



**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 7:13-14

*His dominion is an everlasting dominion.*

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

**A**s the visions during the night continued, I saw  
one like a Son of man coming,  
on the clouds of heaven;  
when he reached the Ancient One  
and was presented before him,  
the one like a Son of man received dominion, glory, and kingship;  
all peoples, nations, and languages serve him.  
His dominion is an everlasting dominion  
that shall not be taken away,  
his kingship shall not be destroyed.

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**RESPONSORIAL PSALM**

Psalm 93:1, 1-2, 5

**R. The LORD is king; he is robed in majesty.**

The LORD is king, in splendor robed;  
robed is the LORD and girt about with strength.

**R. The LORD is king; he is robed in majesty.**

And he has made the world firm,  
not to be moved.  
Your throne stands firm from of old;  
from everlasting you are, O LORD.

**R. The LORD is king; he is robed in majesty.**

Your decrees are worthy of trust indeed;  
holiness befits your house,  
O LORD, for length of days.

**R. The LORD is king; he is robed in majesty**



## SECOND READING

Revelation 1:5-8

*The ruler of the kings of the earth has made us into a kingdom, priests for his God and Father.*

### A reading from the Book of Revelation

Jesus Christ is the faithful witness,  
the firstborn of the dead and ruler of the kings of the earth.  
To him who loves us and has freed us from our sins by his blood,  
who has made us into a kingdom, priests for his God and Father,  
to him be glory and power forever and ever. Amen.

Behold, he is coming amid the clouds,  
and every eye will see him,  
even those who pierced him.  
All the peoples of the earth will lament him.  
Yes. Amen.

“I am the Alpha and the Omega,” says the Lord God,  
“the one who is and who was and who is to come, the almighty.”

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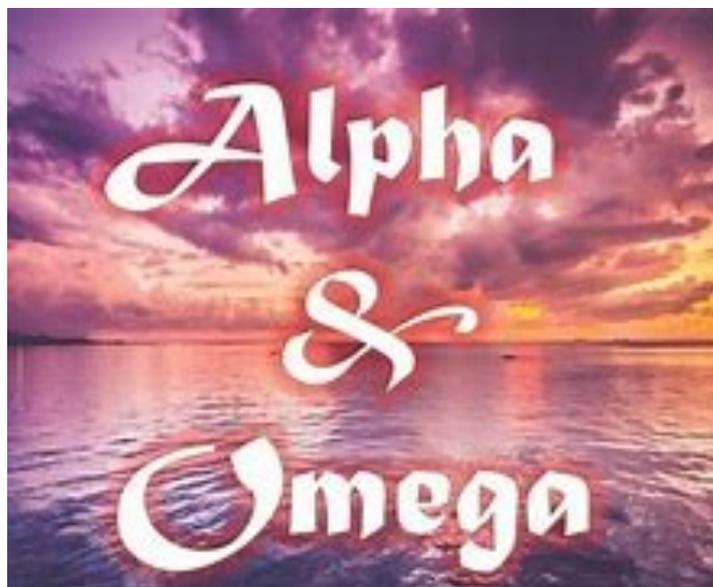
## ACCLAMATION BEFORE THE GOSPEL

Mark 11:9, 10

**R. Alleluia, alleluia.**

Blessed is he who comes in the name of the Lord!  
Blessed is the kingdom of our father David that is to come!

**R. Alleluia, alleluia.**



## GOSPEL

John 18:33b-37

*You say I am a king.*

### A reading from the holy Gospel according to John

**P**ilate said to Jesus,

“Are you the King of the Jews?”

Jesus answered, “Do you say this on your own  
or have others told you about me?”

Pilate answered, “I am not a Jew, am I?

Your own nation and the chief priests handed you over to me.  
What have you done?”

Jesus answered, “My kingdom does not belong to this world.

If my kingdom did belong to this world,

my attendants would be fighting

to keep me from being handed over to the Jews.

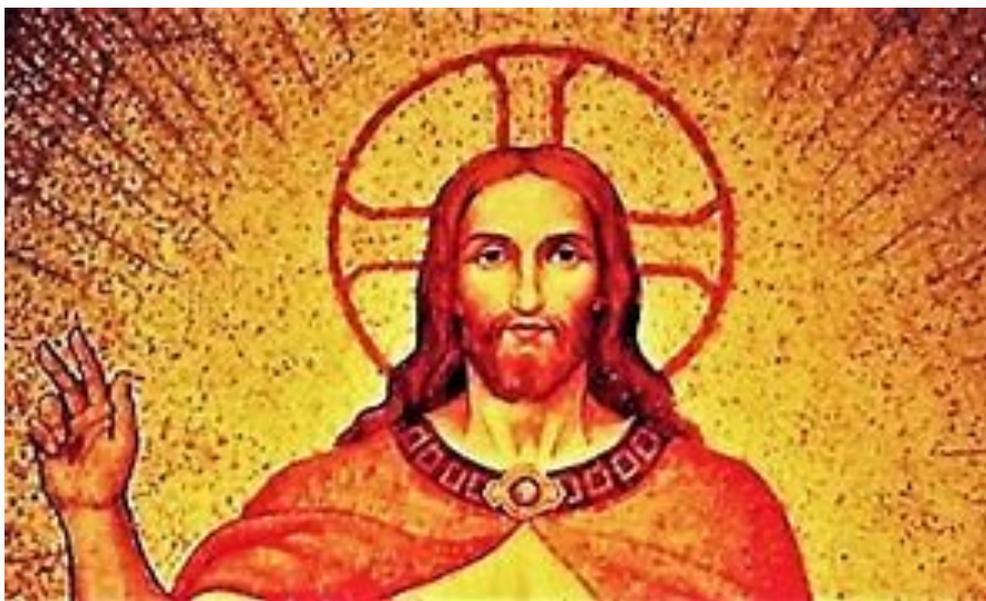
But as it is, my kingdom is not here.”

So Pilate said to him, “Then you are a king?”

Jesus answered, “You say I am a king.

For this I was born and for this I came into the world,  
to testify to the truth.

Everyone who belongs to the truth listens to my voice.”



## What is the Kingdom of God

*'The Kingdom of God is a **space**. It exists in every home where parents and children love each other. It exists in every region and country that cares for its weak and vulnerable. It exists in every parish that reaches out to the needy. The Kingdom of God is a **time**. It happens whenever someone feeds a hungry person, or shelters a homeless person, or shows care to a neglected person. It happens whenever we overturn an unjust law, or correct an injustice, or avert a war. It happens whenever people join in the struggle to overcome poverty, to erase ignorance, to pass on the Faith. The Kingdom of God is in the **past** (in the life and work of Jesus of Nazareth); it is in the **present** (in the work of the Church and in the efforts of many others to create a world of goodness and justice); it is in the **future** (reaching its completion in the age to come). The Kingdom of God is a **condition**. Its symptoms are love, justice, and peace...'* Gerald Darring

## THIS WEEK'S READINGS

The Feast of Our Lord Jesus Christ, King of the Universe, brings the Church's year to a close, and calls us to celebrate again Jesus's victory over suffering and death. As servants, we offer all that we are, and invite him to reign within our hearts, so that we can play our part in bringing God's truth, love, justice and peace to the world.

Foretelling the coming of Jesus, the **First Reading** describes Daniel's vision of a 'son of man' coming on the clouds of heaven to be crowned King, with everlasting sovereignty, ruling over an empire that will never be destroyed. Such is his glory that people of all nations and languages become his servants.

The **Psalm** rejoices in the glory of the Lord – the *king with majesty enrobed*. Through the verses, we are told of the eternal nature of the Lord's power and the trust we can place in him.

Again in the **Second Reading**, Jesus is described as *coming on the clouds* and as *ruler of the kings of the earth*. The depth of his love for us has been shown by his sacrifice on the cross, and brings us ever closer to the God *who is, who was, and who is to come*.

In the **Gospel**, we witness the scene in which Pilate asks Jesus the question, 'Are you the King of the Jews?' In his reply, Jesus speaks of a kingdom in which those who seek the truth listen to his voice and follow his ways.

This week, we ask God for the grace to open our hearts and minds to the needs of those who do not yet know his voice. We pray that by the service of our lives we will draw others to his loving embrace. *Pathways to God*



## GOSPEL PICTURE MEDITATION



This sculpture is a part of a so-called 'Calvaire'; it dates from 1604 and it is to be found in Plougastel, Brittany, France.

Pilate is confronted with Jesus. Pilate, the representant of the Roman Empire, is seated and wears a hat that refers to his dignity. Jesus is standing upright and wears a crown of thorns. Certainly not a king according to the measures of our world. Both are more or less of the same height. King versus king.

Pilate is counting the arguments he is giving on his fingers: in medieval art this is a very common way to express that he is discussing. Jesus has his hands bound before him; they almost touch the left arm of Pilate. He doesn't seem to say anything. Very interesting is the effect of the pleat of the garment on his left arm: it looks as if there is a third hand. In spite of Pilate's gesture, it looks as if they don't speak at all. There is an atmosphere of silence between both of them. Mystery.

What is in the silence between these two men? I try to express it in words. Perhaps I could even write the text of a play or of a radio play...? *Fr Dries van den Akker SJ*

# 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".



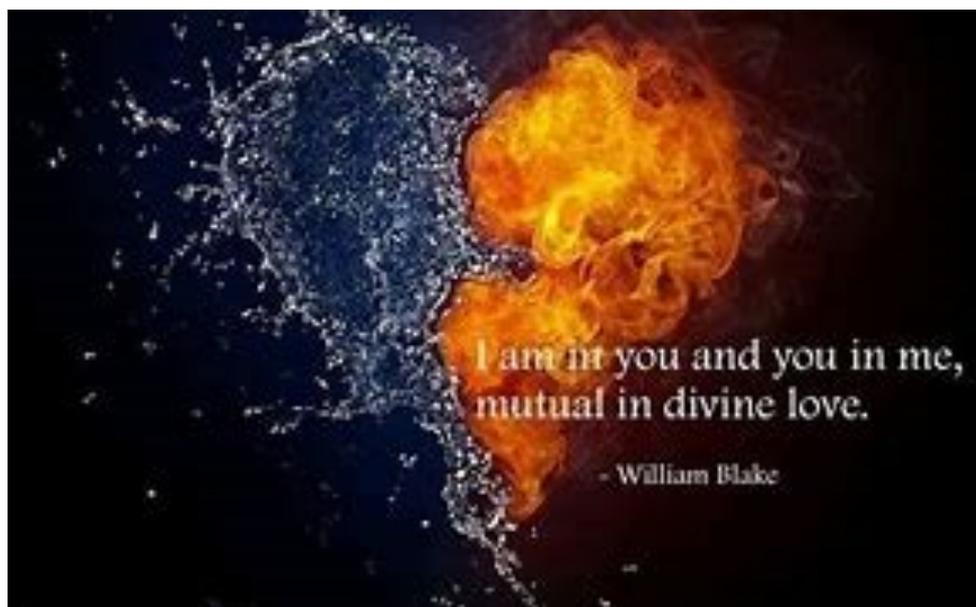
## Is there suffering?

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.**

The church is now fully open for private visits. The Sanctuary area is roped off and alarmed so it is not possible to light votive candles.

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)

