



SOLEMNITY OF  
THE BAPTISM OF THE LORD  
YEAR C  
8th-9th January 2022

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

FIRST READING

Is 40:1-5, 9-11

The glory of the Lord shall be revealed and all people shall see it.

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

Comfort, give comfort to my people,  
says your God.  
Speak tenderly to Jerusalem, and proclaim to her  
that her service is at an end,  
her guilt is expiated;  
Indeed, she has received from the hand of the LORD  
double for all her sins.

A voice cries out:  
In the desert prepare the way of the LORD!  
Make straight in the wasteland a highway for our God!  
Every valley shall be filled in,  
every mountain and hill shall be made low;  
the rugged land shall be made a plain,  
the rough country, a broad valley.  
Then the glory of the LORD shall be revealed,  
and all mankind shall see it together;  
for the mouth of the LORD has spoken.

Go up onto a high mountain,  
Zion, herald of glad tidings;  
Cry out at the top of your voice,  
Jerusalem, herald of good news!  
Fear not to cry out  
and say to the cities of Judah:  
Here is your God!  
Here comes with power  
the Lord GOD,  
who rules by his strong arm;  
here is his reward with him,  
his recompense before him.  
Like a shepherd he feeds his flock;  
in his arms he gathers the lambs,  
carrying them in his bosom,  
and leading the ewes with care



## RESPONSORIAL PSALM

Ps 104:1b-2, 3-4, 24-25, 27-28, 29-30

**℟. O bless the Lord, my soul!**

O LORD, my God, you are great indeed!  
you are clothed with majesty and glory,  
robed in light as with a cloak.  
You spread out the heavens like a tent-cloth

**℟. O bless the Lord, my soul!**

You have constructed your palace upon the waters.  
You make the clouds your chariot;  
you travel on the wings of the wind.  
You make the winds your messengers,  
and flaming fire your ministers.

**℟. O bless the Lord, my soul!**

How manifold are your works, O LORD!  
In wisdom you have wrought them all—  
the earth is full of your creatures;  
the sea also, great and wide,  
in which are schools without number  
of living things both small and great.

**℟. O bless the Lord, my soul!**

They look to you to give them their food in due time.  
When you give it to them, they gather it;  
when you open your hand, they are filled with good things.

**℟. O bless the Lord, my soul!**

If you take away their breath, they perish and return to the dust.  
When you wend forth your spirit, they are created,  
and you renew the face of the earth.

**℟. O bless the Lord, my soul!**

Titus 2:11-14, 3:4-7

Jesus Christ saved us through the bath of rebirth and renewal by the Holy Spirit.

**A reading from the Letter of Saint Paul to Titus**

Beloved:

The grace of God has appeared, saving all  
and training us to reject godless ways and worldly desires  
and to live temperately, justly, and devoutly in this age,  
as we await the blessed hope,  
the appearance of the glory of the great God  
and saviour Jesus Christ,  
who gave himself for us to deliver us from all lawlessness  
and to cleanse for himself a people as his own,  
eager to do what is good.



When the kindness and generous love  
of God our saviour appeared,  
not because of any righteous deeds we had done  
but because of his mercy,  
he saved us through the bath of rebirth  
and renewal by the Holy Spirit,  
whom he richly poured out on us  
through Jesus Christ our saviour,  
so that we might be justified by his grace  
and become heirs in hope of eternal life.

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## ACCLAMATION BEFORE THE GOSPEL

Cf. Matthew 9:7

**℟. Alleluia, alleluia.**

John said: One mightier than I is coming;  
he will baptize you with the Holy Spirit and with fire.

**℟. Alleluia, alleluia.**

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## GOSPEL

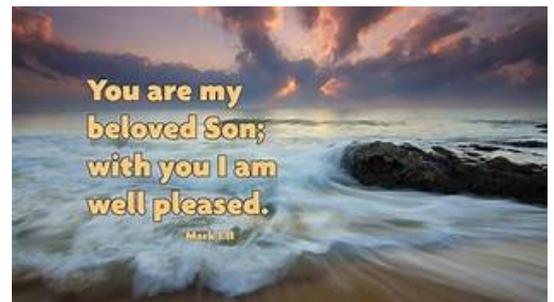
Luke 3:15-16, 21-22

*When Jesus had been baptized and was praying, heaven was opened.*

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

The people were filled with expectation,  
and all were asking in their hearts  
whether John might be the Messiah.  
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.

After all the people had been baptized  
and Jesus also had been baptized and was praying,  
heaven was opened and the holy Spirit descended upon him  
in bodily form like a dove.  
And a voice came from heaven,  
“You are my beloved Son;  
with you I am well pleased.”



## TODAY'S SCRIPTURE READINGS

### **'He is like a shepherd feeding his flock, gathering lambs in his arms'**

Today marks the end of the Christmas season, as we celebrate the Baptism of the Lord. It heralds the beginning of Jesus's public mission: the work of teaching, preaching and healing. God's great love and mercy offer salvation to all through Jesus, by the gift of the Holy Spirit.

In the **Gospel**, God proclaims Jesus as his beloved Son at his baptism in the Jordan. St Luke draws our attention to the descent of the Holy Spirit while Jesus is at prayer.

The **First Reading** offers hope and joy. God has seen his people repent and will bring them home across the desert. He is both their defender and their shepherd, who gathers, guides and nourishes.

The image of God gathering and nourishing is echoed in the **Psalm**. The Lord renews with his Spirit all who look to him.

St Paul (**Second Reading**) tells us it is entirely due to God's mercy, love and compassion that we are offered salvation; not for anything we have achieved. God's loving kindness is revealed through 'the cleansing water of rebirth' and renewal with the Holy Spirit in Christ.

Today is an opportunity to reflect on the gift of baptism. We remind ourselves that the words spoken at Jesus's baptism also apply to us.

We, too, are beloved daughters and sons of God, called to make known the love of God to all we meet. Let's pray this week, and in the weeks ahead, for whatever grace God feels we need to help us.

*Pathways to God*



## THE BAPTISM OF JESUS

Jesus' baptism by John was a mystical experience that Jesus felt deep within his soul at the crucial turning point of his life. The opening of the Heavens with Holy Spirit descending as a dove upon Jesus, and the Voice declaring of Jesus, "This is My beloved Son with Whom I am well pleased," are God's revelation to mankind of the Mystery that He is Triune. The presence of the Triune God at this baptism, reveals Jesus' true identity and mission. The Heavens' opening also indicates that this was a moment of God's powerful intervention in human history and in the life of His Son. His baptism by John was a very important event in the life of Jesus. First, it was a moment of decision. It marked the end of Jesus' private life, which had prepared him for his public ministry. Second, it was a moment of identification with his people in their God-ward movement initiated by John the Baptist (quality of a good leader).

Third, it was a moment of approval. Jesus might have been waiting for a signal of approval from his Heavenly Father, and during his baptism Jesus got this approval of himself as the Father's "beloved Son." Fourth, it was a



moment of conviction. At this baptism, Jesus received certainties (assurances) from Heaven about his identity and the nature of his mission: a) He was the "Chosen One" and the "beloved Son of God"; b) his mission of saving mankind would be fulfilled, not by conquering the Romans, but by becoming the "suffering servant" of God, i.e., by the cross. Fifth, it was a moment of equipment. When He descended on Jesus in the form of a dove (symbol of gentleness), the Holy Spirit equipped Jesus with the power of healing, and that of preaching the "Good News" -- that God is a loving Father, Who wants to save all human beings from their sins through His Son Jesus, in contrast to the "axe" and "fire" preaching of John the Baptist about an angry God's judgment on sinners.

Fr. Antony Kadavi

# The Baptism of the Lord by Malcom Guite

**Beginning here we glimpse the Three-in-one;  
The river runs, the clouds are torn apart,  
The Father speaks, the Spirit and the Son  
Reveal to us the single loving heart  
That beats behind the being of all things  
And calls and keeps and kindles us to light.  
The dove descends, the spirit soars and sings  
'You are beloved, you are my delight!'**

**In that quick light and life, as water spills  
And streams around the Man like quickening rain,  
The voice that made the universe reveals  
The God in Man who makes it new again.  
He calls us too, to step into that river  
To die and rise and live and love forever.**

## Top ten quotable quotes of pure wisdom and faith from Archbishop Desmond Tutu (1931-2021)

1. “We may be surprised at the people we find in heaven. God has a soft spot for sinners. His standards are quite low.”
2. “Do your little bit of good where you are; it's those little bits of good put together that overwhelm the world.”
3. “Differences are not intended to separate, to alienate. We are different precisely in order to realise our need of one another.”
4. “When the missionaries came to Africa they had the Bible and we had the land. They said "Let us pray." We closed our eyes. When we opened them we had the Bible and they had the land.”
5. “If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse, and you say that you are neutral, the mouse will not appreciate your neutrality.”
6. “My father always used to say, "Don't raise your voice. Improve your argument." Good sense does not always lie with the loudest shouters, nor can we say that a large, unruly crowd is always the best arbiter of what is right.”
7. “Forgiving is not forgetting; its actually remembering--remembering and not using your right to hit back. Its a second chance for a new beginning. And the remembering part is particularly important. Especially if you dont want to repeat what happened.”
8. “We learn from history that we don't learn from history.”
9. “Language is very powerful. Language does not just describe reality. Language creates the reality it describes.”
10. “A person is a person through other persons; you can't be human in isolation; you are human only in relationships.”
11. “There comes a point where we need to stop just pulling people out of the river. We need to go upstream and find out why they're falling in.”

# Deepen Your Relationship with God

Centering Prayer Introductory Evenings  
Wednesdays 19th, 26th January and 2nd February 2022  
7pm – 8pm via Zoom

Centering Prayer is both a relationship with God and a discipline to foster that relationship. Centering Prayer does not aim to achieve a mystical experience, conscious awakening, serenity or peace. The heart of Centering Prayer is Consent: consent to God's presence and action within us. We invite God to transform us by his grace. Inspired by the wisdom saying of Jesus:

*"...when you pray, go to your inner room, close the door and pray to your Father in secret. And your Father, who sees in secret, will repay you."*

Matthew 6.6 (New American Bible)

and answering the call of Vatican II, in the 1970s three Trappist monks at St. Joseph's Abbey in Spencer, Massachusetts, Fathers William Meninger, Basil Pennington and Thomas Keating, developed a simple method of silent prayer for contemporary people. The prayer came to be known as Centering Prayer from Thomas Merton's description of contemplative prayer "centered entirely on the presence of God."

The evenings will be an introduction to the method and integrity of Centering Prayer.

Each evening will consist of a short talk followed by twenty minutes of Centering Prayer practice.

***Wednesday 19th January: 'The Method of Centering Prayer'.***

***Wednesday 26th January: 'Prayer as Relationship'.***

***Wednesday 2nd February: 'Thoughts and the Use of the Sacred Word'.***

For full details and to register interest contact Hugh Reid via [hugh\\_reid2@yahoo.co.uk](mailto:hugh_reid2@yahoo.co.uk)

There will be an opportunity to attend 6 follow-up sessions in the weeks after.

Participation is **FREE**. A suggested donation of £10 – £25 towards the running costs of Contemplative Outreach UK would be welcome from those who are able.

## 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 2<sup>nd</sup> 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.

## **SUMMARY REPORT OF OUR FOURTH SYNODAL SESSION**

### **DISCERNING AND DECIDING**

This depends on listening to the Holy Spirit and to be open to his guidance. It involves hearing as many voices as possible and establishing the platform for people’s voices to be heard with the view to establishing some consensus about the way forward. A love of the Scriptures and prayer together are also essential parts of this process. Listening also to other Christians and hearing their experience is required.

Part of this is discerning what belongs to the heart of the faith and what are human traditions which can be changed and developed eg celibacy, artificial contraception. This requires an openness on the part of all members of the Church and not a retreat into opposing factions. The time of top-down decision making is over.

The importance of developing and growing one’s spirituality was mentioned; becoming aware of the different types of spirituality within the Church eg Ignatian. This could be a way of engaging those whose faith is weak – showing the practical results of faith. Creativity in the practice of the faith should be encouraged. On-going renewal in faith is needed to future-proof the parish and build resilience – for instance, if the time comes when the parish no longer has a residential priest.

The scandals in the Church show how the present decision-making and discerning process is flawed.

Active participation by all should be the presumption in the life of the Church. This will strengthen the leadership roles of priest and bishop.

## **FORMING OURSELVES IN SYNODALITY**

The decision by the bishops to re-introduce the Sunday obligation is an example of a Church without synodality. Getting the thoughts of parishioners to the hierarchy is an uphill struggle.

Everyone has to be receptive to change and growth if synodality is to take root. How exactly will a synodal Church look like?

We must avoid creating the feeling that nothing will change. But change can happen immediately if and when we become a welcoming parish – saying hello to the newcomer, creating a supportive space for the single mother, the divorced, the widowed, the unemployed. Meeting socially after Mass for a cup of tea, spending some time talking to people are powerful ways to encourage belonging.

Mass, although the central act of our faith, cannot be the only place we meet. New ways of meeting and talking about our faith need to be found. We will understand more deeply what synodality is by doing it -- coming together. A stronger connection with our schools is required. Social media must be part of our synodal experience.

# 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)

