumus Sancte Spiritus*, the first word of the original Latin, meaning, “We stand before You, Holy Spirit,” which has been historically used at Councils, Synods and other Church gatherings for hundreds of years, and is attributed to Saint Isidore of Seville (c. 560 - 4 April 636). As we embrace this Synodal Process, this prayer invites the Holy Spirit to be at work in us so that we may be a community and a people of grace. For the Synodal journey from 2021 to 2023, we propose the following simplified version, so that any group or liturgical assembly can pray it more easily.

**We stand before You, Holy Spirit,  
as we gather together in Your name.**

**With You alone to guide us,  
make Yourself at home in our hearts;  
Teach us the way we must go  
and how we are to pursue it.**

**We are weak and sinful;  
do not let us promote disorder.  
Do not let ignorance lead us down the wrong path  
nor partiality influence our actions.**

**Let us find in You our unity  
so that we may journey together to eternal life  
and not stray from the way of truth  
and what is right.**

**All this we ask of You,  
who are at work in every place and time,  
in the communion of the Father and the Son,  
forever and ever.  
Amen.**

# THE DAILY EXAMEN

A great way to pray is to look for God's presence in your life. More than 400 years ago St. Ignatius Loyola encouraged prayer-filled mindfulness by proposing what has been called the Daily Examen. The Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and to discern his direction for us. Try this version of St. Ignatius's prayer.

- 1. Become aware of God's presence.** Look back on the events of the day in the company of the Holy Spirit. The day may seem confusing to you—a blur, a jumble, a muddle. Ask God to bring clarity and understanding.
- 2. Review the day with gratitude.** Gratitude is the foundation of our relationship with God. Walk through your day in the presence of God and note its joys and delights. Focus on the day's gifts. Look at the work you did, the people you interacted with. What did you receive from these people? What did you give them? Pay attention to small things—the food you ate, the sights you saw, and other seemingly small pleasures. God is in the details.
- 3. Pay attention to your emotions.** One of St. Ignatius's great insights was that we detect the presence of the Spirit of God in the movements of our emotions. Reflect on the feelings you experienced during the day. Boredom? Elation? Resentment? Compassion? Anger? Confidence? What is God saying through these feelings?

God will most likely show you some ways that you fell short. Make note of these sins and faults. But look deeply for other implications. Does a feeling of frustration perhaps mean that God wants you consider a new direction in some area of your work? Are you concerned about a friend? Perhaps you should reach out to her in some way.

- 4. Choose one feature of the day and pray from it.** Ask the Holy Spirit to direct you to something during the day that God thinks is particularly important. It may involve a feeling—positive or negative. It may be a significant encounter with another person or a vivid moment of pleasure or peace. Or it may be something that seems rather insignificant. Look at it. Pray about it. Allow the prayer to arise spontaneously from your heart—whether intercession, praise, repentance, or gratitude.

- 5. Look toward tomorrow.** Ask God to give you light for tomorrow's challenges. Pay attention to the feelings that surface as you survey what's coming up. Are you doubtful? Cheerful? Apprehensive? Full of delighted anticipation? Allow these feelings to turn into prayer. Seek God's guidance. Ask him for help and understanding. Pray for hope.

St. Ignatius encouraged people to talk to Jesus like a friend. End the Daily Examen with a conversation with Jesus. Ask forgiveness for your sins. Ask for his protection and help. Ask for his wisdom about the questions you have and the problems you face. Do all this in the spirit of gratitude. Your life is a gift, and it is adorned with gifts from God. End the Daily Examen with the Our Father.

## **UPDATED GUIDELINES FOR THE CELEBRATION OF MASS**

Many of the restrictions we have grown used to in the past year and more have now been lifted.

However, we are still required to sanitise our hands on entering and leaving the church, wear face-coverings and practise respiratory hygiene and cough etiquette.

If you attend the same daily, Vigil or Sunday Mass each week, there is no need to book or sign in. If you come to a Mass which you don't usually attend, you are asked to leave your name. There will be a sheet at the entrance for this purpose.

The distribution of Holy Communion will revert to its previous place in the Mass. Please wait until the usher invites you to come forward. You are still asked to receive the Sacrament in the hand. At present, the Sign of Peace is still prohibited

The Collection during Mass and the Procession of the Gifts are now re-instated.

The use of hymn books and Bulletin sheets is permitted.

The longer version of the Bulletin will still be published on-line.

**May I thank all of you for your support and dedication during these months of lock-down. In particular, thanks to our ushers and sanitizers. And thanks to all those who quietly helped their neighbours and took steps to make that need known or found them support.**

Remember there are many resources to foster your prayer and spiritual life. Please continue to check our parish website and Facebook page for new materials. Each week I post a video with a little reflection on the Sunday Gospel. Also check out our Links page on the website and you will be directed to other useful sites. Remember our twitter account too—[@saintaths](#). Some beautiful prayers and reflections can be accessed there.

Our diocesan website also has online prayer resources—go to <https://www.rcdom.org.uk>

There is also a closed Facebook group you might wish to join—Contemplative Theology. All you have to do is ask to join. There are also Twitter accounts you may find helpful: [@LectioMotherwel](#), [@rcmotherwell](#) and [@motherwellRE](#) Recently a new Facebook page has been opened: Motherwell Diocese Adult Formation. You'll find material there aimed at deepening our understanding of the faith.

The Liturgy of the Hours, the prayers and readings of the Mass and much more can be found at [www.ibreviary.com](http://www.ibreviary.com)

Beautiful reflections for all seasons and times can be found at [www.thesacredbraid.com](http://www.thesacredbraid.com)

Another good resource is <http://www.catholicireland.net> Reflections on the readings of the Mass, suggestions for children's faith formation and lots more.



## LIVE STREAMING

WE USE LIVE STREAMING TO ENABLE:

1. HOUSEBOUND PARISHIONERS TO ENGAGE WITH MASS FROM HOME RELATIVES/FRIENDS WHO CANNOT ATTEND A BAPTISM / WEDDING / FUNERAL TO VIEW IT
2. EVANGELISATION: ENABLING THOSE WHO CANNOT OR DO NOT ATTEND CHURCH TO ENGAGE WITH ACTS OF WORSHIP.

THESE REASONS ARE NECESSARY IN THE LEGITIMATE INTERESTS OF THE CHURCH. THE IMAGES ARE MADE AVAILABLE LIVE ONLINE AND CAN BE ACCESSED BY ANYONE. LIVE STREAMING IS CARRIED OUT CONTINUOUSLY FROM OUR CHURCH. YOU MAY LOG ON AT ANY TIME TO PAY A VIRTUAL VISIT.

THE CAMERA FOCUSES ONLY ON THE SANCTUARY AREA AND THE AREA IMMEDIATELY IN FRONT OF IT. IF YOU DO NOT WISH TO HAVE YOUR IMAGE LIVE STREAMED PLEASE BEAR THIS IN MIND.

About Us This Parish is part of the Roman Catholic Diocese of MOTHERWELL, registered charity number SC011041. If you have questions about this notice, please contact [frmagill@rcdom.org.uk](mailto:frmagill@rcdom.org.uk)

