



ST ATHANASIUS' CARLUKE
3rd SUNDAY IN ADVENT
GAUDETE SUNDAY
YEAR C
11th-12th December 2021

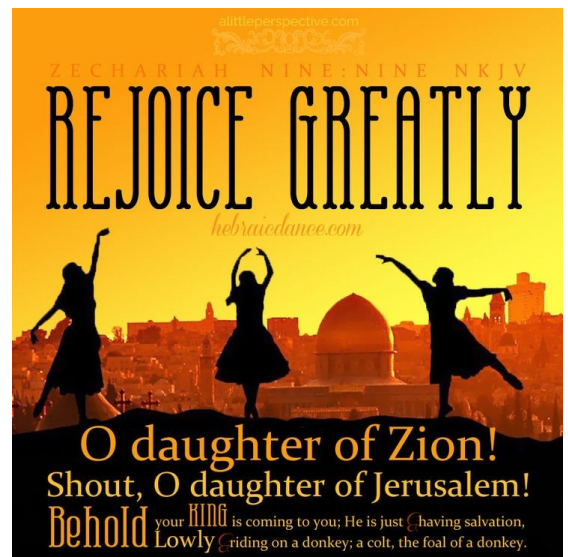
*A Parish of the Diocese
of Motherwell.
The Bishop;
Rt. Rev. Joseph A. Toal
www.rcdom.org.uk
Scottish Charity No
SC011041*

FIRST READING
Zephaniah 3:14-18a

The Lord will rejoice over you with gladness.

A reading from the Book of the Prophet Zephaniah

Shout for joy, O daughter Zion!
Sing joyfully, O Israel!
Be glad and exult with all your heart,
O daughter Jerusalem!
The LORD has removed the judgment against you
he has turned away your enemies;
the King of Israel, the LORD, is in your midst,
you have no further misfortune to fear.
On that day, it shall be said to Jerusalem:
Fear not, O Zion, be not discouraged!
The LORD, your God, is in your midst,
a mighty saviour;
he will rejoice over you with gladness,
and renew you in his love,
he will sing joyfully because of you,
as one sings at festivals.



RESPONSORIAL PSALM
Isaiah 12:2-3, 4, 5-6

℟. Cry out with joy and gladness: for among you is the great and Holy One of Israel.

God indeed is my saviour;
I am confident and unafraid.
My strength and my courage is the LORD,
and he has been my saviour.
With joy you will draw water
at the fountain of salvation.

℟. Cry out with joy and gladness: for among you is the great and Holy One of Israel.

Give thanks to the LORD, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.

℟. Cry out with joy and gladness: for among you is the great and Holy One of Israel.

Sing praise to the LORD for his glorious achievement;
let this be known throughout all the earth.
Shout with exultation, O city of Zion,
for great in your midst is the Holy One of Israel!

℟. Cry out with joy and gladness: for among you is the great and Holy One of Israel.

SECOND READING

Philippians 4:4-7

The Lord is near.

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters:
Rejoice in the Lord always.
I shall say it again: rejoice!
Your kindness should be known to all.
The Lord is near.
Have no anxiety at all,
but in everything, by prayer and petition, with thanksgiving,
make your requests known to God.
Then the peace of God that surpasses all understanding
will guard your hearts and minds in Christ Jesus.

ACCLAMATION BEFORE THE GOSPEL

Isaiah 61:1

℟. Alleluia, alleluia.

The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.

℟. Alleluia, alleluia.



GOSPEL

Luke 3:10-18

What should we do?

A reading from the holy Gospel according to Luke

The crowds asked John the Baptist,
“What should we do?”
He said to them in reply,
“Whoever has two cloaks
should share with the person who has none.
And whoever has food should do likewise.”
Even tax collectors came to be baptized and they said to him,
“Teacher, what should we do?”
He answered them,
“Stop collecting more than what is prescribed.”
Soldiers also asked him,
“And what is it that we should do?”
He told them,
“Do not practice extortion,
do not falsely accuse anyone,
and be satisfied with your wages.”

Now the people were filled with expectation,
and all were asking in their hearts
whether John might be the Christ.
John answered them all, saying,
“I am baptizing you with water,
but one mightier than I is coming.
I am not worthy to loosen the thongs of his sandals.
He will baptize you with the Holy Spirit and fire.
His winnowing fan is in his hand to clear his threshing floor
and to gather the wheat into his barn,
but the chaff he will burn with unquenchable fire.”
Exhorting them in many other ways,
he preached good news to the people.



REFLECTION ON THIS WEEK'S READINGS

This Third Sunday of Advent is often called 'Gaudete Sunday' from the first word of the Entrance Antiphon in Latin: 'Gaudete!' – that is, 'Rejoice!'

It is as though, like small children, we can barely wait to celebrate the wonder and joy of Christmas, the coming of Christ Jesus into our world. Indeed, we rejoice now because he is already here in the midst of us. We see that God exults in us, his people, renewing us by his love (**First Reading**).

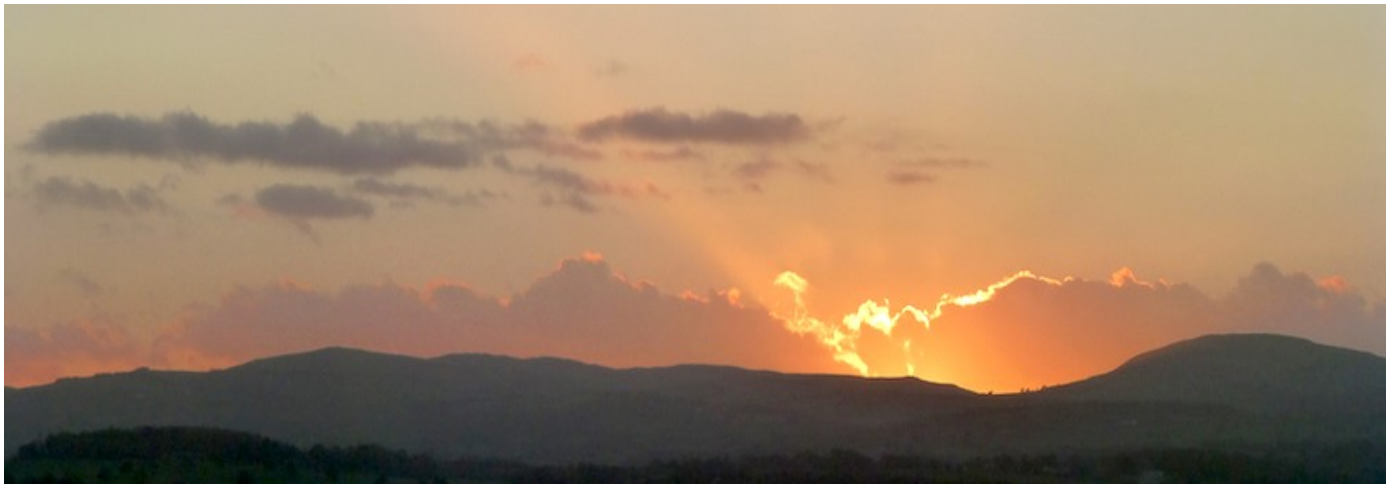
We might want to pray using the words of the **Psalm**: 'The Lord is my strength, my song, he became my saviour'. 'Give thanks to the Lord, Praise his name!'. 'Sing and shout for joy!'

St Paul (**Second Reading**) encourages us to have confidence in God, to be happy in the Lord. We do not need to worry, because if there is anything we need, we can ask God for it. God will give us a peace of heart and mind that is far greater than we can grasp or understand, keeping us safe in Christ Jesus.

In the **Gospel**, the people come to John the Baptist to ask him, 'What must we do?' to prepare for the coming of the Christ. The answer is not the same for everyone, but all are asked to share with those who have less than themselves.

Perhaps I ask the Lord: What must **I do** to prepare for your coming this Christmas?

Jesuit Pathways to God



PRAYING ADVENT THIS WEEK

Gaudete Week



Our week begins with “Gaudete Sunday.” *Gaudete* means “rejoice” in Latin. It comes from the first word of the Entrance antiphon on Sunday. The spirit of joy that begins this week comes from the words of Paul, “The Lord is near.” This joyful spirit is marked by the third candle of our Advent wreath, which is rose colored, and the rose colored vestments often used at the Eucharist.

The second part of Advent begins on December 17th each year. For the last eight days before Christmas, the plan of the readings changes. The first readings are still from the prophecies, but now the gospels are from the infancy narratives of Matthew and Luke. We read the stories of faithful women and men who prepared the way for our salvation. We enter into the story of how Jesus' life began. These stories are filled with hints of what his life will mean for us. Faith and generosity overcome impossibility. Poverty and persecution reveal glory.

Preparing our Hearts and asking for Grace

We prepare this week by feeling the joy. We move through this week feeling a part of the waiting world that rejoices because our longing has prepared us to believe the reign of God is close at hand. And so we consciously ask:

*Prepare our hearts
and remove the sadness
that hinders us from feeling
the joy and hope
which his presence
will bestow.*

Each morning this week, in that brief moment we are becoming accustomed to, we want to light a *third* inner candle. Three candles, going from expectation, to longing, to joy. They represent our inner preparation, or inner *perspective*. In this world of “conflict and division,” “greed and lust for power,” we begin each day this week with a sense of liberating joy. Perhaps we can pause, breathe deeply and say,

*“My soul proclaims the greatness of the Lord,
my spirit rejoices in God my saviour.”*

Each day this week, we will continue to go through our everyday life, but we will experience the difference our faith can bring to it. We are confident that the grace we ask for will be given us. We will encounter sin - in our own hearts and in our experience of the sin of the world. We can pause in those moments, and feel the joy of the words,

“You are to name him Jesus,
because he will save his people
from their sins.” *Matthew 1:21*

We may experience the Light shining into dark places of our lives and showing us patterns of sinfulness, and inviting us to experience God's mercy and healing. Perhaps we wish to celebrate the Sacrament of Reconciliation this week. We may want to make gestures of reconciliation with a loved one, relative, friend or associate. With more light and joy, it is easier to say, “I'm sorry; let's begin again.”

Each night this week we want to pause in gratitude. Whatever the day has brought, no matter how busy it has been, we can stop, before we fall asleep, to give thanks for a little more light, a little more freedom to walk by that light, in joy.

Our celebration of the coming of our Savior in history, is opening us up to experience his coming to us this year, and preparing us to await his coming in Glory.

*Come, Lord Jesus. Come and visit your people.
We await your coming. Come, O Lord.*

Creighton University Online Ministries



Beginning Advent:

What are the key first steps to enter into Advent?

We can all slow down. We can all breathe more deeply. We can all begin to trust that this will be a blessed time. Then, when we let ourselves be who we are, and hear the Scriptures, we can begin to quietly pray, "Come, Lord, Jesus." We might expand that prayer, in quiet moments of our days ahead, "Come into my life. I trust you don't mind if it is still messy. I believe you love me, because I need your love. I don't fear you can't find the way to my heart. Come and fill me with peace and the love only you can give." Some of us will want to open our hands on our laps or hold up our arms in the privacy of our rooms and say out loud, "Come, Lord, Jesus, come into this house, into my family, into our struggles. Come and heal us, and give us joy again. Come and unite us and let us experience, each in our own way, a bit of the joy you are offering me now." And, before a single decoration goes up, we have prepared for Christmas' message with the foundation of faith, with the mystery of Advent's gift. God wants to be with us. Advent is letting God's will be done in our hearts and in our everyday lives.

Beginning Advent:

Getting in Touch with Myself

One of the best ways to prepare for the very special season of Advent is to "get in touch with ourselves." It may sound odd, but one symptom of our contemporary lives is that we can often be quite "out of touch" with what is going on in our very own hearts. We are about to begin our Advent, right at the time our Western culture begins Christmas preparations. It is a busy time, and our heads are filled with details to remember. And, it is a time of emotional complexity that is part of this holiday season - with all of the expectations and challenges of family and relationships: who we want to be with and who we struggle to be with. So, our hearts are a bit tender, if not completely defended from experiencing anything deeply. We are about to hear some very powerful and stirring readings from Isaiah, the Prophet. We will re-enter the ancient tradition of a people longing for the coming of a Savior. We may remember the days of our childhood when we longed for Christmas to come, because it was a magical time of receiving gifts. As adults, we have to ask ourselves: "What is it I long for now?" The answer won't come easily. The more we walk around with that question, and let it penetrate through the layers of distraction and self-protection, the more powerfully we will experience Advent.

Creighton University



Invitation to pray with this image of John the Baptist



Preparation

Prepare for a period of meditation by sitting comfortably, closing your eyes, and breathing deeply for a moment or two. Allow any present concerns to move across your mind and wait off to the side for now.

Mist of Your History

Allow your mind to fill with a gentle mist that represents time—the span of your life until this moment. The colours around you are soft, and you sense familiar atmosphere fill your lungs. This is your life, your history. More than that, it is the history of your heart's journey toward God.

Now, in the quiet and the mist, ask yourself this question: ***Who are the people who helped me walk toward God?*** Wait a moment, and then follow with these questions:

- Who gave me a safe place to be?
- Who listened to me with great care and attention?
- Who told me the truth, even when it was difficult?
- Who introduced me to prayer, or worship, or Scripture?
- Who talked to me about Jesus, or his mother, Mary, or God as loving parent?

Now invite images of faces to emerge from the mist—faces of the people who have accompanied you in your growing faith. Listen for the memory of their voices. Remain still as these images and voices come to you.

When a face or a voice emerges, whisper a prayer of thanks for that person. Pray for that person as he or she is now, whether living or dead.

When these faces and voices have faded, invite Jesus of Nazareth to come out of this mist of your history, to your present, right now. Perhaps you will not see or hear him now, but ready your heart for his coming in the days ahead. *Jesuits Art & Faith*

SUMMARY REPORT OF OUR FIRST SYNODAL SESSION

COMPANIONS ON THE JOURNEY

In our church, as individuals and a community we should welcome strangers and newcomers. Get a feel for being together with others. We can put barriers in our head which prevents us reaching out – that people will feel patronised, that they view things differently, that they are too difficult. A need to put ourselves in others shoes, to recognise that they can find themselves in quite different circumstances. Conversation is vital to community. Together we can accomplish so much more than by ourselves.

The daily, morning Mass gives a real sense of togetherness and community. This is what we want from the whole parish. This synodal experience is also what we want everyone to experience. Awareness of our spiritual journey together is growing.

A sense that we don't walk together – people are prepared to walk away for fickle reasons eg they don't like the singing or attend only because of the Sunday obligation. A feeling that people just do what they want. There is a reluctance among many practising Catholics to take more part in their parish. What exactly does walking together mean and what does it hope to achieve? Do we simply leave behind those we deem not "true" Catholics?

We must be as inclusive as possible in our parish life and find ways to reach out especially to young people. Are clubs and Masses for them the way forward? The obstacles to young people attending are great – mental health issues, peer pressure, social media. There is a generational change in people's attitude to the Church. The SVDP is a good example of inclusion and reaching out as are the Mini-Vinnies in the primary school.

There are perceived obstacles blocking certain people from attending: the divorced, the poor, the unemployed, gay people. Some even don't come because they can't afford to. How does the Church look from the outside: old, white, male-run, hetero-normative?

Covid has made people wary of reaching out. Once the emergency has passed we need to make more effort to let people know they are not alone and to identify those who are not coming back.

LISTENING

We need to slow down and give ourselves enough time to truly listen and pick up how people are feeling deep-down. Loneliness and poverty are barriers to being listened to. We might think some people are difficult to approach but we can be surprised by the welcome reaction. The parish is there for all of us in hard times. How can we best get this across to everyone especially if they feel the community is not very welcoming?

We can develop the art of listening through prayer when we hear both God and ourselves. This creates the peace within us which enables us to listen.

The voice of the world is very loud and can drown out the Church's voice. The Church's teaching should be explained more clearly and though this might mean some people don't accept it, a stronger church will emerge. Fear that the Church's message is being diluted and fear for the future of the Church.

Refreshing to hear other people express their fears and hopes and to experience the presence of the Holy Spirit. Good, too, to listen and identify with the prayer experiences of others.

SOME WORDS USED DURING THE MEETING

Relaxed, comfortable, peace, quiet. Reassured at the presence of the Spirit. Hopeful. Experience the presence of Jesus – given an image. Confirmed. Feeling of being relieved at “getting prayer out”. Sense of yearning, awareness of something deeper, desire to be closer to the Lord. Self-knowledge – word from scripture focussed into a moment of self-knowledge. The Emmaus walk - disciples thought they knew and the Lord didn't – in fact the reverse. Security in the sense of Jesus walking with us – we all walk together with Jesus.

OTHER COMMENTS

It is so encouraging to be given chance to share - to be asked about views. Good to meet others and discuss things. Reassurance that we're not alone – sense of community. “We're not mad” – individuals independently all identifying similar themes - initially afraid to speak out in case they were thought to be 'mad'. Worried about the challenges ahead – how to reach young people. Sense of welcome in the group and from the parish – what about the 'lapsed'? the marginalised – need to reach out to them. We need to represent the 'voiceless'. How do we 'tap into' the “middle group”/young adults?

SUMMARY REPORT OF OUR SECOND SYNODAL SESSION

SPEAKING OUT

Some voices in the church speak more loudly than others and may not best represent the Church – Sancta Familia Media could be an example of this. Spokespeople for the Church must represent the different voices in the Church and not simply take one line. We need truly representative advocates formed in the spirit of the 2nd Vatican Council.

It can be difficult to discard old attitudes which discouraged speaking out. Perhaps this reflected an understanding of God as a God of fear. There is a cultural issue, too, where speaking out was discouraged. We must recognise that the “official” Church hasn’t always got things right and so it’s important that other voices be heard. We need to hear deeply Christ’s words “You foolish men!” More women’s voices!

The youth are “speaking” with their feet. Cajoling and threatening words no longer work. Ways should be found which encourages them to find their voice in the Church. They don’t expect adults not to talk about their faith or be embarrassed about going to church. We can be more direct with them in inviting them to come along.

Speaking and listening are first steps to a new way of being Church. The willingness to speak out to the larger world prevents the Church from becoming inward-looking. We need to recognise the authority the Church can have in speaking to the world and serving the common good of all especially the marginalised of today eg immigrants. Would a Christian political party help?

The Holy Spirit is with the community when it speaks in unity. The Spirit will also lead us to see what we have in common with other faiths and find ways to speak together.

SHARED RESPONSIBILITY FOR OUR COMMON MISSION

There can be no room for a “holier-than-thou” attitude – this discourages and marginalises. A move from an individualised and privatised faith to an evangelising one will make us more confident in speaking about our faith. Also this prevents the Church from being seen as a “closed shop.” This requires a new mindset and a desire to leave our comfort zone.

People do want to be involved but are not sure how to go about it. In which ways do we address this? Is this our only opportunity? What is hindering deeper involvement?

DIALOGUE IN CHURCH AND SOCIETY

There are many issues which bring together Church and society – climate change, poverty, asylum seekers, food banks. There are good people outside the Church doing good things and they too are led by the Holy Spirit. Love is what there is in common and is what unites church goers and non-goers.

We need to remember the good things we are doing however small and the contribution they make to society. Actions speak louder than words.

What is the purpose of reaching out to society – is it simply to bring more people to church?

Dialogue with society will not always be about agreement. How do we handle different views?

There is a need to develop spaces and times for people to meet and reflect on issues in the Church and in society. Promoting fellowship within the parish will foster our understanding of how we can serve society. "Parish" rather than "Church" is a better way to refer to our faith community.

Parish – Fellowship – Community – Sharing – Dialogue: these are key words for the sort of community we desire.

THE EXPERIENCE OF THE MEETING

Totally relaxed – came in mind buzzing – time passed so quickly

Renewed

Sense of searching going on – sense of something going on

Anxious coming in to find the tables had been mixed up – now relaxed with newer people

Calm – was downcast from the reading until saw a vision of angels

Overawed – "the only one" – aware of the mysteries of faith. Sense of unity

"Getting myself out of the way" – feeling the Spirit beginning to speak through me

Anxious coming in – listening to the passage made me more relaxed and happier – sense of permission to say what I felt I should say

Confused – the Emmaus walkers 'are the church', but in spite of all they had heard

SOME SPECIFIC ISSUES

Do we need more opportunity for discussion beyond these 4 meetings?

Many issues – a new way of being church – need for more ongoing dialogue leading to concrete outcomes

Practical support to enable people to come to Mass eg creches

We are church- we have the responsibility to be church – need for more discussion leading to practical outcomes

Noted the commonality of the church- what is church? – we are church – there should be more emphasis on Parish and what that entails – people rather than bricks and mortar – fellowship and community

What if another parish priest comes along and dismantles everything?

Eucharistic ministers not being used: that pastoral activity needs to be re-instated
Is lunchtime on a Saturday a good time to meet?

SUMMARY REPORT OF OUR THIRD SYNODAL SESSION

CELEBRATION

Our Servers, Readers & Eucharistic ministers all encourage others to fuller participation in the Mass. Parishioners, in particular women, should be officially appointed to the ministries of Reader and Eucharist. Is there a place for more lay-led celebrations in which parishioners could come together to reflect, for instance, on the Sunday readings?

The Mass is a celebration with others alongside our celebration with the Lord. Gathering for Mass brings us together as a community. How do we encourage more active participation by families? Do the demands of work and family prevent this? How do we bring our celebration out of the church and into the world?

Lockdown did have some positive benefits – it helped us realise that we were missing something good when we couldn't attend Mass; it gave more time for us to reflect and pray; we became more aware of the beauty of this God-given world.

Mass gives us a clearer focus -- we can see the Lord more clearly in the Eucharist, in others and in ourselves. Our understanding of the Scriptures deepens. There is a sense of renewal and willingness to reach out to others.

ECUMENISM

Bigotry and sectarianism have sharply declined but, alongside that, religion is rarely a topic of conversation with non-Catholic friends and family.

There is ecumenical work in our town – Streetlevel, joint services, World Day of Prayer, Christian Aid, Scouts, CHOICES shop. Good progress has been made but it could be seen as superficial. Could more be done together especially in the work of evangelisation? Together we could have a stronger Christian voice – there is more that unites than divides. We must focus on what we agree on rather than where we differ. We can learn from other churches especially regarding synodality.

AUTHORITY AND PARTICIPATION

Do we need a different model of being church especially in the light of child abuse? Governance is all top-down, and all by men. A priest coming newly into a parish can abolish the parish structures on his own authority. Everything is too priest-dependent. This needs to change. The role of women must be expanded.

Have we become a middle-class Church so that unintentionally others feel excluded? Everyone is involved in the work of encouraging and reaching out, ready to promote and explain our faith. Sometimes when help is offered the priest it is refused and this can cause lasting hurt.

The parish retreat was a good experience of participation but it wasn't followed through. What are the ways to involve the wider parish community?

All of us need to discern together the “signs of the times.” Often society moves more quickly than the Church with the result that the Church looks left behind on certain issues eg women, sexuality, injustice.

There is some division in the Church at present crystallised in pro- and anti- Pope Francis.

We know that change is needed but it is difficult to know where to start at parish level. But already in these weeks, people feel that they have been given a voice and have the confidence to speak. As we proceed, it will be important to have clear structures which invite the people to participate and to develop team-work. A clearer idea that all are the church, not just the clergy, will foster co-responsibility. From this will emerge that every individual has gifts which must be recognised and used. Succession planning is also needed as priest and parishioners move on. The role of the Parish Pastoral Council needs reviewing.

Partnership, co-responsibility, team-work, participation were all key-words which emerged.

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.

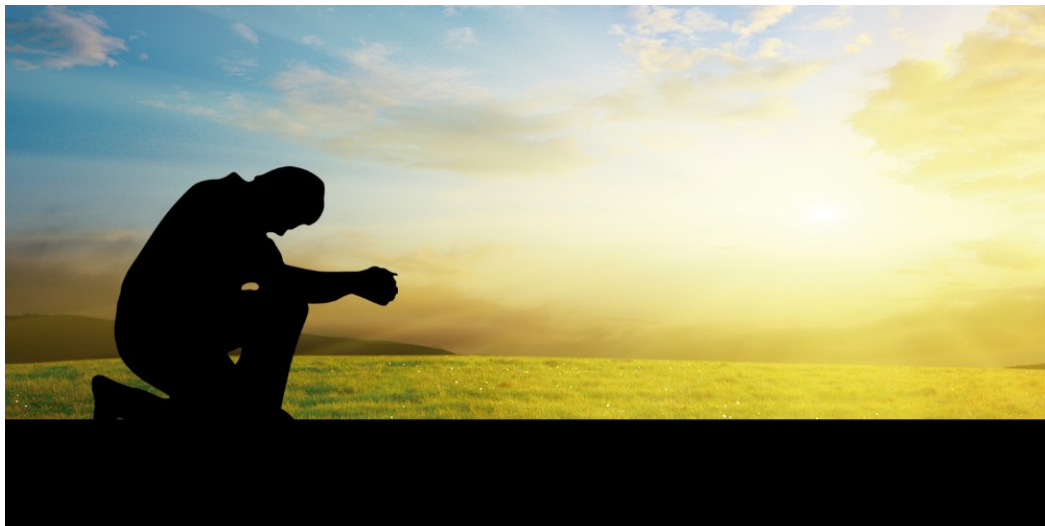
Our diocesan website also has online prayer resources—go to <https://www.rcdom.org.uk>

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

Beautiful reflections for all seasons and times can be found at 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.

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